EPIGRAPHIA INDICA

Vol. XIX (1927 - 28)

प्रत्नकीर्तिमपावृणु

PUBLISHED BY
THE DIRECTOR GENERAL
ARCHEOLOGICAL SURVEY OF INDIA
JANPATH, NEW DELHI-110001
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Reprinted 1983

Price : Rs. 80.00

Printed at Pearl Offset Press, 5/33 Kirti Nagar Industrial Area New Delhi-110015.

PUBLISHED UNDER THE AUTHORITY OF THE GOVERNMENT OF INDIA

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AND

RECORD OF THE ARCHÆOLOGICAL SURVEY OF INDIA.

Vol. XIX. 1927-28.

EDITED BY

HIRANANDA SASTRI, M.A., M.O.L., D.Litt.,
GOVERNMENT EPIGRAPHIST FOR INDIA.

CALCUTTA:
MANAGER, GOVERNMENT OF INDIA CENTRAL PUBLICATION BRANCH
BOMBAY: BRITISH INDIA PRESS.

LONDON: KEGAN PAUL, TRENCH, TRÜBNER & Co. | *NEW YORK:* WESTERMANN & Co. *CHICAGO:* S. D. PEET.
PARIS: E. LEROUX.

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LIST OF PLATES.

ADDITIONS AND CORRECTIONS.

VOLUME XVIII.

Page 149, l. 10 from bottom.—*For* 'who, one after another, were crowned on their thrones by Āryavarman,' *read* 'who, one after another, crowned on their thrones Āryavarman'.

Plate between pp. 248 and 249.—The legend on the seal reproduced here does not read *Śrīmad-Amōghavarshadēvasya.* We can read it as: *Ś[r]ī[ma]ta(t)-Hari* [*ś*] *chandradēva* [*sya*].

Page 321, ll. 13-14 from bottom.—*For* 'Tailapa's successor, Vikramāditya V', *read* 'Vikramāditya V, grandson of Tailapa and successor of Irivabeḍaṅga Satyāśraya'.

VOLUME XIX.

Page 5, l. 29.—*For* finale *read* final.

„ 5, l. 41.—*For murada read muraḍa.*

„ 8, l. 5.—*For* bending a *read* bending at.

„ 15, para. 2, l. 6.—*For* (*i. e.*) 9083 *read* (*i.e.*, 8) 90 3.

„ 15, para. 2, l. 8.—*For* *read*

„ 17, last para., l. 2.—*For* Udum (vb) ara *read* Udūmv(b)ara.

„ 18, text l. 7.—*For* उदु(म्ब)रविषयस(म्ब)° *read* उदुम्बं(म्ब)रविषयसंम्ब(म्ब)°.

„ 18, text l. 16.—*For* (-८००) *read* (=८००)

„ 19, l. 1.—*For* Valākā (or Balākā) *read* Valākā or Valāka (Balākā or Balāka).

„ 28, translation (V. 20), l. 1.—*For* Lakkhā-dēvī *read* Lakhkhā-dēvī.

„ 35, translation (Ll. 26-32), l. 4.—*For panam read paṇaṁ.*

„ 38, l. 31.—Mr. N. L. Rao would read *hāga marana bhaṇḍi* and translate it into 'on each sale of a cart of wood.' In l. 37 of this page he prefers to read *moṛanu* which he translates as 'one winnow'.

„ 40, l. 23.—Mr. N. L. Rao explains *saṇḍage*-wick as 'a wick of the shape of a condiment called *saṁḍage*' which has a flat rounded bottom and a tapering head and is in us even in these days.

„ 40, f. n. 1.—*For* ank *read* rank.

„ 42, ll. 21, 25 and 26.—*For* Khiñjalīyagaḍa-*vishaya read* of Khiñjalīyagaḍa.

„ 42, l. 48.—*For* ni *read* in.

„ 44, f. n. 8.—*For* °*yitva read* °*yitvā.*

„ 45, text l. 26.—*For* °vassu dhā *read* °vasudhā.

„ 45, text l. 30.—*For* Asārēpi *read* Asārē=pi.

„ 45, text l. 34.—*For* Śambhōḥ *read* Śaṁbhōḥ.

„ 45, text l. 37.—*For* °Ganē ⌊s⌋ varēṇa *read* Gaṇēś [v] arēṇa.

„ 46, l. 16.—*For* स्वितीय *read* स्व(स्तृ)तीय.

„ 46, l. 42.—*For Purāna- read Purōṇa=*

„ 46, l. 43.—*For Sutradhara read sūtradhāra.*

„ 47, l. 7.—*For* Pṛīthvīrāja *read* Pṛithvīrāja.

Page 54, para. 3, l. 5.—*For* Kañchanadēvī *read* Kañchanaśrīdēvī.
„ 59, text l. 7.—*For* त[य]म(या) *read* तय(या).
„ 59, f. n. 3.—*For* °ल्लिखि *read* °ल्लिखितो.
„ 60, f. n. 2.—*For* °विक्रम° *read* विक्रय°.
„ 61, text l. 23.—*For* सर्व्वोच्छ्रय° *read* सर्वोच्छ्रय°.
„ 63, text.—Mark 1, 2 and 3 for the first 3 lines.
„ 64, f. n. 1.—*For* Kaed *read* Read.
„ 65, text l. 28.—*For* =ayur- *read* =āyur-.
„ 66, Inscription No. II, text ll. 1 and 2.—*For* sa-bhikuṇiyē *read* cha bhikuṇiyē.
„ 67, Inscription No. IV, text ll. 1 and 2.—Perhaps we have to read Ōkhārikāyē as in the other inscription of the year 299 (*Ind. Ant.*, Vol. XXXVII, p. 33).
„ 70, l. 5.—*For* Pramvāra *read* Pravāṁra.
„ 70, l. 19, and p. 71, l. 15.—*For* Śvētapāda *read* Śvētapada as in the plate.
„ 72, l. 21.—*For* Saṁgāma *read* Saṁgama.
„ 73, text l. 34.—*For* ch=ānumaṁtā one might read v=ānumaṁtā also.
„ 73, text ll. 37 and 38.—*Correct* Agnishṭōma-sahaśra (sra)ś=cha | Vājapēya-śata(tē)shu cha | *into* Agnishṭōma-sahasrēṇa Vājapēya-śatēna cha |.
„ 73, text l. 40.—*Correct* śushati *into* śushyati and *read* saṁt-sarā (ō) *for* sarisarā (ō).
„ 74, l. 13.—*For* Āuḍrahāḍi *read* Āudrahādi as on p. 71.
„ 74, l. 20.—*For* amāvāsya *read* amāvāsyā.
„ 74, l. 38.—*For* pavittraka *read* *pavitraka.*
„ 74, l. 39.—*For* Dēśilaka *read* Dēsi.
„ 77, para. 2, l. 1.—*For* Vaṅkēśvara *add* the following as a foot-note :—
[Vaṅka is the Prakrit form of Skt. Vakra, a name of Śiva.—N. P. C. The Hindustani *bāṅkā* meaning a beau or crooked is also allied to it and is applied to Kṛishṇa (as in Bāṅkā-Bihāri) also.—H. S.].
„ 80, text l. 26.—*For* व(ह्) ग्रच *read* व(व) ह्वच
„ 82, f. n. 10.—*For* *Svasii* *read* *Svasti.*
„ 84, para. 4, l. 4.—*For* Vatraguṇa *read* Varaguṇa.
„ 91, l. 2.—*For* Penner *read* Pennar.
„ 91, l. 3.—*For* Krishna *read* Kṛishṇā.
„ 95, l. 28.—*For* Toṇḍavāḍī *read* °vāḍi.
„ 95, l. 30.—*For* Gollapallī *read* °palli.
„ 98, text l. 3.—*For* vikyātaḥ *read* vikhyātaḥ.
„ 99, text l. 32.—*For* svarṇṇam=ēkāṁ *read* svarṇṇam=ēkaṁ.
„ 102, text 1. 5.—*For* मयाग° *read* प्रयागे°.
„ 102, text 1. 10.—*For* श्रात्मनवमायमा *read* श्रात्मनवमाय मा°
„ 103, text 1. 18.—*For* कर्म्म° *read* कर्म्मो°
„ 104, f. n. 3.—*Add* [Are not these the names of trees ?—Ed.].
„ 106, l. 4.—*For* Unnatarāga *read* Unnatarāma.
„ 108, translation of v. 1.—*For* auequalled *read* unequalled.
Pages 109 to 115.—In names like Rājasimha, Narasimhavarman, Kshattriyasimha and Narēndrasimha, *for* °simha *read* °siṁha.
Page 112, f. n. 4.—*For* *Mahāvamśa* *read* *Mahāvaṁsa.*
„ 114, translation of v. 2.—*For* moon [13] *read* moon [18]
„ 114, f. n. 17.—*For* *samhita* *read* *saṁhitā* and *for* forete lling *read* foretelling.
„ 115 f. n 7, l. 3.—*For* Kaliage *read* Kali age.

Page 116, l. 4 —*For* Chandrapurī *read* Chandrapuri as in the plate and pp. 118-21.
,, 117, para. 2, l. 2.—*For* Gāṅgiṇī *read* Gaṅgiṇī as in the text and translation.
,, 118, f. n. 6.—*For* unamended *read* unemended.
,, 119, f. n. 3.—*For* incisedi n *read* incised in.
,, 124, serial no. 71.—*For* Vāasanēyin *read* Vājasanēyin
,, 124, serial no. 73.—*For* Nandēsvara *read* Nandēśvara.
,, 124, serial nos. 75, 76.—*For* Prakāsavara *read* Prakāśavara.
,, 124, serial no. 84.—*For* Vārhaspatya *read* Bārhaspatya.
,, 124, serial no. 97.—*For* Saunaka *read* Śaunaka.
,, 128, para 2, l. 10—*For Dūkata read Dūtaka.*
,, 128, f. n. 8.—*For* c. 337 *read* c. 389, 390.
,, 130, f. n. 9.—*For* सम्मख; *read* सम्मुख:.
,, 131, article no. 22, para. 1. l. 4.—*For* prates *read* plates.
,, 133, text l. 81.—*For* फलैग्रु *read* फलैर्युं°.
,, 134, l. 2.—*Omit* ɪ.e
,, 134, l. 9.—*For* theeight *read* the eight.
Pages 134 to 137.—*For* Chandapāka *read* Chāndapāka.
Page 135, para. 4, ll. 2 and 7.—*For* Ganga *read* Gaṅga.
,, 136, text l. 34.—*For* °vigrahī (hi) kah° *read* °vigrahī (hi) kaḥ.°
,, 136, text l. 35.—*For* °pākēnah *read* °pākēnaḥ.
,, 137, translation of ll. 32 to 35.—*For Kamsāraka read Kaṁsāraka.*
,, 139, para. 3, l. 12.—*For dāyās read dāyas.*
,, 139, f. n. 3.—*For* Marāthä *read* Marāṭhā.
,, 140, para. 3, l. 2.—*For* tālukā *read* tāluka.
,, 141, f. n. 5.—*For* ° ज्यानां. *read*° ज्यानां.
,, 142, text l. 11.—*For*? ?द्रत्य° *read*° दित्य°.
,, 148, f. n. 2.—*For* 3 *read* 2.
,, 151, para. 2, l. 12.—*For* bounaries *read* boundaries.
,, 151, last line.—*For Paramēs- read Paramēś-.*
,, 155, para. 2, l. 7.—*For limggas- read liṁggas-.*
,, 157, para. 2, l. 4.—*For* Sulṭā nof *read* Sulṭān of.
,, 157, para. 5, l. 2 and page 163, translation (v. 16).—*For* Shaṭkōṇa *read* Shaṭkōṇa.
,, 157, para. 6, l. 3.—*For* Śince *read* Since.
,, 159, f. n. 4.—*For Sargdharā read Sragdharā.*
,, 162, f. n. 6.—*For Chūdara read Bhūdhara.*
,, 163, translation (v. 12), l. 2.—*For* Chöḍa *read* Chōḍa.
,, 163, f. n. 2.—*For Vaidyajivana read Vaidyajīvana.*
,, 173, translation of v. 25.—*For* Kubērawith *read* Kubēra with.
,, 175, para. 2, l. 4.—*For* Rāshṭrakūṭā *read* °kūṭa.
,, 181, f. n. 3.—*For ānusvāra read anu°.*
,, 182, f. n. 7.—*For bhāginaḥ read bhāvinaḥ.*
,, 184, l. 7, page 187, last para. l. 6, and page 189, 2nd para. of article D, l. 5.—*For* Bāsavura *read* Bāsavūra or *correct* Bāsavūra of p. 185, l. 22.
,, 194, f. n. 4.—Supply 4 in this foot-note.
,, 198, l. 14.—*Add* " Lord of " at the end of the line.
,, 199, text.—*Add* note " For revised text *see C. I. I.*, Vol. II, Pt. i, p. 16."
,, 203, text.—*Add* note " For revised reading by Sten Konow, *see C. I. I.*, Vol. II, Pt. i, p. 79."

Page 205, text.—*Add* note " For revised reading by Sten Konow, *see C. I. I.*, Vol. II, Pt. i, p. 113."

„ 205, Remarks, l. 11.—*For Prākrit-Sprachen read Grammatik der Prakrit-Sprachen.*

„ 206.—To the heading of article No. 33 *add* the following note. " For author's remarks *see* also *C. I. I.*, Vol. II, Pt. i, p. 161 f."

„ 206, article No. 33, para. 5, l. 2.—*For Kharoṣṭhi read Kharōshṭhī.*

„ 208, text l. 3.—*For* droṇivadraṇa *read* droṇivaḍraṇa.

„ 210, f. n., l. 7.—*For* Siva *read* Śiva.

„ 212, text l. 13.—*For* °द्वो° *read* देवो.°

„ 212, text l. 15.—*For* घ[स्क]टक: *read* घ[त्कं]टक:.

„ 212, text l. 18.—*For* सि(सिं)(ह)इं(सं)द(ह)मनो and जगंचयगीस: *read* सि(सिं)ह(ह)संद(ह)मनो and जगंचयगीस[:].

„ 212, l. 21.—*Add* note : Reading of four letters after *gōtrē* is not certain.

„ 212,—*For* the second foot-note 3 *read* 4.

„ 214, article No. 35, para. 2, l. 3.—*For vanda-śaikkum read vand=aśaikkum.*

„ 220, f. n. 2.—*For krimıḥ read kṛimıḥ.*

„ 228, f. n. 1.—*For J. A. read Ind. Ant.*

„ 233, translation of v. 6.—*For* stone-piaces *read* stone-palaces.

„ 239, l. 27.—*For* Vákpati *read* Vākpati.

„ 239, f. n. 6.—*For* geneology *read* genealogy.

„ 241, text of Grant B, l. 1.—*For* -kēsara= *read* -kēsara-

„ Grant B, l. 6.—*For* V (B) appai= *read* V (B) appai-

„ 242, Grant B, l. 7.—*For* -āvadatayā *read* -āvadātayā.

„ l. 8.—*After* -nāyakaḥ *insert* |

„ l. 10.—*After* -trukti ? *insert* |

at the end of the line *replace* = *by* -

„ l. 14, sub-line 2.—*Insert* = at the end.

„ l. 14, sub-line 3.—*Separate* astuvaḥ *into* astu vaḥ.

Grant A, *l.* 8.—*For* sa *after* [4 ||*] *have* Sa.

„ l. 15.—*For* -āvadhārya *read* =avadhārya.

„ 242, f. n. 6.—*For triṇ- have tṛiṇ-.*

„ 243, Grant A, l. 24.—*For* narēn-drair= *read* narēndrair= and *for* yasaska-rāṇi *read* yasas-karāṇi.

Grant B, l. 18.—*Delete* - at the end of the line.

l. 22, end : *Replace* = *by*-.

l. 28.—*For* Vishṇuḥ [|*] rāj- *have* Vishṇuḥ [|*] Rāj=.

„ 243, f. n. 9.—*For bhōktribhiḥ read bhōktṛibhıḥ.*

„ 244 (v. 3).—*Insert* - between ' moon ' and ' like '.

„ 244, line last but 2 :—*For* Monday *read* Wednesday.

„ 245, last line.—*For* plate *read* plates.

„ 247, l. 11 beginning : *Insert* [h*] between °rtha bhāga

Second side, l. 7.—*For* Bhāradvājas=Chhāndōgō *read* Bhāradvāja=śChhāndo°.

Second side, l. 8.—*For* Gārgyas· *read* Gārgyaś=.

„ 248, f. n. 3, l. 1.—*After* foot-note *change* 6 p. *into* 2, p. 122, above.

„ 250, against No. 62.—*For* Jātū ernṇa *read* Jātūkarṇṇa.

„ 250, against No. 71.—*For* Bāhvṛicha *read* Bāhvṛichya.

Page 253, l. 3.—*For* " bahuvrihi " *have* " bahuvrīhi."
,, 254, *Enter* 2 at the beginning of the last foot-note commencing with " *Ep. Ind.*".
,, 255, l. 9, and para. 2, l. 5.—*For* Pulibūmra *read* Pulībūṁra.
,, 256, text-line 2.—*For* ह्यरिति *read* ह्यरितौ as in the plate.
,, 256, f. n. 5.—*Correct* ह्यरिति into ह्यरोति.
,, 256, text l. 3.—*For* भुवनं° *read* भुवन.
,, 257, f .n. 8.—*For* f. n. 2 *read* f. n. 1.
,, 258, l. 3.—*For Mātris read* Mātṛis.
,, 258, article No. 43, l. 3.—*Omit* hyphen *after Madras.*
,, 259, para. 3, l. 3.—*For* Sōmaśaraman *read* Sōmaśarman.
,, 260, l. 13.—*Correct* कन्येट्ठ and इक्षिग्रट्टरो by a note *into* कन्येट्ठु and इक्षिग्रट्टक.
,, 260, f. n. 7.—*Commence* this note with " Read सम्मानयति."
,, 263, article No. 45, para. 2, l. 8.—*For* Śubhakara *read* Śubhākara.
,, 263, f. n. 2.—*For jihvāmulīya read jihvāmūlīya.*
,, 264, ll. 4, 8, 11.—*For* Kumuraṅga *read* Kumuraṅgī and *for* Mahādēvi *read* Mahādēvī.
,, 265, para. 3. l. 2.—*For guṇai read guṇaiḥ.*
,, 265, para. 3, l. 13.—*For yath=arhan(ṁ) read yath=ārhan(ṁ).*
,, 266, l. 13.—*For* as under *read* asunder.
,, 267, text l. 2.—*For* प्रभासाङ्गु *read* प्रभासोङ्गु(सौम्रु).
,, 267, text l. 5.—*For* तेनेत्थंगुणि *read* तेनेत्थं गुणि.
,, 267, f. n. 6.—*For* p. 267 *read* p. 266.
,, 268, text l. 15.—*After* म्हट *insert* [:].
,, 268, text l. 23.—*Join* व(ब,)स्वा and वार्ष°.
,, 268, text l. 28.—*For* पादा *read* पादौ
,, 269, text l. 45, end.—*For* °नुद्दन्ति[:] *read*° नुद्दान्त.[ ].
,, 270, text l. 51.—*For* कोल्हेडु *read* कोल्हेडु°.
,, 270, text l. 60.—*For* सोद *read* [सोद्द].
,, 270, text l. 61.—*Remove* the two dots after उरकोपर्ण°.
,, 270, f. n. 3.—*For* protty *read* pretty.
,, 271, translation ll. 42-61, l. 13 beginning.—*For* dēdda *read* ḍēḍḍa.
,, 272, para. 4, l. 7.—*For* Yaddhamalla *read* Yuḍdhamalla.
,, 272, line last but one.—before *oppaga insert* =.
,, 274, para. 2, l. 4.—*For* Yatribhuvanāṅkuśa *read* ya Tribhuva°.
,, 275, translation (Verse 1), l. 3.—*For koṭṭāms read koṭṭams.*
,, 275, last para. l. 4.—*For* (foot note 4) *read* (foot-note 5 on p. 274 *ante*).
,, 275, last para. ll. 5 and 7 .—*For ch* varga and *ṭ* varga *read cha*-varga and *ṭa*-varga.
,, 277, last line.—*For* of the plate *read* found elsewhere in the plate.
,, 278, para. 2, line last but one.—*For* Itā *read* Iṭā.
,, 278, l. 13 from bottom.—*For* Baḍagāma (l. 30) *read* Va(Ba)ḍagāma (l. 30).
,, 278, l. 10 from bottom.—*For* Baḍapañcala *read* Varapañchāla (l. 30 f.).
,, 278, l. 5 from bottom.—*For* Bhāskara or Bhāsara-teṅgarī (31 and 37) *read* Bhāsana- (l. 31) or Bhāskara-ṭēṅgarī (l. 37).
,, 279, l. 9.—*For* Kāliyāni *read* Kāliyāṇī.
,, 279, l. 10.—*For* Phōmpātipā *read* Phōmphāṇiyā as in the text.
,, 279, l. 20.—*For* Bōbāchaḍā (44) *read* Vōvātuḍā (44).

Page 279, f. n. 2.—*For* strekes *read* strokes and *for* dear *read* clear.
„ 280, text l. 4.—*For* katite *read* kati tē.
„ 280, text l. 10.—*For* gōpī- *read* Gōpī-.
„ 280, f. n. 9.—*For* *nā=nyādhi°* *read* *n=āny-ādhi°*.
„ 281, text l. 25.—*Omit* hyphen after kritsnā.
„ 281, text l. 32, and page 282, text line 35.—*For* Bhū= *read* bhū-.
„ 281. text line 33.—*For* Vālū=sīgāmē *read* Vālūsīgāmē.
„ 281, f. n. 8.—*For* p. 281 *read* p. 280.
„ 282. text l. 39.—*For* Bhōgāubhūvāi *read* Bhōgāu-Bhuvāi-.
„ 282. text l. 40 —*For* vaḍasō *read* Vaḍasō.
„ 282, text l. 42 beginning.—*For* ka *read* kē and *for* Paṁśivo- *read* Paṁśivō-.
„ 282, text l. 46.—*For* ārupā- *read* Ārupā-.
„ 282, text l. 48.—*For* [si] mivā° *read* [Śi]mivā°.
„ 283, translation, v. 1.—*For* Brahma *read* Brahman.
„ 284, line 1.—*For* -Gōpi- *read* -Gōpī-.
„ 284, f. n. 1.—*For* Bhātērā *read* Bhāṭēra.
„ 284, f. n. 3.—*For* f. n. 7 on p. 283 *read* f. n. 8 on p. 280.
„ 285, translation ll. 29-51, l. 8f.—*For* Bhōtilahāṭika *read* Bhōthilahāṭāka.
„ 285, ll. 29-51, l. 15.—*For* Bhāskaratēṅgarī *read* °ṭēṅgarī.
„ 285, ll. 29-51, l. 18.—*For* Vāmāyi *read* Dhāmāyi.
„ 285, ll. 29-51, l. 19.—*For* Bhuvāi *read* Bhūvāi.
„ 285, ll. 29-51, l. 23.—*For* Naḍakuṭigāma *read* Naḍakuṭī°.
„ 285, ll. 29-51, l. 25.—*For* Vanaṅgajōṭṭi *read* Vanaṅgajōṭṭī.
„ 285, line last but one.—*For* Iṭākhālā *read* Hayēkhālā.
„ 286, l. 2.—*For* Simivāka *read* Śimivāka.
„ 286, l. 2.—In *After* Bhāṭapaḍā *enter* "1 house belonging to the barber Gōvindā (*and*)".
„ 286, l. 7.—*Omit* note 1 above *ivory-worker*.
„ 287, para. last but one, l. 8.—*Remove* the word 'see' and 'by' after (1), (2) and (3).
„ 287, last para., l. 3.—*For* vedaṁgaṁ *read* veḍe°.
„ 288, l. 5.—*For* Atakur, the Solapuram *read* Ātakūr, the Śōḻapuram.
„ 288, l. 7.—*For* Malkhed *read* Mālkhēḍ.
„ 288, ll. 12, 24 and 30.—*For* Karhad *read* Karhāḍ.
„ 288, l. 22.—*For* Kāñchi *read* Kāñchī.
„ 292, text l. 3.—*Put* hyphen after कोष.
„ 294, text l. 16.—*Omit* : after °भिः.

EPIGRAPHIA INDICA.

VOLUME XIX.

No. 1.—THE ZEDA INSCRIPTION OF THE YEAR 11.

BY STEN KONOW.

Zeda is a village near Und (Ohind) in the North-West Frontier Province, situated in 34° 3′ N. and 72° 32′ E. Here I. Loewenthal noticed "an unshapen piece of rock lying at the entrance of the village", on which there was an inscription in Kharōshṭhī characters.[1]

The stone, which is now in the Lahore Museum, is, according to Cunningham, a rough block of quartz, 4 feet lóng and 1 foot broad. The inscription has been edited by Messrs. Cunningham,[2] Senart,[3] and Boyer,[4] and some remarks concerning its date and interpretation have been published by Messrs. E. Thomas,[5] G. Bühler,[6] R. D. Banerji,[7] H. Lüders[8] and myself.[9]

I now edit it from estampages kindly placed at my disposal by Dr. F. W. Thomas.

The inscription consists of three lines and covers a space 2 feet long and about 8 inches broad. The size of individual letters varies from almost 4 inches in the beginning to 1 to 1½ inches towards the end. M. Senart thought that ll. 1 and 2 are perhaps incomplete, but such does not seem to be the case.

The stone is very rough and the inscribed portion is damaged in several places. The reading and interpretation are therefore beset with considerable difficulty, and this difficulty is increased because the shape of individual characters is not consistent. In spite of all the care and ingenuity which has been bestowed on the record, it has not, therefore, been possible to read and explain every passage with certainty, and I have not been able to arrive at satisfactory results throughout, and I sincerely hope that the new plate may induce other scholars to examine the record and publish their remarks so that they can be utilized for the final edition in the *Corpus Inscriptionum Indicarum.*

The **characters** are of the same kind as in contemporary inscriptions. I may mention some details with regard to individual letters.

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[1] *Cf.* his remarks, *J. A. S. B.*, XXXII, 1863, p 5.

[2] *Archæological Survey of India*, V, pp. 57 ff. and Plate XVI, 1.

[3] *Journal Asiatique*, VIII, xv, 1890, pp. 135 ff. and Plate opposite p. 138.

[4] *Journal Asiatique*, X, iii, 1904, pp. 465 ff.

[5] *J R. A. S*, N. S., IX, 1877, p. 91.

[6] *J. R. A. S.*, 1894, p. 535.

[7] *Ind. Ant.*, XXXVII, 1908, pp. 46, 72.

[8] *Sitzungsberichte der Königlich Preussischen Akademie der Wissenschaften* (henceforth quoted as *S B. A. W.*), 1912, p. 826.

[9] *S. B. A. W.*, 1916, pp. 801, 806; *Ostasiatische Zeitschrift*, VIII, p. 230; above Vol XIV, p. 132.

Ka is usually angular, thus in *Kaṇishkasa*, l. 2; occasionally, however, it is rounded, as in *kue*, l. 2. Similarly *kha* has an angular top, as in the Pālāṭū Ḍhērī and Jauliā inscriptions, in *khade*, l. 2, but the same rounded shape as in the Āra record in *daṇamukhe*, l. 2. *Ja* has the regular shape with a straight upright in *rajami*, l. 2. In *pujaṇe* in the same line it has been bent so as to avoid running up into the *u*-mātrā of *kshu*, l. 1, and in *-rajasa*, l. 3, the upper right-hand termination has been bent backwards.

Only the cerebral *ṇ* is used throughout.[1] The *e*-mātrā has been added at the top in *-phaguṇe*, l. 1, but projects from the middle of the vertical in *pujaṇe*, l. 2.

De in *khade*, l. 2, has the same shape as in the Āra inscription, with the *e*-mātrā at the bottom and the top resembling that of *ṇa*.

The rare *pha* occurs in *-phaguṇe*, l. 1, and has the regular shape.

Ya is narrow and angular as in the Sue Vihār inscription, and *śe*, with the *e*-mātrā in the left corner, in *iśe*, l. 1, has almost the same shape as in that record.

Sa has different forms. The very last letter of the inscription has a strong backward bend, evidently in order to avoid its running into the *ja* standing above it; the first *akshara* is *saṁ*, where the *sa* looks almost like *ra*. Similar forms, without any break or bending of the vertical, are also found elsewhere, thus the second *sa* of *masasa*, l. 1. A more regular form is found in *Kaṇishkasa*, l. 2; the *sa* which opens l. 3 is a semi-circle opening towards the left and provided with a short top-stroke, etc.

The compound *rjh* in *marjhakasa*, l. 2, shows the loop-shape of *r*. In the compound *shk* in *Kaṇishkasa*, l. 2, the verticals of *sha* and *ka* form one unbroken line as in *Vajheshka* in the Āra record.

There are several flaws and accidental strokes, which resemble letters and considerably add to the difficulties of interpretation. The easiest portion of the whole record is l. 1, which contains the date, and which has been written in very large letters. Abstracting from insignificant details such as the transliteration of the nasal and the addition of an *e* in *-phaguṇe* I accept the reading of M. Boyer, who again agrees with M. Senart except in the reading of the numeral figure after *di*, which the latter read 10: *saṁ 10 1 ashaḍasa masasa di 20 utaraphaguṇe iśe kshuṇami*.[2] There cannot, I think, be any doubt with regard to the figure 20. There is a distinct indenture in the middle, and it is quite distinct from the figure for 10 which occurs after *saṁ*. I also think that the *ṇe* of *utaraphaguṇe* is certain. The restoration of that word is due to M. Senart; Cunningham and Thomas read *udeyana gu 1*. The *e* of *iśe* was recognised by Professor Bühler.

It will be seen that the date contains one detail which is not usually met with in Kharōshṭhī records, *viz.*, the mentioning of the nakshatra current on the particular day when the inscription was engraved. There is only one other Kharōshṭhī epigraph where the same arrangement is found, *viz.*, the Und inscription, where I read *saṁ 20 20 20 1 chetrasa masasa divase aṭhami di 4 4 iśa kshunami sa viranakha (?) purvashaḍe*. Und and Zeda belong to the same neighbourhood, and it is probable that the addition of the constellation was customary in that region. It should be borne in mind that both inscriptions are essentially private records. I shall have something to say about the conclusions which can possibly be drawn from these dates later on.

L. 2. The first four *aksharas* were read *chanaṁ uspa* by Cunningham, *bhanaṁ uka* by M. Senart and *khanaṁ uspha* by M. Boyer, who is the only one who has attempted to give a continuous translation of the whole record. He was of opinion that three different donations are recorded in the inscription, the first one being a *khanaṁ*. This word he took to be a synonym

[1] See my remarks above, Vol. XIV, p. 131 f.

[2] For the transliteration *ksh* cf. my remarks, *Deutsche Litteraturzeitung*, 1924, pp. 1899 ff.

of Sanskrit *khāta*, a ditch, a fosse, a well, and he connected it with the following six letters, which he read *usphamu..chasa*, and the word *danamukha* which follows later on, the meaning of the whole being, according to him: the donation of Usphamu..cha, a well. I may state at once that an interpretation which reckons with three different donations, by different persons, recorded in one and the same epigraph, is not in accordance with the practice in Kharōshṭhī insciiptions and *a priori* very unlikely to be right. The supposed personal name *Usphamu..cha* has, moreover, a rather suspicious look, and, finally, this reading is almost certainly wrong.

Professor Lüders[1] saw that the second *akshara* has an *e*-mātrā and read *khaṇe*, and he rightly read the next two letters *kue*, corresponding to *kupe* in the Āra inscription, explaining *khaṇe kue* as a dug well, as distinguished from a natural one. He also pointed out that the form *kue* is used in the Pāja and Muchai inscriptions. A similar form *kuo* also occurs in the Mount Banj epigraph. This analysis shows the way to the correct interpretation of our record, and there is only one point where I think it necessary to deviate from him. The second *akshara* cannot be *ṇe*, because the *e*-stroke is never added at the bottom of the vertical of *ṇa*. We find it above the top in *Kaṇeshkasa* in the Māṇikiāla inscription, and, as I have already remarked, it sometimes occupies the same place in our record. Our *akshara* is in reality identical with the *de* of *devaputra* in the Āra inscription and we must certainly read *khade*, corresponding to Sanskrit *khāta*, dug.

Then follow four *aksharas*, which were read *kharaḍasa* by Cunningham. The first one was left untransliterated by M. Senart, while M. Boyer read *mu* and Professor Lüders *ve*. Cunningham's *kha* is out of the question, and so far as I can see M. Boyer was right in reading *mu*. Professor Lüders states that *ve* is fairly clear in an estampage in his possession. A comparison of the estampage before me and M. Senart's plate seems, however, to show that the apparent *va* is in reality the continuation of the long fissure running below the ensuing seven *aksharas*. The next letter was read as *ra* by Cunningham, but Professor Lüders is no doubt right in stating that it may be *ro*. I fail to understand how Messrs. Senart and Boyer arrive at their reading *cha* of the third *akshara*. It is certainly *ḍa* as read by Cunningham.

Muraḍasa, or probably *muroḍasa*, is the genitive of a word *muraḍa* or *muroḍa*, which has a distinctly un-Indian appearance. It is tempting to compare it with the words *murta*, *murṇḍaga* and *muruṇḍa*, which seem to be different attempts at rendering a Śaka word which the Indians sometimes translated with *svāmin*,[2] and I think that we must accept that explanation. We know that the title *muruṇḍa* was used by Śaka chieftains and Indo-Skythian rulers in India down to the 4th century A.D., when the *Śakamuruṇḍas* are mentioned in Samudragupta's Allahābād *praśasti*, and I do not think that it can reasonably be doubted that it was this same Śakamuruṇḍa or an older indigenous form of the word which the Chinese rendered with their *Sai-wang*, the designation of the tribe which was expelled by the Yüe-chi after the latter had been conquered by the Hiung-nu.[3] I am aware of the fact that *wang* has been considered to be part of the name of the tribe, and not the usual word for "king", "ruler", and that Professor A. Herrmann,[4] on the authority of the late Professor de Groot, wanted to change *Sai-wang* to *Sai-yü*, i.e., *sak-yü* or, according to the Nankin pronunciation, *sak-giok*, which he identified with *Sacaraucae*. The difficulty, however, which has puzzled some Sinologists in the designation *Sai-wang*, Saka lords, or, Saka kings, and caused them to try to find another explanation of the word *wang*, seems to me to disappear in the face of the corresponding designation *Śakamuruṇḍa*. The Indian translation of this term by *Śakanripati* is an exact parallel to the Chinese word.

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[1] *l.c.*

[2] *Cf.* Lüders, *S. B. A. W.*, 1913, pp. 422 f.; Konow, *S. B. A. W.*, 1916, pp. 790 ff.; *Das ind'sche Drama*, §38.

[3] *Cf. e.g.*, O. Franke, *Beiträge aus chinesischen Quellen zur Kenntnis der Türkvölker und Skythen Zentralasiens*. Berlin, 1907, pp. 46 ff.

[4] Pauly's *Real Encyclopädie der Classischen Altertumswissenschaft, sub voce* Sacaraucae.

The designation *Śakamuruṇḍa, Sai-wang* is not exactly synonymous with *Saka, Śaka.* Not all the Śakas were Śakamuruṇḍas. We now know that the Kushāṇas, who followed up the Yüe-chi conquest of the Tokhara country by an invasion of India, acted as the successors of the Śakas. We also know that the home-tongue of the Kushāṇas was the language which we know from numerous documents recovered in the southern oases of Chinese Turkistan, and especially in and about Khotan. I have myself called this language Khotanī and thought that it was related to, but not perhaps quite identical with the tongue of the Śakas. The prevalent opinion is, however, that Khotanī is simply the speech of the Śakas. In reality there is only a difference in the terms chosen to designate the language. The necessary inference from all that we know at the present moment is that Khotanī is a Śaka dialect or, according to most scholars, *the* Śaka language, in other words, that the Kushāṇás, and consequently the Yüe-chi, were Śakas, not however exactly the same tribe as the Sai-wang. The difference was not of an ethnic nature but, if we may judge from the designation *Sai-wang,* it had some reference to the system of government or to the title used by the rulers of that particular tribe. The title *muruṇḍa* was not used in the country where we find the Śaka language or dialect used in literature and administration. We there find other designations, *rre,* genitive *rrundi,* king, and *shshau.*[1] Though *rrundi* later on also occurs in the form *rruṇḍi,* there can be no question about identifying it with *muruṇḍa,* where *mu* evidently belongs to the base. *Shshau,* on the other hand, is the title which was used in the coin-legends of Kanishka and his successors, *shaonano, shao Kaneshki Koshano* written in Greek letters, with the same representation of a short *u* through *o* as in *kozoulo* for *kujūla.* The title *shaunānu shau* is not met with in Eastern Turkistan. We can, however, infer that it was known from the fact that the designation of the Buddha as *gyastānu gyasti, i.e.,* the god of gods, is evidently framed in imitation of this title. There can be no doubt that it is an adaptation of the imperial Persian title, and we have no reason for thinking that it was originally in use among the Śakas of Eastern Turkistan. We know from the *Kālakāchārya-kathānaka* that the Śakas who invaded India before Vikramāditya used a slightly different form, *shahānu shāhi,* which is evidently borrowed from Middle Persian, and this form was adopted by the Kushāṇas in their Brāhmī inscriptions and also occurs in the Allahābād *praśasti. Shaunānu shau* is the same title, but it is not simply borrowed, but translated, the Middle Persian *shāhi* being replaced by the indigenous word *shau,* formed with another suffix *van* from the base *kshāi.* We must necessarily infer that the Śaka chiefs of Eastern Turkistan, the ancient Yüe-chi, used this title, in addition perhaps to *rre,* before they introduced the imperial Persian titulature. Their rulers were accordingly called *rre* or *shau,* while the chiefs of the *Śakamuruṇḍas* were designated as *muruṇḍa* or some older form of this word.

Now if *muraḍa, muroḍa* of the Zeda inscription is the same word as *muruṇḍa,* it would be of interest if we could settle the question about its exact meaning. An etymological explanation of the word, which is perhaps possible, has been given by Professor Hermann Jacobsohn.[2] He thinks that it is formed from the same base as the Greek words *(epi)melētēs, meletōr, meledōnos,* caretaker, supervisor, and is about synonymous with *kshatrapa.* If such be the case, it becomes probable that the title *kshatrapa* used by the Śaka rulers in India is merely a translation of the old term, so that the *Śakamuruṇḍas* of the Allahābād *praśasti* are the Western Kshatrapas.[3]

The meaning care-taker, office-bearer and ruler seems to suit the context in the Zeda inscription. *Muroḍasa, i.e.,* probably *muroṇḍasa,* is followed by a word which was read *marḍukasa*

[1] *Cf. Ostasiatische Zeitschrift* VIII, pp. 220 ff.

[2] *Arier und Ugrofinnen,* Göttingen, 1922, pp. 106[1], 200.

[3] Is it conceivable that the title *meridarkhes,* which is used in Greek inscriptions of the Seleucid age and sphere and in Egypt, is an adaptation of the Iranian title based on a popular etymology of the word? *Cf.* about this title Dr. F. W. Thomas, *Festschrift Windisch,* pp. 362 ff.

by Cunningham and *marḍakasa* by Messrs. Boyer and Lüders, while M. Senart states that he cannot understand how Cunningham arrived at his reading of the second *akshara*. The *r*-loop is, however, quite distinct, and the upper part of the compound only differs from *ḍa* in having a short stroke to the left of thet op. M. Boyer derives *marḍaka* from the base *mṛiḍ*, to be gracious, and takes it to be a designation of the following word *Kaṇishka*. He admits that we should rather expect an honorific title of a different kind, but thinks that the designation "compassionate" is well suited in the case of the famous protector of Buddhism. He also mentions, however, the possibility of explaining *marḍaka* as a patronymic.

So far as I can see, however, the reading *marḍaka* cannot be maintained. The short stroke at the top of the *akshara* is the characteristic which distinguishes *jha* from *ḍa*, and I have, therefore, thought[1] it necessary to read *marjhakasa* and explained[2] *marjhaka* as an older form of the Khotanī word *malysaki*, which occurs in the *Maitreyasamiti*,[3] where it is used to render Sanskrit *gṛihapati*, the sixth of the *ratnas* of a *chakravartin*. The *gṛihapati* is characterized[4] by the divine eye, through which he discerns hidden treasures and secures them for his master. *Marjhaka*, *malysaki* is derived from the Iranian base *marz*, corresponding to Sanskrit *mṛij*, to touch, to clean, to rub, and evidently means an official who has to examine treasure, a tutor of treasure and coin.

If *marjhaka* is the same word as Khotanī *malysaki*, we must draw the conclusion that the *l* of the latter is derived from an older *r* and that the change of *r* to *l* in this and in similar cases is subsequent to the date of the Zeda inscription. That the Iranian tongue of the Khotan country underwent certain changes between the first centuries of the Christian era and the oldest texts in which it is found has been shown by Professor Lüders,[5] and I can now add an example, which seems to be absolutely certain. The Khotanī postposition *bendi*, on, near, concerning, is found as *vaṁti*, i.e., *vāndi*, in the Kharoshṭhī documents from Niya. We learn from this fact that the development of *ā* to *e* in this word took place after the second century, and also that the language to which *bendi* belongs was spoken in the southern oases at the time when the Niya documents were written.

The words following after *muroḍasa marjhakasa* are certainly *Kaṇishkasa rajami*, as seen by M. Senart, while Cunningham read the finale *mi* as *gaṁ*. *Kaṇishka* is of course the well-known Kushāṇa emperor, and it seems necessary to infer that the preceding words *muroḍasa marjhakasa* are titles used to characterize him, for we know that there is not a single Kharōshṭhī inscription where the name of a ruler is used without any title being added. We should, of course, expect to find some of the usual designations, as in the contemporaneous Sue Vihār inscription, where Kanishka is styled *mahārāja*, *rājātirāja*, *devaputra*. But then it should be remembered that we have not before us an official record, but a private document, so that we need not expect to find the official titles. And we know that the title *muruṇḍa*, which I identify with *muro[ṇ]ḍa*, was used in India long after Kanishka's days, and Kanishka's accession meant a considerable strengthening of the power of the Indo-Skythian rulers. The result would naturally be a strengthening of the national feeling of the Śakas, and it would be intelligible if national titles were used, at least in records drawn up at the request of Śaka individuals, as may have been the case with the Zeda inscription. There is, accordingly, nothing extraordinary in the use of the designation *murada* or *muroḍa*.

[1] *S B. A. W.*, 1916, p. 801. [2] *Ostasiat sche Zeitschrift* VIII, p. 230.

[3] Ed. Leumann, Strassburg, 1919, p. 67.

[4] *Cf.* Senart, *Essai sur la légende du Buddha.* 2 éd., Paris, 1882, p. 29.

[5] *S. B. A. W.*, 1919, pp. 763 ff.

The explanation of the second title *marjhaka* is more difficult. If my analysis of the word is right, it might characterize Kanishka as a ruler rich in treasure. Now we know that there was an Indian tradition[1] about four " sons of heaven", the rulers of India, China, the Yüe-chi and the Roman empire, and the country of the Roman emperor was considered to abound in treasure. The title *marjhaka* might accordingly be used in order to convey the idea that Kanishka had won the wealth of the Roman empire, and as we know that the Roman title *Cæsar* itself is used, in addition to the common titles *mahārāja, rājātirāja, devaputra*, in the Āra inscription of Kanishka II, the use of *marjhaka* might be considered as the first step in that direction. We should, of course, like to know the reason for such a reference to the Roman empire in the two records, and expect it to be the result of a victorious war with the Roman armies. We do not, however, hear about any such thing having happened.

We know, on the other hand, that the Roman power in Asia was waning during the reign of Hadrianus (A.D. 117-138), who withdrew from Mesopotamia, which was then occupied by the Parthians. Buddhist texts preserved in Chinese translation[2] further state that the king of the Parthians tried to close the West to Kanishka, who then defeated him. If Kanishka's date coincided with the reign of Hadrianus and if the tradition about a victorious-war with Parthia is based on fact, it would be conceivable that the idea of a ruler of a country abounding in treasure was transferred from the Roman to the Parthian emperor, and further, after Kanishka's triumph over the latter, to him, and that might be the reason for the use of the title *marjhaka* in our record and of the designation *kaisara* in the Āra inscription. It is at present impossible to make any definite statement. But, at all events, it seems to me that the terms *muroḍa* and *marjhaka* must be considered as titles characterizing King Kanishka.

What follows after *rajami* is the most difficult passage of the whole record. Cunningham read *dharya dadabhasa Idamukhastrape a de asa.... ;* M. Senart *..dadabhai da[na]mukha.[pe adhia] sa [daadaasa] ti [dha]..*, and M. Boyer *[to]yadalabhai danamukha sapeadhia sasaśushe sati vudhe.* He explained *sapeadhia* as a compound of *sapea*, which he identified with Pāli *sappāya*, and *dhia*, Sanskrit *dhiyā*, and saw in *sasaśushe* a Sanskrit *sasyaśosha*. He thus arrived at the translation: the gift of Usphama..cha, a well for the obtainment of rain-clouds in the kingdom of the compassionate Kanishka, with the intention of making something salutary, after a drying up of the crops had set in.

I am unable to follow the French scholar in this interpretation. I have already remarked that the preceding portion of the inscription cannot be explained as done by him. And I do not know of any instances where a well was dug in order to obtain rain-clouds, in other words as a kind of magic. Moreover, it would be more natural to aim at producing rain than at attracting rain-clouds, and, finally, it may reasonably be doubted whether the word *lābha* would be used with *tōyada*, a cloud.

If we now turn to the plates, it seems to me that M. Boyer's reading is wrong in several places. The first letter after *mi* runs up into a fissure in the stone, but seems indeed to be a *ta*. The lower part, it is true, seems to end in a curve opening towards the left, which evidently led Cunningham to read *dha*. There is, further, apparently a stroke projecting from the lower part towards the left and running into the next *akshara*. It may be the *o*-mātrā, and, with every reserve, I accept M. Boyer's reading *to*.

Then follows *ya*, but the right-hand stroke is clearly broken and then bent downwards, so that we must apparently read *yaṁ*. The following *akshara* is certainly *da*, and the whole word, therefore, seems to be *toyaṁda*. I do not know what to make out of this word. It may perhaps

[1] *Cf.* Pelliot, *T'oung Pao*, 1923, pp. 97 ff.

[2] *Cf.* Sylvain Lévi, J. A., IX, viii, 1896, pp. 444 ff.; *Ind. Ant.*, XXXII, 1903, pp. 381 ff.

mean some appliance for drawing water or some channel or feeder for conducting water to the well, but as long as even the reading is not certain, it is useless to try to fix the meaning.

The ensuing *akshara* cannot be *la*. It consists of an upper curve, continued downwards in a line which first projects towards the right, then ends in a knee with a vertical running down to the bottom. There is a faint cross-bar in the middle, which, however, seems to be accidental. So far as I can see, the only possibility is to read *cha*. If the cross-bar were not accidental, we might think of the shape of *chha* which is used in the Aśōka inscriptions and in Central Asian documents to denote the old Sanskrit *chh*, which is always carefully distinguished from the Prakrit *chh* derived from *ksh*, etc.[1] But there does not seem to be any reason for thinking that the thin stroke visible through the middle of the vertical really belongs to the *akshara*.

After this *cha* M. Boyer read *bhai*, but there is a distinct *u*-loop at the bottom of *bha*, and we must read *bhui*. This *bhui* cannot be anything else than Sanskrit *bhūyaḥ*, and *toyaṁda* (?) *cha bhui* seems to be one of those parenthetical sentences which are sometimes met with in Kharōshṭhī records.[2]

Then comes *daṇamukha*, the only word in the whole passage about which there cannot be any doubt.

The ensuing *akshara* was read *stra* by Cunningham, while M. Boyer saw in it a *sa*. It seems to me that the cross-bar is far too distinct to be accidental. On the other hand, I cannot follow Cunningham in reading *stra*, for the compound letter *sta* always has a straight vertical, while the main portion of our letter is a rounded line ending in a rounded bend to the left at the top, and another one to the right at the bottom. So far as I can see, it is exactly the same letter which stands at the beginning of l. 4 of the Sue Vihār inscription, where it is certainly *hi*. I therefore read *hi*, and I follow M. Boyer in taking the ensuing *akshara* as *pea*, reading accordingly *hipea* instead of his *sapea*.

I am not certain about the ensuing *aksharas*, which M. Boyer read *dhia*. There seems to have been a good deal of peeling off, and the result are some curious strokes at the top of the apparent *dhi* and at the bottom of the second letter. They seem, however, to be accidental and I accept M. Boyer's *dhia*, but I take the following *sa* to belong to the preceding letters and read the whole as *hipeadhiasa*.

Now if we compare other Kharōshṭhī inscriptions mentioning the digging of wells,[3] it will be seen that the person or persons at whose request the well was dug, are always mentioned. We must therefore, I think, necessarily infer that *hipeadhiasa* is the name of a person. I cannot analyse this word or words. *Hipea* reminds us of Greek names such as Hippeos, Hippias and *Dhia* might be an adaptation of some Greek name. *Cf. Diya* in the Besnagar column inscription. It would not, however, be safe to make any definite statement about the etymology of the name. The only thing which seems to be certain is that *Hipeadhiasa* is the name of the donor, perhaps a double name, *Hipea Dhiasa*, in which case *Hipea* should probably be considered as the genitive of a base *Hipe* or *Hipei*.

[1] This sign is only met with twice in later Kharōshṭhī inscriptions, *viz.*, in an unpublished Mansehra inscription of the year 68 and on the Mathurā Lion Capital, where it has not, however, been recognized but been treated as a compound *ṣhṭ* so that the word *palichhina*, Sanskrit *parichchhinna*, has been read *palishṭena*. There is no other instance where it could possibly have been used, all the other occurrences of *chh* representing the derived Prakrit sound, which was no doubt different from old *chh* and which I now transliterate as *ksh*.

[2] *Cf* Lüders, *J. R. A. S.*, 1909, p. 650 ; *S. B. A. W.*, 1918, p. 763[1].

[3] Muchai : *sahayarana kue vashiśugaṇa* ; Mount Banj : *makaḍakaputrasa. . . . kuo daṇamoho* ; Pāja : *Aṇaṁda-putreṇa Saṁghamitreṇa kue karite* ; Shakardarra : *kuvo khadao Traṇivaḍ[r]anasa...daṇamukho* ; Āra . *khade kupe Dashafoteṇa Poshapuria putr[e]ṇa* ; Kala Sang : [*saha**]*yaraṇa Pipalakhaana kuo* ; Margūs *kue suhaya* [*raṇa**...] *daraṇa*.

The next letter is again *sa*, and then follows, so far as I can see, a *rva*, though it may be *ka* as read by Cunningham. In M. Senart's plate the right-hand hook of the letter has disappeared and the *akshara* runs into the following one, so as to produce the appearance of a *śu*, and the apparent *e*-stroke, which clearly belongs to the *akshara* following after *rva*, looks as if it belonged to the second one. The letter following after what I read as *rva* consists of a vertical bending a the top towards the left and provided with a cross-bar. The apparent *e*-mātrā protrudes below the upper bar and seems in reality to be an *i*. With every reserve I therefore read *sti*.

Then follows an unmistakable *va*. In M. Senart's plate it runs into the preceding *akshara*, and thus M. Boyer arrived at his reading *she*, without taking any notice of the unusual place of the *e*-mātrā. This *va* I take together with the next *akshara*, which I read *da*; *cf*. the shape of *d* in *di*, l. 1.

Then follows *ti*, and then two letters which M. Boyer read *vudhe*. The *u* of *vu* is not certain, and I prefer to read *va*. The stroke at the right-hand corner of *dhe* seems to me to be a flaw in the stone. I therefore read *vadha* and connect *vadha* with the ensuing *akshara*, which is certainly *sa* or *se*. I accordingly read *sarvastivadativadhase*.

Messrs. Senart and Boyer took the last *akshara sa* together with the two following ones, which they read as *putra*. The *pu* is certain, but the *tra* does not, so far as I can see, exist. If we compare the fourth *akshara* from the end in l. 3, which is certainly *tra*, it will be found to be quite different. It seems to me that a portion of the stone has peeled off in this place, to the right of the *u*-loop of *kshu* in l. 1. It was therefore left open, and the context goes on to the left of the *u*-loop, with an *akshara* which M. Boyer took to be *ba*, but which seems to me to be *ja*. The vertical has been bent to the right, so as to cover a portion of the open space, but the *ja* is, I think, easily recognizable.

Then follows *ṇa*, with a sloping line running downwards from the middle of the vertical. M. Senart read the whole as *na*, while M. Boyer thought it necessary to read *npa*, a compound which is in itself very unlikely, and which would, at all events, scarcely look like our *akshara* but be provided with an angular *pa*-hook. I take the letter to be *ṇe*, with the *e*-mātrā placed as in *Śakyamuṇe* in the Wardak vase inscription. *Pujaṇe* corresponds to Sanskrit *pūjanē*, in the honouring of, and is synonymous with the common *pujae*.

The last three *aksharas* of l. 2 were read by M. Senart as *Liaka* and this, taken together with the letter *sa* at the beginning of l. 3, makes up the genitive *Liakasa*, which M. Boyer connected with his *saputrabanpa* into a compound *saputrabanpaliakasa*, to which he assigned the meaning "together with his sons Banpa and Liaka". Even if we were to accept the reading *banpa*, it seems to me that it would not be quite easy to follow M. Boyer in his analysis of the compound.

The name Liaka is also known from the Taxila copper-plate of Patika, the son of the Kshatrapa Liaka Kusuluka, and we should naturally infer that the Liaka of our inscription was a descendant of Liaka Kusuluka, the more so because he is evidently designated as a Kshatrapa. The reading of the word following after the first letter of l. 3 is not, it is true, certain, but there can be little doubt that it means "of the Kshatrapa". M. Senart read *chhaharasa* and M. Boyer *chhalapasa*. The former was partly influenced by the Patika plate where Kusuluka Liaka is usually supposed to be designated as *Chhaharasa Chukhsasa cha chhatrapa*, Kshatrapa of Chhahara and Chukhsa. In my opinion, however, there cannot be any doubt that we must read *kshaharatasa*, there being room for two *aksharas* in the damaged portion at the end of l. 1. Moreover, M. Boyer was certainly right in reading the third *akshara* as *pa*. The second one is scarcely *ha*, and it is also different from *la*, the upper vertical standing more to the left than the lower one. There is, moreover, a stroke towards the right at the bottom. One might think of reading *lra*, but such a compound is scarcely possible. It is perhaps possible to assume that the engraver has misunder-

stood his draft and placed the upper vertical too far to the right, while *tra* was in reality intended. As there cannot well be any doubt about the meaning I would, therefore, with every reserve, read *ksha[tra]pasa.*

We are not in a position to decide the question about the nationality of the family of the Kshatrapa Liaka. If he was descended from the Kshatrapa Liaka Kusuluka of the Patika plate, we should be inclined to think that he was a Śaka, because the date of the Patika plate is referred to the reign of the King Moga. The designation *Kusuluka* seems to indicate relationship with the Kushāṇas, for *Kusuluka* is probably connected with the designation *Kujūla* used about the first Kadphises. We know from the coin-legend of Liaka Kusuluka that the second *u* of *Kusuluka* was long and that the *s* was pronounced with voice, for the Greek legend is *Kozoulo,* as on the coins or *Kujūla* Kadphises.

If the Kshatrapa Liaka was a descendant of Liaka Kusuluka, we should think that he ruled in the neighbourhood of Taxila, in which case his province may very well have included the present Zeda.

After *ksha[tra]pasa* M. Senart read *.pa..a.da.ta dana* and M. Boyer *ṭhupa dhola unamita dana.* The latter translated the whole passage as follows : the gift of Chhalapa together with his sons Banpa and Liaka, a stūpa resplendent in whiteness and of great height. We should accordingly here have the record of the second donation mentioned in the inscription. Abstracting from the general objection to such an interpretation which I have already mentioned, I may draw attention to the curious arrangement which M. Boyer supposes to be followed in the enumeration of the gifts : first a well, then a resplendent stūpa, and thirdly, as we shall see, a temple servant. It would be difficult to find any logical reason for such an arrangement, and I agree with M. Sylvain Lévi[1] that we should expect the state of things to be different.

An examination of the plate will, moreover, so far as I can see, lead us to other results than those arrived at by M. Boyer, also in the passage following after *ksha[tra]pasa.*

The first *akshara* cannot possibly be *ṭhu.* It consists of a rounded top, continued to the right in a vertical ending in a loop, which I follow M. Boyer in considering as an *u*-mātrā. There cannot, in my opinion, be any reasonable doubt about the nature of the letter : it is *u,* of the same kind as the *u* of *utaraphaguṇe,* l. 1, only shorter, and the *u*-loop has not been continued up to the vertical. Then follows *pa,* as given both by M. Senart and by M. Boyer. The third *akshara,* on the other hand, cannot be *dho.* It consists of a broken vertical, bent towards the left at the top, and provided with the hook which we know from the usual *ka.* A similar break in the vertical is also found in one of the *kas* of the Māṇikiāla silver desk, and similar forms occur in the Āra and Māṇikiāla inscriptions and on the Kanishka casket. I think it necessary to read *ka.*

Then follows an *akshara* consisting of an upper curve connected with the lower part by a vertical. It is impossible for me to understand how it can be read otherwise than as *cha.* The next letter is clearly *a* and not *u,* there being no trace of an *u*-loop at the bottom, and I am unable to see how M. Boyer arrived at his reading *unamita.* The *a* is followed by a distinct *ma,* which M. Boyer leaves out of consideration. With regard to the next *akshara* M. Senart's reading *da* is clearly preferable to M. Boyer's *na,* even if we were to admit that the dental *na* were used in this place. The lower portion of *da* is, however, bent towards the left and I think that I can see traces of a complete *u*-loop. I therefore read *du,* and the following *akshara* cannot possibly be *mi.* It seems to me to be an unmistakable *ka.* Then follows *ta* as read by Messrs. Senart and Boyer. The whole passage accordingly runs : *upakachaamadu kata.* I analyse it as follows. In *upakachaa* I see the dative of *upakacha,* which consists of *upa* and the Prakrit word *kachcha,* which is given as a Dēśī word for *kārya* in the *Dēśīnāmamālā* ii. 2, and which corresponds to a

[1] Cinquantenarie de l'école pratique des hautes études. Mélanges publiés par les directeurs d'études de la section des sciences historiques et philologiques. Paris, 1921, pp. 91 ff.

Sanskrit *kritya*.[1] *Upakachaa* accordingly means "for the benefit of", and it should be connected with the ensuing *madu*, Sanskrit *mātuḥ*, of his mother.

Kata I take together with the following word, for which I unhesitatingly accept the reading *daṇa*.

The concluding portion of the inscription was read by M. Boyer as follows: *anuga punavardhase Saghamitrasa dana*, the gift of Saṁghamitra: a servant, in order to increase his merit. I have the same objections against this reading and interpretation which I have mentioned above: the improbability of a registering of many gifts in one and the same inscription, the absence of any intelligible reason for the arrangement of the three entries, and my inability to accept the suggested reading. It might also be questioned whether Sanskrit *puṇya* could become *puna* or *puṇa* in the dialect of the inscription. We should certainly expect *puña* as in the Kharōshṭhī manuscript of the *Dhammapada*.

The two first *aksharas* are certainly *aṇu*. M. Boyer draws attention to the shape of the ensuing akshara *ga*, which is turned towards the left and provided with a curve towards the right. He thinks that we are here faced with fissures in the stone. It seems to me, however, that such cannot be the case, and that we must read *gra*. *Aṇugra* might stand for *aṇuga*, with a spirantic pronunciation of *g*, but I have my doubts about the possibility of translating *aṇuga*, standing alone as it does, by "servant". Moreover, I think it necessary to connect *aṇugra* with what follows and here I cannot accept M. Boyer's reading *puna*, or, in my transliteration *puṇa*. There is no trace of an *u*-mātrā, and, so far as I see, the first *akshara* cannot be *pa*, but only *he*. The akshara *ṇa* next seems to have an *e*-mātrā, but I think that *ṇa* is intended. I therefore read *aṇugraheṇa*.

The following word seems to be *vardhase* as read by M. Boyer. M. Senart's plate favours this reading, while the *r* before *dh* is not distinguishable in my estampage. As stated by M. Boyer *vardhase* or *vadhase* may be an infinitive or the dative of a base *vardhas*.

The reading *Saghamitrasa dana* was established by Cunningham and accepted by his successors. I do not think it possible to read the letter after *tra* as *sa*. It is the same *ra* which we find in *rajami*, l. 2. Nor can I see how the two last *aksharas* can be read *dana*. The first one cannot, I think, be anything else than *ja*, with a backward turn of the top, and the last one is evidently *sa*, turned back so as to avoid its running up into the *akshara* standing above it. A similar distorted *sa* is found before *Mira Boyaṇasa* in l. 4 of the Gudufara record, where its shape likewise seems to be due to considerations of space.

Who the *Saṁghamitrarāja* was, we cannot say. *Saṁghamitra* seems to be used as a title in the Jauliā inscription *b*, and it is conceivable that it is here used as an honorific designation of Kanishka. It is, however, more likely that *Saṁghamitrarāja* was some person connected with the place where the well was dug.

The date of the Zeda inscription is about one month later than that of the Sue Vihār epigraph of the 28th Daisios Saṁ 11, the Macedonian month Daisios roughly corresponding to the Indian Jyaishṭha, the month preceding Āshāḍha. I have already drawn attention to the fact that the dating is fuller than is usually the case in Kharōshṭhī records, the name of the nakshatra Uttaraphalguna being mentioned as current on the 20th Āshāḍha. Professor Jacobi has kindly drawn my attention to the fact that we can infer, from this statement, that the months were *pūrṇimānta* just as I have shown it to be the case in the calendar used in the Gudafara record.[2] The nakshatra Uttaraphalguna belongs to the śukla paksha where it may occur between the 5th and 8th day.

[1] *Cf.* Pischel, *Grammatik der Prakritsprachen*, § 284.

[2] See above Vol. XVIII, p. 272 f.

The *pūrṇimānta* reckoning was no doubt an ancient Indian one, while the counting of all the days of the month as a continuous series seems to be of foreign origin, as stated in my edition of the Gudufara record.

With regard to the era used in our inscription, it has never been doubted that it is the so-called Kanishka era, but there is no consensus of opinion about the nature and the initial point of that reckoning. I do not think that anybody would now be prepared to maintain, as was consistently done by the late Dr. Fleet, that Kanishka was the founder of the Vikrama era, after Sir John Marshall has succeeded in analysing the different strata of archæological finds in ancient Taxila. He has conclusively proved that Kanishka succeeded the Kadphises kings.[1] Most scholars seem to be of opinion that Kanishka's accession marked the beginning of the Śaka era. Professor Rapson, the latest authority who has dealt more fully with the question, says :[2] " The evidence obtained by Sir John Marshall from his excavations of the ancient sites of Takshaśilā proves conclusively that the period of Kanishka's reign must have been somewhere about the end of the first century A.D., and a comparison of this evidence with the statements of Chinese historians and with the dates supplied by inscriptions makes it seem almost certain that Kanishka was the founder of the well-known era which began in 78 A.D."[3]

I fail to see how Sir John's description of his excavations can be explained as done by Professor Rapson. I may quote his own words :[4] " The chronology of this period is very uncertain, but it seems probable that it was about 50 or 60 A.D. that Kujūla Kadphises and Hermaeus wrested the Kābul valley and Taxila from the Parthians, and a few years later that Kujūla was succeeded by Wima Kadphises, who consolidated and enlarged the empire which his predecessor had won. To about this period belong the coins of the nameless ruler commonly known as Soter Megas, who may have been a successor of Wima Kadphises—there seems to have been a break between the reigns of Kadphises II and Kanishka.—Then followed, in the second century of our era, the great and powerful Kanishka, the most famous of all the Kushāns, and after him Huvishka and Vāsudeva. Kanishka made his winter capital at Purushapura, the modern Peshawar, and extended his conquests over a wide area, from Central Asia to the borders of Bengal, and it is probable that this empire was maintained intact by his immediate successors. The death of Vāsudeva probably occurred in the first half of the third century A.D."

I do not think that this statement can be reconciled with the assignation of the establishment of the Śaka era to Kanishka. On the other hand, it is in thorough agreement with what Professor Lüders remarks :[5] " The exact determination of the era depends before all on the question whether we should identify the king of the Ta-Yüe-chi Po-t'iao, who sent in the year 229 A.D. an embassy to China, with Vāsudeva, the successor of Huvishka.[6] In that case the era would start at the earliest with 130 and at the latest with 168 A.D. None of the grounds which Oldenberg[7] has

[1] According to M. Sylvain Lévi, *Journ. Asiat.* XII, ii, 1923, p. 52, Kadphises is not a personal name, but derived from the name of the country which is variously called *Kapiśā*, *Kamboja*, etc.

[2] *The Cambridge History of India*, I, p. 583.

[3] I shall not in this place enter into a discussion of M. Foucher's theory that the Śaka era is not originally a separate era but simply a continuation of the " Maurya " era, with omitted hundreds, because I have done so in my edition of the Gudufara record above, where I also hope to have shown that it is impossible to follow Professor Rapson in the conclusions he draws from the statements contained in Chinese historical tradition.

[4] See *A Guide to Taxila*, 2nd edition, Calcutta, 1921, pp. 16 f., Sir John's latest account of his explorations.

[5] *S. B. A. W.*, 1912, p. 830.—*Ind. Ant.*, XLII, 1913, p. 137.

[6] *Cf.* Chavannes, *T'oung Pao*, II, v, pp. 489 f.

[7] Nachrichten der Göttingischen Gesellschaft der Wissenschaften, Phil. Hist. Klasse, 1911, pp 427 ff. *Journal of the Pali Text Society*, 1910-12, pp. 1 ff., especially pp. 17 f.

adduced against this supposition is decisive. On the other hand, the identification of Po-t'iao with Vāsudeva is, as observed by Chavannes, merely permissible and not necessary; besides there still remains the possibility that a later and another Vāsudeva is meant."

And, as a matter of fact, Sir John's statement agrees with everything that we know from Chinese sources.

It is a curious fact, which has often been commented on, that Kanishka's name never occurs in the historical books of the Chinese. It is difficult to think that such would have been the case, if he had ruled at a time when China was in contact with the Western Countries and received regular accounts of what was happening there, and it seems probable, therefore, that his time was subsequent to A.D. 125, when China was cut off from Eastern Turkistan,[1] where Kanishka's power, according to Hiuen-Tsang, made itself felt.

Buddhist texts preserved in Chinese translations, on the other hand, more than once speak of Kanishka as a great and powerful ruler. Hiuen-Tsang, who tells us about his conquests, also quotes what pretends to be a prophecy of the Buddha, according to which Kanishka's accession was to take place in the year 400 of the Nirvāṇa. M. Sylvain Lévi has made it probable[2] that Hiuen-Tsang's source was the *Vinaya* of the Mūlasarvāstivādins. According to M. Foucher[3] Kanishka reigned in the fifth century of the Maurya era, which was still in general use at the time of his accession. Later on, when the actual state of things was forgotten, and people no more knew anything about the Maurya era, which had, in the meantime been replaced by other reckonings, the memory of an interval of 400 years was still retained, but now this interval was referred to the era of the Nirvāṇa. I do not think it necessary to make further comments on this theory in this place, because there is not the slightest reason for believing in the existence of the Maurya era. But most scholars will unhesitatingly agree with M. Foucher that the tradition of an interval of 400 years between the Nirvāṇa and Kanishka is due to some sort of misunderstanding.

There are, as is well known, more than one estimate of the interval between the Buddha and Kanishka to be found in the Chinese Buddhist works.[4] The biography of Vasubandhu places Aśvaghōsha, who was an older contemporary of Kanishka, in the sixth century of the Nirvāṇa, and, according to the *Saṁyuktaratnapiṭaka*, which was translated into Chinese in A.D. 472, Kanishka was a contemporary of the Arhat K'i-ye-to, of whom we hear that he had left the world in the Buddha's time but reappeared seven hundred years afterwards in the kingdom of Ki-pin.[5] This tradition, which is certainly older than Hiuen-Tsang, places Kanishka in the second century of our era.

In this connexion the statement found in the same work and quoted above, according to which Kanishka fought the Parthians, receives some additional significance as compared with the use of the title *marjhaka* in our inscription.

There are, moreover, some indications which seem to point to a considerable increase of the Kushāṇa power and a simultaneous strengthening of the national pride of the Indo-Skythians in the second century of our era. In the first place we find rulers using the same titles as the Kushāṇas in Eastern Turkistan, where even a Kushanasena is mentioned about this time. And secondly, some facts connected with the history of the Western Kshatrapas point to the same conclusion. I am speaking of the coins and inscriptions mentioning the name of Chashṭana.

[1] *Cf. Acta Orientalia*, II, p. 133.

[2] *J. R. A. S.*, 1914, p. 1016.

[3] *L'art gréco-bouddhique du Gandhâra*, II, p. 510.

[4] *Cf.* F. W. Thomas, *J. R. A. S.*, 1913, pp. 646, 649, 1031, and the literature quoted by him

[5] *Cf.* Lévi, *Journ. Asiat.*, IX, viii, 1896, p. 463; *Ind. Ant.*, XXXII, 1903, p. 386.

According to Professor Rapson,[1] "all that is known as to the duration of Chashṭana's reign, both as kshatrapa and mahākshatrapa, is that it must be included, together with the reign of his son Jayadāman as Kshatrapa, in the period limited by the years 46 and 72=A.D. 124 and 150." From the Andhau inscriptions[2] we know that his grandson Rudradāman was associated with him as rājan in Kāthiāwār in Śaka 52, *i.e.*, A.D. 130. He cannot, accordingly, have been born much later than A.D. 90, and his father Ysamotika must have held sway about the time when the Śaka era was introduced.

Now the names of Chashṭana and Ysamotika point to the conclusion that they were of the same nationality as the Śakas and Kushāṇas. Dr. Morgenstierne tells me that, according to Professor Andreas, *Chashṭana* is evidently identical with Pashto *chashtan*, a master, and the name Seistanhas, up to the present day, preserved the memory of ancient Śaka settlements in Afghānistān.[3] And *Ysamotika* is derived from the word *ysama*, earth, which is well known from documents and books written in the Iranian language of the southern oases of Chinese Turkistan.[4]

Now Ysamotika's name only occurs in the inscriptions and coin-legends of his successors. One coin, which has now disappeared, has, it is true, been ascribed to him, but Professor Rapson is no doubt right in thinking[5] that it was in reality a coin of Chashṭana with the name of his father only legible in the inscription. *Ysamotika*, however, is practically synonymous with *Bhūmaka*, and I quite agree with M. Sylvain Lévi[6] in thinking that the two names designate one and the same person, *Bhūmaka* being only a barbaric Sanskrit translation of the real name.

Now we must recall the state of things prevailing when Bhūmaka entered on the stage. Vikramāditya had long ago replaced the Śaka rulers in Central India. A national era had been introduced, which had even been used by the Śaka Kshatrapa Śoḍāsa, and Indian notions had gradually reasserted themselves. If Bhūmaka were one of the first governors appointed after the Śaka re-conquest in A.D. 78, it would be natural for him to adopt an Indianized name, though he was a *Kshaharada, i.e.*, was, in some way, connected with the line of Liaka Kusuluka.[7] The use of the title *rājan* by Nahapāna, who is also designated *Kshaharāta*, Chashṭana and his successors, may be due to similar considerations.

The state of things became different with or during the rule of Chashṭana. He reintroduced the national name of his father, and this fact becomes easily intelligible if we assume that the power of his nation was essentially increased in his days. It is not necessary to assume that this increase began in India itself. If M. Sylvain Lévi was right in explaining[8] Chen-t'an Ki-ni-ch'a of the *Sūtrālaṅkāra* as Kanishka, king of Khotan, it is conceivable that Kanishka started on his career in Eastern Turkistan, after the Chinese had lost their hold on the country, and that these events were rumoured in India and awakened the national pride of the Śakas, this awakening being reflected in the introduction of the name *Ysamotika* instead of the Indianized *Bhūmaka* in the inscriptions and coin-legends of Chashṭana.

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[1] *Catalogue of the Coins of the Andhra Dynasty, the Western Kṣatrapas, the Traikūṭaka Dynasty and the "Bodhi" Dynasty.* London, 1908, pp. cxii ff.

[2] *Ep. Ind.*, XVI, pp. 19 ff.

[3] *Cf.* The important paper contributed by Dr. F. W. Thomas to the *J. R. A. S.*, 1906, pp. 181 ff.

[4] *Cf.* Lüders, *S. B. A. W.*, 1912, pp. 406 ff., where attention is also drawn to the curious use of the compound *ys* in order to denote the voiced *s*.

[5] *l.c.*, p 71.

[6] *Journ. Asiat.*, XI, v, 1915, p. 1919; *cf.* Konow, *S. B. A. W.*, 1916, p. 814.

[7] *kshaharada, kshaharāta* can of course be a title or the name of a family.

[8] *Journ. Asiat.*, IX, viii, 1896, pp. 452 ff.; *Ind. Ant.*, XXXII, 1903, pp. 384 *f.*

Now we know that Chashṭana's capital was Ujjayinī and that his name was known to Ptolemy. After Kanishka had consolidated his power in India he would naturally enter into relations with the Śaka rulers of Ujjayinī. Now Ujjayinī was the centre of the scientific study of astronomy after new methods which were taken over from the Greek astronomers. The results of this study are laid down in the Siddhāntas, and if the late Dr. Thibaut was right in thinking[1] that these works may very well be based on some Greek source older than Ptolemy, I do not see any reason against applying their methods to the date of the Zeda inscription, in order to settle the question about the initial point of its era by calculating which year or years fulfil the condition : Āshāḍha 20 coupled with Uttara-phalguna.

I have therefore asked my Dutch friend, Dr. W. E. van Wijk, to examine the date in the light of the Siddhāntas. I have taken it for granted that Kanishka's accession cannot be dated earlier than the initial point of the Śaka era and not much later than A.D. 135. I have therefore formulated the question as follows : in which year during the period A.D. 89 to A.D. 150 did the 20th Āshāḍha coincide with Uttara-phalguna.

Dr. van Wijk has discussed the question in the *Acta Orientalia*,[2] and I shall, in this place, only summarize the results of his calculations. If these are made according to the system of the *Sūryasiddhānta* and the equal space system, seven years during the period would answer the conditions, *viz.*, the expired Kaliyuga years 3191, 3216, 3221, 3229, 3240, 3246 and 3248.

This result is not very encouraging. I have, however, already mentioned that we possess a second record, from the same neighbourhood, with the same details regarding the date as in our epigraph, *viz.*, the Und inscription of the year 61, where the 8th Chaitra is coupled with the nakshatra Pūrvāshāḍha.

Applying the same methods to this date, Dr. van Wijk finds that the choice is, in this case, much more limited. It is, of course, sufficient to examine the state of things in the seven years coming 50 years after those which were found to be possible equivalents to the Zeda date. And among these only three years fulfil the condition : Chaitra 8 coupled with Pūrvāshāḍha, *viz.*, the expired Kaliyuga years 3241, 3279 and 3296.

If it is allowed to calculate the dates of the Kanishka era at the hand of the *Sūryasiddhānta*, its initial date would accordingly fall in one of the years A.D. 79, 117 or 134. Dr. van Wijk has reckoned with current years. If the years were expired, the corresponding years would be 78, 116 and 133 respectively.

Dr. van Wijk has further calculated the two dates according to the system of the first *Ārya-siddhānta*. His result is that in that case only the expired Kaliyuga years 3229 and 3279 fulfil the conditions required by the Zeda and the Und inscriptions respectively. He therefore thinks that, according to the equal space system, this latter correspondence is most acceptable.

In his second paper, however, he maintains, that the equal space system is a late and artificial one, and that we must, therefore, reckon with unequal spaces. He arrives at the result that June 19 A.D. 139 is the only date which fulfils the conditions of the Zeda record, and February 26 A.D. 189 those of the Und inscription. The initial date of the Kanishka era would accordingly be A.D. 128-129. Such a dating would explain the absolute silence about Kanishka in Chinese historical sources, which seems to show that his accession cannot be placed before A.D. 125. It would follow that the earliest known date of Vāsudēva corresponds to the rainy season A.D. 202, and the latest one to the rainy season A.D. 226, in which case Vāsudēva can very well be identical with Po-t'iao, whose embassy is stated to have reached China in A.D. 229.

[1] *Astronomie, Astrologie und Mathematik*, pp. 45 ff.

[2] Vol. III, pp 83 ff. ; V, pp. 168 ff.

I now give my reading and translation of the record.

TEXT.

1. **Saṁ 10 ashaḍasa masasa di 20 uttaraphaguṇe** iśe kshuṇami
2. khade kue [mu]roḍasa marjhakasa **Kaṇishkasa** rajami [to]yaṁda cha bhui daṇamukha Hipea Dhiasa sarvastivadativadhase pujaṇe Liaka-
3. sa ksha[tra]pasa upakachaa mad[u] kaṭa daṇa aṇugraheṇa va[rdha]se Saghamitrarajasa

TRANSLATION.

Anno 10, on the 20 day of the month Āshāḍha, in Uttaraphalgunī, at this instant this well was dug, in the reign of the lord, the master of treasure **Kanishka,**—and further a "watergiver"—as the gift of Hipe Dhia for the increase of the Sarvāstivāda, in honouring of the Kshatrapa Liaka, for the benefiting of his mother; the gift was made by the favour and for the increase of Saṁghamitrarāja.

No. 2.—BARAH COPPER-PLATE OF BHOJADEVA; VIKRAMA-SAMVAT 893.

BY HIRANANDA SASTRI.

This **copper-plate,** as the District Magistrate of Cawnpore wrote to the Director General of Archæology in India, while forwarding it for examination, was discovered on the 17th of March 1925 in the house of one Muhammad Baqar when the foundations of a new house were being dug up in the village of **Barah** which is said to have been inhabited during the Mughal period and lies on the south side of the main road from Cawnpore to Kalpi at a distance of 23 miles west-south-west from the District Head-Quarters and 4 miles east of Akbarpur with which it is connected by a branch metalled road. It measures $23\frac{7}{8}''$ by $16\frac{5}{8}''$, being $\frac{3}{16}''$ thick and weighs 1,250 tolas. The three big holes drilled at the left side of the plate show that there must have been a seal attached to it, though it is not forthcoming now. The plate was thoroughly cleaned under the direction of the Director General of Archæology in India and is now preserved in the Provincial Museum, Lucknow. I edit the record from the original plate as well as from the excellent estampages kindly supplied to me by Sir John Marshall the Director General of Archæology in India. Only one side of the plate is inscribed, there being 16 lines of writing on it. The size of the letters which are well shaped and deeply cut averages from $1''$ to $\frac{1}{2}''$ in height, and $\frac{7}{8}''$ to $\frac{3}{8}''$ in breadth. The record is written in the **Nāgarī** script of the period and in **Sanskrit prose,** excepting a somewhat defective *ślōka* at the end (ll. 15-16) which gives the name of the *Dūtaka.*

There are no **orthographical peculiarities** worth noting excepting the use of the *upadhmānīya* in ll. 7 and 12 and the usual employment of *va* for *ba* as well as the doubling of *t* before *ra* as in *puttra* (l. 3). The year when the grant under notice was issued is given in l. 16 where it is expressed by letters or letter numerals and a numerical figure. That it is 893 of the Vikrama era is pretty certain but the way in which it is written does not appear to be so. As put down here it would read *samvatsrō hrā* (*i.e.*) 9083. The *t* in the ligature *tsrō* should go with *samvat* and the symbol *srō* be taken as representing hundred like the old symbol ञ. The next symbol undoubtedly represents 8. Thus, I think, the year should be read[1] as *samvat* 100×8 (*i.e.* 800) 90 3 (*i.e.*, 893).

The **object** of the inscription is to record that **Bhōjadēva** granted the *agrahāra* called **Valākāgrahāra** which lay in the **Udumbara-**-*vishaya* of the **Kālañjara-**-*maṇḍala* in the **Kanyakubja-**-*bhukti* to the Brāhmaṇas born of the family of **Bhaṭṭa-kāchara-svāmin** who

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[1] I have read it in consultation with Rai Bahadur Gaurishankar H. Ojha.

belonged to the Bharadvāja-*gōtra* and was a student of the Vājasanēya-*śākhā*, with all its income barring such as had already been granted to gods and Brāhmaṇas. The document would show that the original grant was issued by *srī*-**Śarvvavarmmadēva** and sanctioned by *Mahārāja* **Nāgabhaṭadēva.** It would further show that, owing to the incapacity of the controlling officer (*Vyavahārin*) in the reign of **Rāmabhadradēva,** it was disturbed for some time and Bhōjadēva, the grandson of Nāgabhaṭadēva, revived it on the old terms in **the year 893 of the [Vikrama era]** on **the fifth day of the bright fortnight of Kārtika** which corresponds to **Wednesday, 18th October, A.D. 836.**

The charter was written by **Rudraṭa,** the *Dūtaka* being **Bālāditya** who was the son of **Rājyabhaṭṭārikā.** I have already stated that the donor of the grant was Bhōjadēva, the son of Rāmabhadradēva and the grandson of Nāgabhaṭadēva. That he was the **Gurjara Pratihāra** king of Kanauj is too clear to require demonstration. The genealogy[1] given in the document is too strong a proof to require further support. The point worth consideration is the identity of the Śarvvavarmman spoken of in the document. We are told that the grant made by this chief was confirmed by Nāgabhaṭadēva. This statement would make Śarvvavarmman to be the contemporary of Nāgabhaṭa who flourished *cir.* 816[2] A.D. The fact that he is described as a *Paramēśvara* would show that he was a subordinate prince. The epithet of *Paramēśvara* reminds us of Śarvvavarmman, the Maukhari king who is likewise called *Paramēśvara* in the Asīrgaḍh[3] Seal inscription. But the identification depends on the contemporaneity of the Pratihāra king Nāgabhaṭa. The Maukhari Śarvvavarmman, as I have shown elsewhere,[4] was the son of Īśānavarmman, who flourished about the year 611 of the Vikrama era, that is, *cir.* 554 A.D., and that he ruled about the last quarter of the sixth century of the Christian era or some two hundred years before Nāgabhaṭa, the ambitious Pratihāra ruler who confirmed the grant. So Śarvvavarmman of this inscription cannot be the homonymous prince of the Maukhari dynasty; nor can we identify him with the Śarvvavarmma-Mahārāja of the Nirmaṇḍa[5] grant of Samudrasēna or other rulers of the same name who came long before him. The only prince whose identification will fit in with this chief, as far as I am aware, is the one mentioned in the Sanjān plates of Amōghavarsha which have recently been published in this journal.[6] The contents of this valuable document have been fully dealt with by Prof. D. R. Bhandarkar. It tells us that Gōvinda III, perhaps the most remarkable Rāshṭrakūṭa king who flourished *cir.* 793-815, vanquished Nāgabhaṭa of the Imperial Pratihāra dynasty, who was the son of Vatsarāja or the father of Rāmabhadradēva and the grandfather of Bhōjadēva, the donor of the grant under notice. Further, it informs us that the same Rāshtrakūṭa king after his victorious return from the north came to the Narmadā on whose banks, at the foot of the Vindhyas, he temporarily settled in the kingdom of a petty ruler called Mahārāja-Śarvan. It was here that a son was born to him who was called Amōghavarsha *alias* Mahārāja-Śarvan. Mārāśarva, as has been remarked by Prof. Bhandarkar, is the same as Mahārāja-Śarvan and the Śrībhavana of the Radhanpur plates of Gōvinda III must have been his capital.[7] To which dynasty this prince belonged, we are not told in any of these inscriptions. But that he must have been an important ruler seems to be clear. Our charter shows that he must have held sway over the tract around Kālañjara where the *agrahāra* or the Brāhmaṇa village Valāka (or Valākā) lay, otherwise he could not have made a gift of it. That he was a tributary of Nāgabhaṭa can safely be surmised from the fact that the grant made by him was confirmed by the latter.

[1] For the genealogy of this dynasty see Kielhorn's *Northern List*, No. 10, and the *A. S. R.* for 1903-04, pp. 277 ff.; *Ep. Ind.*, Vol. XVIII, p. 100.

[2] V. A. Smith, *Early History of India*, (4th ed.), p. 393; Konow: *Ep. Ind.*, Vol. XII, p. 200.

[3] Fleet: *C. I. I.*, p. 219.

[4] Above, Vol. XIV, pp. 113-4.

[5] Fleet: *C. I. I.* p. 290.

[6] Above, Vol. XVIII, pp. 235 ff.

[7] *Ibid* p. 241, and Vol. VI, p. 250.

Subsequently, when his liege lord, namely Nāgabhaṭa, was routed by the mighty Rāshṭrakūṭa king he, 'driven by fear, quickly went to conciliate his mind by choice heirlooms such as the Rāshṭrakūṭa king had never received before and feet by prostrations.'[1] About the beginning of the ninth century of the Christian era, the throne of Kanauj passed from one ruler to another very quickly. After Vajrāyudha, came Indrāyudha who was dethroned about 810 A.D. by Dharmapāla king of Bengal and was succeeded by Chakrāyudha who 'was consecrated with the consent of the kings of all the neighbouring states.'[2] About 816 A.D. he was dethroned by Nāgabhaṭa the Gurjara Pratihāra king. Śarvvavarmman, apparently, must have taken advantage of the situation and extended his territories towards the north, but had to submit to Nāgabhaṭa, when that ruler conquered Kanauj. Nāgabhaṭa was worsted by Gōvinda III, but Bhōja, his grandson, was the undisputed master of Kanauj at the time to which our charter belongs. So, in both the cases, that is in the time of Nāgabhaṭadēva as well as Bhōjadēva, confirmation of the grant by the liege lords was necessary. That the grant was impeded, as remarked above, during the reign of Rāmabhadradēva would lead us to surmise that the rule of this king was not free from turmoil.

As stated above, the grant **is dated** 893 of the [Vikrama]-Samvat *i.e.* 836 A.D. So this copper-plate carries the long period of the rule of Bhōjadēva back to some four years and becomes the earliest known dated document of his time.

Besides the donor, his ancestors and the donee, the grant mentions **Bālāditya**, the són of Rājyabhaṭṭārikā, and also Rudraṭa. No details being given about them, their identity remains obscure. Rudraṭa like the names Mammaṭa, Jayyaṭa, Kaiyyaṭa, etc., seems to be a Kashmiri appellation. The word म्रुत would show that he acted as a herald in reading out the *śāsana* of Bhōjadēva.

It may be remarked here that this charter also employs the territorial terms *bhukti*, *maṇḍala* and *vishaya* in the same sense in which they are used in charters like the Nālandā copper-plate[3] of Dēvapāladēva.

The **localities** mentioned in this charter are these: Mahōdaya, Kanyakubja, Kālañjara, Udum(vb)ara and V(B)alākāgrahāra. Of these, Mahōdaya, as herein described, was a *skandhāvāra* or camp only and was not identical with Kanyakubja (or Kānyakubja) for that is mentioned separately. Generally, Mahōdaya is taken to be a synonym of Kanauj or Kanyakubja, but our charter clearly shows that it cannot always be taken as such. Fleet[4] was perfectly right when he remarked that the epithet of *skandhāvāra* or camp could not have been an appropriate one for a *rājadhānī*, like Kanauj, and that there must have been several Mahōdayas. Kanyakubja and Kālañjara are the modern Kanauj and Kālañjara respectively. Valāka, (or Valākā), the *agrahāra* village which was the object of the grant, and Udumbara, the head-quarters of the district (*vishaya*) where it was situated, I have not been able to locate definitely.

TEXT.[5]

1 ओं[6] स्वस्ति । श्रीमहोदयसमावासितानेकनौहस्त्यश्वरथपत्तिसम्पन्नस्कन्धा-
वारात्परमवैष्णवो

2 महाराजश्रीदेवशक्तिदेवस्तस्य पुत्रस्तत्पादानुध्यातः श्रीभूयिकादेव्यामुत्पन्नः
परममाहेश्वरो

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[1] Above, Vol. VI, p. 250.

[2] Smith, *Early History of India*, p. 393.

[3] Above, XVII, pp. 310 ff.

[4] *Ind. Ant.*, Vol. XV, p. 111.

[5] From the original as well as the impressions.

[6] Expressed by a symbol.

3 महाराजश्री[व]त्सराजदेवस्तस्य पुत्रस्तत्पादानुध्यातः श्रीसुन्दरीदेव्यामुत्पन्नः परमभ[1]-
गवतीभक्तो
4 महाराजश्री[ना]गभटदेवस्तस्य पुत्रस्तत्पादानुध्यातः श्रीमदीसटादेव्यामुत्पन्नः
परमादित्यभक्तो
5 महाराजश्रीरामभद्रदेवस्तस्य पुत्रस्तत्पादानुध्यातः श्रीमदप्पादेव्यामुत्पन्नः परमभ[1]-
गव-
6 तीभक्तो महाराजश्रीभोजदेवः ॥ श्रीकान्यकुब्जभुक्तौ । श्रीकालञ्जरमण्डलान्त-
7 ःपाति उदु(म्ब)रविषयस(म्ब)द्धवलाकाग्रहारे समुपगतान्सर्व्वानेव यथास्था-
8 ननियुक्तान्प्रतिवासिनश्च समाज्ञापयति । उपरिलिखिताग्रहारस्स-
9 र्व्वायसमेत आचन्द्रार्क्कक्षितिकालम्पूर्व्वदत्तदेवब्रह्मदेयवर्ज्जितः परमेश्वरश्री-
10 सर्व्ववर्म्मदेवशासनं । महाराजश्रीनागभटदेवानुमतिश्च[2] दृष्ट्वा भामश्च महा-
11 राजश्रीरामभद्रदेवराज्ये व्यवहारिणी वैगुण्यात्किञ्चित्कालङ्किमप्यभुक्तं ज्ञात्वा स-
12 या पित्रोः पुण्याभिवृद्धये । भरद्वाजसगोत्रवाजसनेयसब्रह्मचारिभट्टकाच-
13 रस्वाम्यन्वयब्राह्मणानामन्तरा विच्छेदसप्रमाणीकृत्य प्राग्भागक्रमेणैवो-
14 त्सङ्कलित इति विदित्वा भवद्भिस्समनुमन्तव्यः प्रतिवासिभिरप्याज्ञाश्रवण-
विधेयै[र्भूत्वा स]र्व्वा-
15 या एषाम्समुपनेया[3] इति ॥ रुद्रटेन प्रयुक्तस्य शासनस्य स्थिरायतेः ।
दूतको बालादि-
16 त्योत्र राज्यभट्टारिकासुतः ॥ सम्वत्[4] १००(×) ८ (-८००) ९० ३ (*i.e.* ८९३)
कार्त्तिक शुदि ५ निबद्धं ।

TRANSLATION.

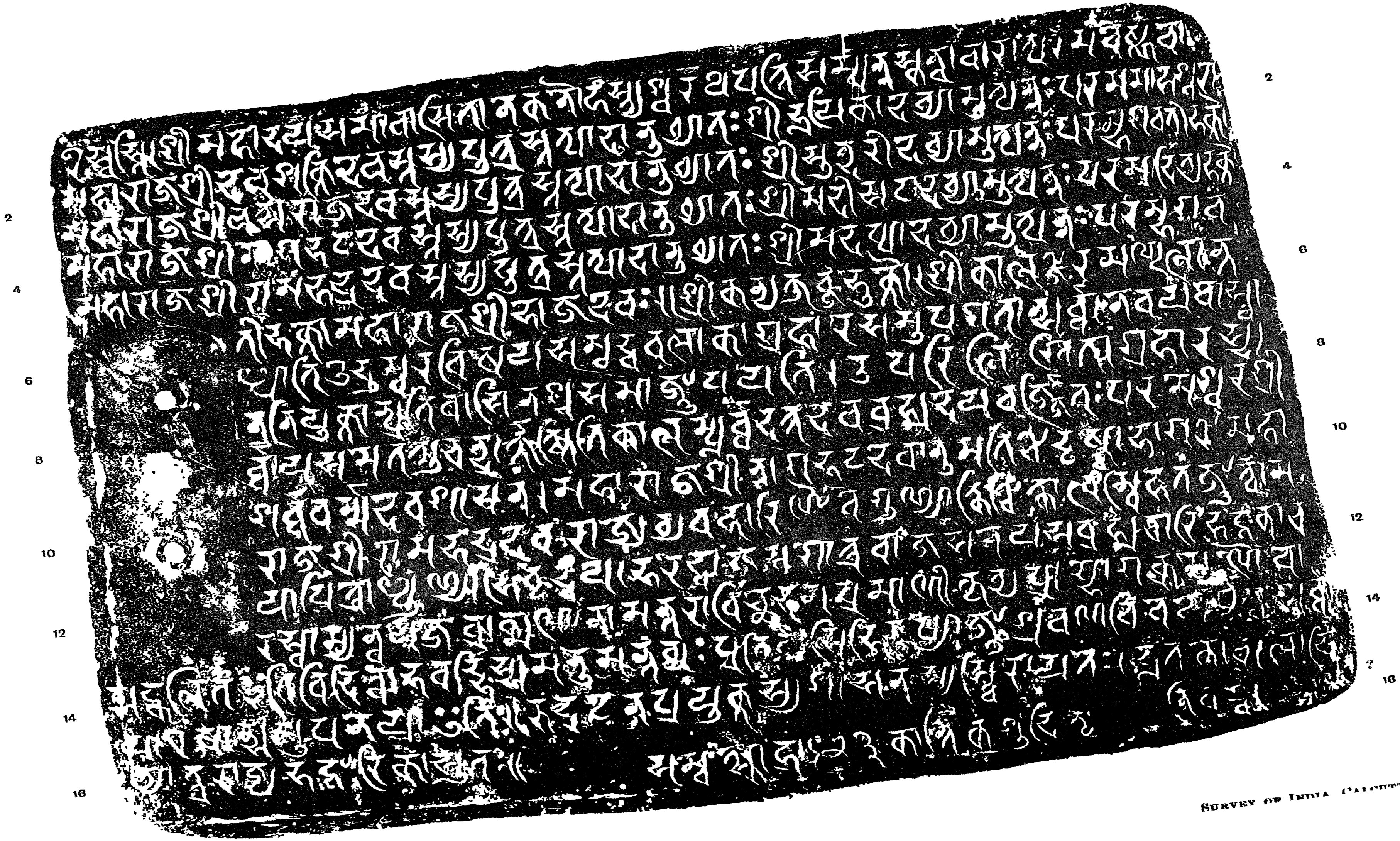
Ôm. Hail! From the camp furnished with a number of ships, elephants, horses, chariots and foot-soldiers and situated at the prosperous **Mahôdaya**—(there was) the illustrious *Mahârâja* **Dêvaśaktidêva**, a most devout worshipper of God Vishṇu; his son born of **Bhûyikâdêvî** was the illustrious *Mahârâja* **Vatsarâja**, who meditated on his (father's) feet and was a most devout worshipper of God Mahêśvara; his son, born of **Sundarîdêvî**, was the illustrious *Mahârâja* **Nâgabhaṭadêva** who was greatly devoted to (the goddess) Bhagavatî and a meditator on the feet of his (father); his son who meditated on his feet was the illustrious *Mahârâja* **Râmabhadradêva** born of **Îsaṭâdêvî** and much devoted to Âditya (the Sun-god) and his son born of **Appâdêvî** was the illustrious *Mahârâja* **Bhôjadêva** who, a meditator on his (father's) feet, was the great worshipper of (the goddess) Bhagavatî—(he, *i.e.*, Bhôjadêva) (thus) commands all the residents and the officers appointed to their respective posts, that have assembled at the *agrahâra*

[1] We may read परम for the sake of uniformity.

[2] It was first correctly read by Rai Bahadur Daya Ram Sahni.

[3] Read एषां स.

[4] See *supra* p. 15.



SCALE THREE-EIGHTHS.

HIRANANDA SASTRI.

SURVEY OF INDIA, CALCUTTA

of **Valākā** (or Balākā) attached to the **Udumbāra** district which is included in the subdivision of **Kālañjara** in the division of **Kanyakubja** :—

Seeing the *śāsana* of the illustrious *Paramēśvara* **Sarvvavarmmadēva** and the approval of the illustrious *Mahārāja* **Nāgabhaṭadēva** and finding that the allotment was, for the time being, obstructed through the incapacity of a legal officer during the reign of the illustrious *Mahārāja* **Rāmabhadradēva,** the above-mentioned *agrahāra* together with all the income, exclusive of all the gifts already granted for gods and Brāhmaṇas, has been given away by me to endure as long as the Moon, the Sun and the Earth exist, for the increase of the merit of my parents, to the Brāhmaṇas born of the family of **Bhaṭṭa-kāchara-svāmin** of the Bhāradvāja-*gōtra* and the Vājasanēya-*śākhā*, after having rejected the obstruction (of the grant) which took place for some time, and in accordance with the same old apportionment. Thus understanding, you should assent to it ; the residents (of the village) also being obedient on hearing the order should take all the dues to these donees.

Here, **Bālāditya,** the son of **Rājyabhaṭṭārikā,** was the *dūtaka* of the *śāsana* of long duration which was brought into force by **Rudraṭa.**

Composed on the **fifth day of the bright fortnight of Kārtika in the Samvatsara 893.**

No. 3.—MAMDAPUR INSCRIPTION OF THE REIGN OF KANHARA : SAKA 1172.

By Lionel D. Barnett.

There are several towns or villages bearing the name of Mamdāpūr ("Muhammad's Town") in the Bombay Presidency ; but the **Mamdāpūr** where the present inscription was found is a village in the Gōkāk *tāluka* of Belgaum District lying in lat. 16° 6′ and long. 74° 59½′. On the Indian Atlas, sheet 41, the name is spelt "Mumdapoor." The inscription was found on a well-preserved stone tablet built into the wall on the left hand inside the local temple of Basavēśvara, and is 3 ft. 11¾ in. high by 2 ft. 7¾ in. wide. There is no information as to sculptures. The text is here edited from an ink-impression prepared for the late Dr. Fleet and now preserved in the British Museum.—The **character** is a very good and typical Kanarese hand of the period, upright and decorative, but becoming at the end somewhat crabbed as the mason became tired with his long task. The average height of the letters in the first two lines is about ½ in., and then gradually decreases to about ⅜ in. The cursive forms of *m*, *y*, and *v* are all found. That of *y* occurs only 4 times altogether; the others are much commoner, that of *m* being found 19 times and that of *v* 8 times in lines 1-10 alone. The curious little hook on the top of a letter which seems to denote a short *u*, and to which I have called attention in dealing with the Māḍagihāl inscription (Vol. XV, p. 316), appears in ll. 51, 54, 55, and 64 ; it is not certain whether we should read *koṭṭar* or *koṭṭaru* in ll. 52 f. and *Āḍi-seṭṭiyar* or *Āḍi-seṭṭiyaru* in ll. 53 f., where the hook on top of the *r* looks like the ordinary *virāma*.—The **language** in ll. 1-46, which are mostly in verse, is Sanskrit; ll. 47-66 are in Kanarese prose, of the early mediæval dialect. After *r* consonants are usually (but not invariably) doubled, and *v* is changed to *b* (e.g. *sarbba*°, l. 5). In the Sanskrit we may note the word *jagajjhampa* (l. 19), on which see Dr. Fleet's note above, Vol. XII, p. 251, and in the Kanarese *vajra-baisaṇige* (l. 62), *kambha*, *baṇaba* (?), and *haraḷ* (l. 65), and *nūle* (l. 66), on which see *in loco*.

The **matter** of the inscription is as follows. After paying homage to Śiva-Chandraśēkhara (v. 1), Vishṇu in his Boar incarnation (v. 2), and Śiva-Pārvatī (v. 3), and describing the ocean, Mēru, Jambū-dvīpa (v. 4), Bhārata-varsha, the kingdom of **Kuntala**, in the latter the province of **Kūṇḍi** (v. 5), a town in the latter, which was the first of a Thirty (v. 6)

and in the vernacular was named **Kuṟumbeṭṭa** (v. 7), it proceeds to extol the Yadu race and its scion the **Yādava** king **Bhillama** (v. 8), his son **Jaitugi [I]** and his son **Siṁhaṇa** (v. 9), of whom the last-named is here said to have been a patron[1] to **Bhōja** and overcome **Arjuna**, the **Gūrjaras**, **Māgadhas**, **Chōḷas**, **Gauḍas**, the **Turaga-pati** (i.e. the Aśva-pati), and **Ballāḷa** (v. 10), Siṁhaṇa's son **Jaitugi [II]** (v. 11), and the latter's son **Kanhara**, who is now reigning after overthrowing his enemies and restoring the Vedic religion (vv. 12, 13), with his younger brother **Mahādēva** as Heir-Apparent (v. 14). Then comes a prose *praśasti* of Kanhara (ll. 18-20), giving him his usual titles, and stating that he had conquered the **Māḷavas** and **Gūrjaras**, that he was suzerain to the **Tailāṅga** king, and that he was reigning at **Dēvagiri**. Next we are introduced to one of his great officers. The minister **Bīcha**, son of **Chikkadēva**, subdued, for his master Kanhara, the lands from Himālaya to Sētu and enjoyed half the kingdom; his eldest son was **Malla** (vv. 15, 16). Malla's son **Chāmuṇḍa** conquered the **Pāṇḍya** kingdom, the **Koṅkaṇ**, the region around the **Kāvērī**, and other lands (vv. 17, 18). Chāmuṇḍa's preceptor is **Vāgīśvara**; his wife is **Lakhkhādēvī** (vv. 19, 20); and he has set up many images of Śiva (v. 21). Then follows a prose *praśasti* of Chāmuṇḍa (ll. 30-38), which states that he suppressed the arrogance of the haughty **Hoysaḷa** emperor **Sōmēśvara** and that besides setting up a "sapphire *liṅga*" in a certain "white temple" he consecrated in the **Trikūṭa-prāsāda** of Kuṟumbeṭṭa two *liṅgas* of Śiva and an image of Mādhava, in the name of his father **Mallinātha (Malla)** and his brother **Dēva-Seṭṭi**, in the **Śaka year** (elapsed) **1172**, and determined to give this sanctuary into the charge of an eminent divine. This divine is **Vimalaśiva** or **Vimalaśambhu**, disciple of **Bhūśaṅkara**, disciple of **Tryambakēśa**, in the succession of **Lakshādhyāna**, a sage in the spiritual lineage going back to the mythical Durvāsas (vv. 23-27). A prose passage gives the praises of Vimalaśiva (ll. 43-45), and a verse states that the gift was duly made (v. 28). Now comes a series of prose details of endowments to this sanctuary (ll. 47-66), the first of which mentions a former foundation in Śaka 1167 by **Āḍi-Seṭṭi**, a son of **Malli** (ll. 47-48), who now gives the village of **Sabbeṭṭa** (ll. 53-54). Prominent among the donors is the guild of merchants (**Baṇañju**, on whom see above, Vol. XVI, p. 332), among whom Chāmuṇḍa was a shining light (ll. 56-65).

As regards the Yādava kings and their exploits here mentioned, it is sufficient to refer to *Dynast. Kanar. Distr.*, pp. 518-27, and *Bombay Gaz.*, I. ii. pp. 239 ff., 243, 245. The family of Seṭṭis descended from **Chikkadēva** figures also in the inscriptions published in *J. Bo. Br. As. Soc.*, Vol. XII, pp. 25 ff., 42 ff., Vol. XV, pp. 383 ff., *Ind. Ant.*, Vol. VII, p. 304, and *PSOCI.*, No. 21 (cf. above, Vol. VII, App., Nos. 351, 357), and from these sources we can establish the following pedigree:—

Chikkadēva

Malla — Bīcha (Bīchirāya)

Bīcha's sons: Mallinātha (Malli-Seṭṭi) — Chauṇḍa (Chāmuṇḍa)

Mallinātha's sons: Chāmuṇḍa (Chauṇḍi)-Seṭṭi, *m.* Lakhkhādēvī — Āḍi-Seṭṭi

Two dates are given. The first is **Śaka 1172 elapsed, Sādhāraṇa; Vaiśākha kṛi. 5; Saturday** (ll. 35-36). This is practically correct, for the *tithi* specified, if calculated by "true" *Sūrya-Siddhānta*, ended 19 h. 33 m. after mean sunrise on **Friday, 22 April, A.D. 1250**, i.e. 1.33 A.M. on Saturday morning. The late Mr. R. Sewell[2], who with his usual kindness

[1] [The context would show him to be his enemy. *Ambhōjāta* or *ambhōja* does not necessarily signify moon-lotus or water-lily.—Ed.]

[2] [This and the following article were contributed several years before the sad death of this veteran scholar. See above Vol. XVIII, p. 261 f. n. 1.—Ed.]

verified my calculations in this paper, informs me that the result is practically the same by the *Siddhānta-Śirōmaṇi* and the " true " *Ārya-Siddhānta*, and that by the mean system of the latter the date was quite regular. The second date is **Śaka 1167, Viśvāvasu ; Pushya ba. 8 ; Monday ;** *the uttarāyaṇa-saṁkrānti* (l. 47). This is utterly irregular. If the Southern Cycle is intended, the *tithi* corresponded to **Friday, 12 January A.D. 1246**, and the *uttarāyaṇa-saṁkrānti* occurred on Monday, 25 December, A.D. 1245. If we emend Viśvāvasu to Krōdhin, the result is slightly more satisfactory, giving the *tithi* in connection with Saturday, 24 December, A.D. 1244, and the *uttarāyana-saṁkrānti* would then fall on Sunday, 25 December ; but this solution hardly commends itself. The result is no happier if we try the Northern Cycle, in which Viśvāvasu corresponded with Śaka 1164 current ; and Mr. Sewell tells me that calculations by the *Siddhānta-Śirōmaṇi* and both the true and the mean *Ārya-Siddhānta* shew similar discrepancies.

The **geographical names** mentioned are : the kingdom of **Kuntaḷa** (l. 7) ; the **Three-thousand of Kūṇḍi** (ll. 8, 61) ; **Kuṟumbeṭṭa**, an "immemorial town of the Baṇañjus," which gave its name to a *kampaṇa* of 30 towns (ll. 10, 34 f., 48, 54, 61, 65) ; **Dvārāvatī** (l. 18) ; **Dēvagiri** (l. 20) ; the **Sētu** (Adam's Bridge) and **Himālaya** (l. 22) ; the **Koṅkaṇ** (l. 24) ; the river **Kāvērī** (l. 24) ; **Huligeṟe** (l. 36) ; **Sabbeṭṭa**, in **Kuṟumbeṭṭa** (l. 54) ; **Bāgavāḍi** (l. 55) ; **Aghapaṭṭi** (l. 57) ; **Ahichchhattra** (l. 58) ; **Ayyāvaḷe** (l. 59), and **Kākatiyabāḍa** (l. 64), besides the kingdoms of the **Gūrjaras** (ll. 13, 19), **Māgadhas** (l. 14), **Chōḷas** (l. 14), **Gauḍas** (l. 14), **Māḷavas** (ll. 19, 44), **Tailāṅgas** (l. 19), and **Pāṇḍyas** (l. 23). On Kūṇḍi see Dr. Fleet's note in *Ind. Ant.*, Vol. XXIX, p. 278 ff. Kuṟumbeṭṭa seems to be the village styled " Kurbet " in the *Bombay Postal Directory*, " Shindi Kurbet " on sheet 247 of the Bombay Survey, and " Kooreebet " on sheet 41 of the Indian Atlas, which lies in lat. 16° 12½′ and long. 74° 50′. Its Sanskrit name (ll. 9-10) is mutilated ; only the ending *-giri* is legible. Dvārāvatī is the modern Dwārkā in Kāṭhiāwāṛ, and Dēvagiri is now Daulatābād, in the Nizam's Dominions. Huligeṟe is Lakshmēshwar, in lat. 15° 7′ and long. 75° 31′. Ahichchhattra and Ayyāvaḷe are several times mentioned in connection with the Baṇañjus : cf. above, Vol. XVI, p. 332. Bāgavāḍi (now Bāgewāḍi) is the " Bagehwarree " of the Indian Atlas, which shews it in lat. 16° 18′ and long. 74° 47½′. Aghapaṭṭi, which also had some connection with the cult of the Baṇañjus, seems to be no longer traceable.[1] Kākatiyabāḍa is possibly Kākti, in Sāngli State.

TEXT.[2]

[Metres : vv. 1, 11, 14, 20, *Anushṭubh*; vv. 2, 3, *Śikhariṇī* ; vv. 4, 5, 10, 15-18, 21, *Sragdharā* ; vv. 6, 9, 12, 22, 23, *Śārdūlavikrīḍita*; vv. 8, 25, *Mālinī*; v. 13, *Āryā*; v. 19, *Trishṭubh*; v. 24, *Vasantatilakā* ; v. 26, *Rathōddhatā* ; v. 27, *Gīti* ; v. 28, *Praharshiṇī*. V. 7 is apparently *Āryā*, but the text is imperfectly preserved.]

1 Ōṁ namaḥ Śivāya || Namas=tuṁga-śiraś-chuṁbi-chaṁdra-chāmara-chāravē | trailōkya-nagar-āraṁbha-mūla-staṁbhāya Śaṁbhavē || [1*]

2 Sthirā yad-daṁshṭr-āgrē nivasati tadīya-dyuti-chayō Hiraṇyāksha-sparśa-prabhava-durita-dhvaṁsana-dhiyā | vi-

3 yaṁ(ya)d-Gaṁgā-pūrē dhruvam=iva[3] vigāhaṁ vidadhati(tē) Hariḥ krōḍa-krīḍaḥ sa jayati yati-stutya-vibhavaḥ || [2*] Jayaty=ā-kalpa-śrī-kalita-kamanīy-āmrita-ka[ra]-

[1] I take this opportunity to correct an error in my paper on the Belgaum inscription A. above, Vol. XIII, p. 21, l. 46, where the division of words should be °*prasannaruṁm=Aghapaṭṭipura*°.

[2] From the ink-impression.

[3] The stone mason has actually cut *dhruvakhava*, and then made a slight indentation in the loop at the bottom of the *kha*, to shew that it is to be read as *mi*.

4 prabhā nī(nī)tya-prēma-praṇayi-Girijā-Śaṁkara-yutiḥ | nija-śrī-pād-ābja-praṇata-janat-ārtti-pramathanaṁ jagat-prādurbhhāva-prathama-[mi]-

5 thunaṁ puṇya-kathanaṁ || [3*] Asti śri(śrī)mān=udanvān=bahir=ī(i)va parikhā sthūḷa-vēḷ-āchaḷasya prākār-ākāra-dhāmnō bhuvana-pura-bhuvaḥ sarbba-lō-

6 k-ōttamāyāḥ | tan-madhyē bhāti Mērur=nnirūpama-sumanō-harmya-sādharmya-chārur=dvīpas=tad-dakshiṇ-āśām=adhī(dhi)vasati purā-jāta-jambū-samā[naḥ || 4*]

7 Taj-Jambū-dvīpa-madhyē viḷasati Bharata-kshētram=ānaṁda-pātraṁ tatr=āstē **Kuṁtaḷ**-ōrbbī jana-janita-yaśa[ś*]-śrī-sukh-āgāra-gurbbī | tasmin=susmēra-Lakshmī-[1]

8 mudita-janapad-āgaṇya-puṇy-aika-kōśaḥ saṁpat-saṁpūrit-āśaḥ sa jayati jagatī-maṁḍanaṁ **Kūṁḍi-dēśaḥ** || [5*] Dēśē tatra chakāsti vāstava-jana-śrī-vartta[naṁ]

9 pattanaṁ pūrṇ-ānēka-taṭāka-kūpa-sarasi(sī)-saṁpatti-śōbh-āspadaṁ | yat=sarbbatṛi(tra) latāṁta-pallava-phala-kshōṇīja-ramy-ōrbbaraṁ tṛi(tri)ṁśad-grāma-var-ādi[— ◡]

10 giri-nāma śrīmatām=āśrayaḥ || [6*] Tad=iha **Kuṛumbeṭṭam**=iti prakhyāta[ṁ*] lōka-bhāshayā nagaraṁ | yatra sur-ālaya-kaḷaśaiḥ sārddhaṁ saṁdihyatē [2][◡◡◡ — ||] [7*]

11 Rāj-āvaḷiḥ || Mudita-muditam=āsīt=pārtthivānāṁ kulānāṁ yad=uru Yadu-kulaṁ tat=Kṛishṇa-janm-ābhirāmaṁ | nṛipatir=ajani tatra kshatra-dharm-aika-dhāmā ra[ṇa]-

12 vitaraṇa-Rāmō **Bhillamaḥ** sārbbabhaumaḥ || [8*] Tasy=ābhūt=tanayaḥ samagra-vinayaḥ śrī-**Jaitugi**-kshmāpatiḥ susvāyatta-chatus-samudra-raśan-ālaṁkāra-bhū-[maṁḍalaḥ ? |]

13 tat-putraḥ kṛita-Śārṅgapāṇi-charaṇ-āṁbhōjāta-pūjā-pa(pha)laṁ bhējē rāja-samāja-pūjita-mahā-siṁhāsanaṁ **Gi(Si)ṁhaṇaḥ** || [9*] Api cha || Bhōj-āṁbhōjāta-rājō=**Rājuna**-vana-paraśu[r*]=**Gūrjjar**[— — ◡]

14 dabhra-brāta-prōchchaṁḍa-vātō **Magadha**-naga-paviś=**Chōḷa-Pauḷastya**-Rāmaḥ | **Gauḍa**-kshvēḍ-Ē[ṁ*]duchūḍas=**Turaga-pati**-satī-navya-vaidhavya-dātā **Ballāḷa**-sthūḷa-kūla prapatana-taṭinī-pūra-raṁhō [◡ —]

15 haḥ || [10*] Tat-putrō dhavaḷa[3]-chchhatra-chchhāyā-viśrāṁtta-bhūtalaḥ | **Jaitugi**-kshmāpatiś=chakrē pratāpaṁ hṛidayē dvishāṁ || [11*] Dhattē=sy=Ānaka-duṁdubhēr=iva sutō yaś=chakravartti-śriy[aṁ — —]

16 **Kṛishṇa** iv=ātinirmmalam=aḷaṁkurbban=Yadūnāṁ kulaṁ | līl-ōnmūlita-rāshṭra-kaṁṭaka-chamū-chakrāṁ mahī[ṁ*] pālayan=vēd-ōddhāra-paraḥ sa **Kanhara** iti khyātō jagatyāṁ [◡ — || 12*]

17 Api cha || Āśiḥ-para-bhūsura-kara-śēsh-ākshata-śaiḷa-parisarē yasya [|*] prasaranti dāna-dhārā-jala-janitā nūtanā nadhya(dya)h || [13*] Yathā Rāmasya Saumitrī-(tri)r=yyathā [? Dharmma]-

18 sya **Phalguṇaḥ** | yuvarājō=nujas=tasya **Mahādēvas**=tath=ābhavat || [14*]

Svasti [|*] Śrī-Pṛithvi-vallabha-mahārājādhirājaḥ paramēśvarō **Dvārāvati(tī)**-puravar-ādhīśvarō Vishṇu-vaṁś-ōdbhavō Yādava-kuḷa-kamaḷa-[kaḷi]-

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[1] There are traces of a letter at the end of the line ; the metre shews it to be superfluous.

[2] One or two syllables are lost here, apparently beginning with a *b* or *bh*.

[3] The *va* was begun as a *śa*, and finished as *va*.

19 kā-vikāsa-bhāskarō[1]=ri-rāya-jagajjhampū(pō) **Māḷava**-rāya-Madana-Triṇētrō **Gūrjjara**-vāraṇ-āmkuśas=**Tailaṁga**-rāya-sthāpan-āchāryyō rāya-Nārāyaṇaḥ sakaḷa-kaḷā-pā[rā]-

20 yaṇa ity=ādi-nām-āvalī-virājamāna-Bhuja-baḷa-Prauḍha-pratāpa-chakravartti-śrī-**Kanhara**-mahīśvarō **Dēvagiri**-skaṁdhāvārē sukha-saṁkathā-vinōdam=ā-chaṁdr-ārkka-tāraṁ rājyaṁ karōti || Tat-pāda-pa[dm-ōpajīvī?]

21 Śri(śrī)mān=utsāha-dhīmān=abhavadh(d)=abhimatas=**Chikkadēv**-ātmajātaḥ khyātaḥ paṁch-āṁga-maṁtra-sthiti-nirupama-śakti-tray-ōdātta-chittaḥ | śrī-**Bīchaḥ** siddha-vāchaḥ pratinṛipa-rathinī-dhvaṁsa-gandha-dvipēṁdra[— — —].

22 prājya-rājy-ōnnati-karana-paṭuḥ prēshaṇā-Vāta-jātaḥ || [15*] Ā Sētōr=ā Himādrēr=bbhuvam=avichaḷitāṁ **Kanhar**-ōrbbīśvarasya svāyattī-kṛitya labdhv=ānvabhavad=abhimataṁ tasya rājy-ārddham=ēsh[aḥ | — —][2]

23 jyēshṭhō garishṭhaḥ sakala-guṇa-gaṇair=**Mmaḷḷa** utphulla-kīrtti-jyōtsnā-saṁpādita-śrī-kaḷita-kuvaḷayō=[3]bhūd=asau bhūtal-ēṁduḥ || [16*] **Pāṁḍya**-dhvaṁsa-prachaṁḍaḥ [⏑⏑⏑⏑]

24 dana[—]t[4]=**Koṁkaṇ**-ātaṁka-daṁḍaḥ **Kāvērī**-tīra-durgg-ādhipa-vipuḷa-śiraḥ-karttana-krūra-kāṁḍaḥ | daṁḍādhīśa-prakāṁḍaḥ sakaḷa-jana-manō-hāri-vidyā-karaṁḍaś=**Chāmuṁḍas**=tasya sū[nu ⏑ ⏑][5]

25 ti jagad-abhīshṭ-ārttha-kṛid=dāna-śauṁḍaḥ || [17*] Api cha || Udyamy=ōdyamya bhūyaḥ pratinṛipa-dharaṇi-maṁḍaḷ-ōparyy=aśēshān=ākramy=ākramya dēśān=gaja-turaga-mahā-ratna-sūti-pradēśān [|*] ādāy=ādāya [6]b[— — ⏑]

26 nam=abhilashitaṁ **Kanhar**-ōrbbīśa-lakshmīm=ānandy=ānandya bhāgyaṁ suchiram=anubhavaty=ēsha **Chāmuṁḍa-rājaḥ** || [18*] **Vāgīśvarō** yasya gurur=**munīṁdraḥ** Śiv-āgama-jñāna-vi[— ⏑ —]

27 tāḥ[7] | śri(śrī)-Sōmanāthaḥ sva-kul-ādhidēvaś=**Chāmuṁḍa**-daṁḍādhipatis=sa dhanyaḥ || [19*] Rūpa-sauṁdaryya-saubhāgya-lāvaṇya-guṇa-bhūshaṇā | **Lakhkhā-dēvī** satī yasya La[kshmīr=iva]

28 Mura-dvishaḥ || [20*] Sō=yaṁ **Chāmuṁḍa-rājaḥ** sujana-jana-manō-vāṁchchhit-āmartya-bhūjaḥ saṁpann-āshṭāṁga-bhakti-krama-vihita-Śiv-āṁghri-dvay-āṁbhōja-pūjaḥ | nirmmāy=ānēka-dha[rmmān ? ⏑⏑]

29 jagati yaśaḥ-puṇya-lakshmi(kshmī)-samētaḥ prāsādāni prabhūtāny=anu-nagaram=asau dēvatānāṁ vidhattē || [21*] Rāmō Dāśarathir=yyathā kiḷa tathā tīrtthēshu nānā-nadī-tīrēsh[— ⏑ ⏑ pa]-

30 ttanēshu paritō liṁgāni bhū-maṁḍaḷē | śubhr-ābhraṁkasha-kūṭa-kōṭishu muni-śrēshṭhaiḥ pratishṭhāpayaty=udyat-kīrtti-lat-āṁkurēshv=iva kṛitī **Chāmuṁḍa**-daṁḍādhipaḥ || [22*] Svasti samasta- * * *

31 vistāra-lakshmi(kshmī)-saṁtōshita-jagaj-jana-hṛidayaḥ śaraṇ-āgata-pratyartthi-pārtthiva-sadayaḥ samada-**Hoysaḷa**-chakravartti-Sōmēśvara-mada-nivāraṇō rā * * *

32 śrēshṭhi-gandha-vāraṇaḥ suduḥsaha-nija-pratāp-ātiśaya-bhānumān prēshaṇā-**Hanumān** chatur-upāya-Chaturānanaḥ paṁch-āṁga-maṁtra-paṁch[ānanaḥ]

33 shāḍguṇya-Shaḍānanaḥ śri(śrī)-Sōmanātha-dēva-charaṇ-ārādhana-pavitrīkṛita-kara-sarōruhas=sakala-saj-jana-kalpa-mahīruhō **Lakhkhā-dēvi**(vī)-manaḥ-saṁmōhana-Makara-kētuḥ śau[ryya-Ka]-

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[1] This is written with a regular *avagraha*, quite modern in form.

[2] The gap may be filled by reading *taj-jō*.

[3] Written with an *avagraha*.

[4] The letter after *na* seems to be incomplete, being like a *da* without a top. Perhaps we should read *Malaya-Madana-hṛit*.

[5] Perhaps *sūnur=jjayati*.

[6] Possibly *ch*.

[7] The gap may be filled by reading *viśuddha-chētāḥ*.

34 pi-kētuḥ śri(śrī)man-mahāpradhānas=sarvv-ādhikāri(rī) **Chāmuṁḍa-daṁḍādhipaḥ** svaki(kī)ya-yaśō-dhavaḷa-prāsāda-madhyē gagana-mahā-ni(nī)la-liṁgaṁ pratishṭhāpya tasminn=anādau **Kuruṁ[be]-**

35 ṭṭa-pattanē Trikūṭa-prāsādē svasya pitur=**Mallināthasya** nāmnā bhrātur=**Ddēva-śrēshṭhinō** nāmnā cha **dvā-saptati-śat-ōttara-sahasra-saṁkhyām=atītē Śaka-saṁ[vatsarē]**

36 **Sādhāraṇa-vatsarē varttamānē Vaiśākha-māsasya kṛishṇa-pakshē paṁchamyāṁ** Śanaiśchara-vārē Śiva-liṁga-dvayaṁ Mādhava-pratimāṁ cha pratishṭhāpya **Hulige[re]-**

37 **nagarē** sukha-samāvāsaṁ kṛitvā dharmm-ārttha-kāmān=yathā-kālam=anusaran tad-dharmma-sthānaṁ lōkōttamasya tapōdhanasya hastē samarppayi[tav]ya[m=i]-

38 ti dhiyāṁ(yaṁ) kṛitvā || Śrī-Kaiḷāsa-nivāsinaḥ Paśupatēḥ śishyēṇa Durvvāsasā mēdinyām=avatāritē=tivimaḷaḥ Śaiv-ānvayē dēśikaḥ | **Lakshādhyā-[na]-**

39 **padēna** viśva-viditō jajñē jagad-vaṁditas=tat-santāna-sarōja-bhānur=abhavat śrī[1] **Tryaṁbakēśō** guruḥ || [23*] Tasmāt prasanna-Śiva-bōdhaka-chakravarttī ksh[mā-chakra]-

40 vartti-mukuṭ-ārchchita-pāda-padmaḥ | Śaiv-āgam-āṁbunidhi-śita-karō babhūva **Bhūśaṁkaraḥ** praśamit-ānata-janma-bhītiḥ || [24*] Nikhiḷa-nigama-vidyā-vāridhis=tasya śi[sh]y[ō **Vi]-**

41 **maḷaśiva-muni(nī)ṁdrō** varttatē Sāmavēdī | nṛipati-mukuṭa-chūḍā-chuṁbit-āṁghris-tapōdhi[r*]=Draviḍa-vishaya-janmā namra-janm-āpahārī || [25*] Vādi-vāgmi-kavi-danti-kēsarī Śaiva-[śāsa]-

42 na-payōdhi-chaṁdramāḥ | kīrtti-kaṁdalita-viśva-diṅ-mukhō mōdatē **Vimaḷaśaṁbhu-**dēśikaḥ || [26*] Sahṛidaya-hṛidaya-sarōjaṁ praviśya puḷakāni janayati tad-aṁgē | **Vimaḷa[śiva]-**

43 sūkti-lakshmi(kshmī)ḥ sāhitya-kaḷā-viḷāsa-nija-bhūshā || [27*] Svasti yama-niyam-āsana-prāṇ-āyāma-pratyāhāra-dhāraṇā-dhyāna-saṁ(sa)mādhi-saṁpaṁna-parama-bhaṭṭāra[ka]-

44 Śaiv-āchāryya-nikhiḷa-nigama-vidyā-mahārṇṇava-karnna(rṇṇa)dhāra-vādi-vāgmi-kavi-chakravarttī **Māḷavēṁdra**-pramukha-chakravartti-chakravāḷa-kirīṭa-kōṭi-krīḍā-durllaḷita-pād-ā[ṁbhō]-

45 ruhaḥ prabaḷa-tapaḥ-praka[r*]sha-praśamita-praṇata-durita-nivaha-mahā-dēśika-**Vimaḷa-śiva-muni(nī)ṁdraḥ** sakaḷa-bhūtaḷē tapō-vidyā-vibhavair=nnirupama iti niśchitya

46 tasmai śri(śrī)-**Vimaḷaśivāya** daṁḍanāthaś=**Chāmuṁḍaḥ** krama-yugayōr=nnipatya bhaktyā | sthānaṁ tat=paramam=adād=vitīrṇṇa-dhārō nirbbādha[ṁ] sakala-nṛipaiś=cha vaṁdanīyaṁ || [28*] Śr[ī]

47 Svasti śri(śrī)-**Śaka-varsha 1167 neya Viśvāvasu-saṁvatsarada Pushya-ba 8 Sō | uttarāyaṇa-saṁkramaṇa-puṇya-dinadalu Ā-**

[1] Read *=abhavach=chhrī-*.

48 **ḍi-seṭṭiya** taṁdey=appa śrīman-mahāpradhānaṁ **Malli-seṭṭiyaru** muṁnaṁ śrīmad-anādiya **Baṇaṁju-vaṭṭaṇaṁ Kuṟuṁbeṭṭadalu** śrīman-mahāprabh[u]

49 mūliga **Holli-gāvuṁḍa**-mukhyav=āgi mūla-sthān-āchāryya samasta-śāsanigara muṁd=iṭṭu-koṁḍu māḍida brahma-puriya haṁneraḍu vṛirtti(tti)ya [brā]-

50 hmaṇargge dhārā-pūrbbakam=āgi koṭṭa vāmana-mudreya nālkuṁ kall=oḷagaṇa nivēśanad=olage taṁma haṁneraḍu maneyiṁ mūḍalu *

51 kkaṁ baṭṭeg=eṁdu rāj[?]-hastada yik-kai-vareyaṁ kaḷadu vuḷida nivēśanavaṁ ā br[ā*]hmaṇar[*u*] ā Mallēśvara-Dēvēśvara-Mādhava-dēvargge koṭṭaru | mattam=ā dēvar=ā[chāry]ya-

52 ra maṭhakke ā śāsanigaru ā brahma-puriya [dēvālyada] pauḷiya ni(nī)ḷada | 25 hastad=agaḷada | nivēśanavaṁ pauḷi-viḍidu temka deseya[lu? ko]-

53 ṭṭaru | mattam=ā brahma-puriya paḍuvalu dāriyiṁ teṁkal[*u*] ā śāsanigaru ā dēvarggey=aṁgaḍige liṁga-mudreya kalla naḍisi koṭṭar | mattam=ā dēvargge **Ā**-

54 **ḍi-seṭṭiyar** ā **Kuṟuṁbeṭṭada** pravishṭa vāḍaṁ **Sabbeṭṭavaṁ** ā dēvar=aṁga-bhōga-raṁga-bhōgakke sarbba-bādhā-parihāram=āgi koṭṭar | mattam=ā dēvargge ā śāsanigar[*u*] * * *

55 mūḍalu Bāgavāḍiya baṭṭeyiṁ paḍuval[*u*] koṭṭa tōṭa 1 ā maṭhakke tōṭa 1 baṇabege koṭṭa nivēśana 1 mattam=śāsanigar[*u*] dēvarge koṭṭa ga * *

56 Svasti samasta-bhuvana-vikhyāta-paṁcha-śata-vīra-śāsana-labdh-ānēka-guṇa-gaṇ-ālaṁkṛita satya-śauch-āchāra-chāru-charitra-naya-vinaya-vijñāna Vīr-āvatāra **Vīra-Ba[ṇaṁ]**-

57 **ju**-ga(sa)maya-dharmma-pratipālana-viśuddha guḍḍa-dhvaja-virājit-ānūna-sāhas-ōttuṁgaruṁ puṇya-prasaṁgaruṁ | **Aghapaṭṭi**-gur-ūtpatti-Baladē[va-Vā]-

58 sudēva-Khaṇḍalī-Mūlabhadra-vaṁś-ōdba(dbha)varuṁ | **Ahichchha[ttra*]-purī**-lalanā-lalāṭa-tiḷakaruṁ | Hari-Viriṁchi-Paṁchānana-Jinēṁdra-pūjā-nirataruṁ śri(śrī)-Padmā[vati]-

59 dēvi(vī)-labdha-vara-prasādaruṁ Vīra-Nārāyaṇa-dēva-charaṇa-smaraṇa-pariṇat-āṁtaḥkaraṇaruṁ=appa śrīmad-**Ayyāvaḷey**=aynūrbbar=svāmigaḷu [mu]-

khya-samasta-muṁmuri-daṁḍaṁgaḷuṁ ēlu-vare haṁnoṁdu-vareya ubhaya-nānā-dēsigaḷuṁ chatuḥ-samudra-mudritam=appa bhū-maṁḍaḷada sakala-[sā]-

myavaṁtaruṁ samaya-chakravartti **Kalidēva-seṭṭiyaruṁ Kūṁḍi mūṟuṁ-sāsirada Kuṟuṁbeṭṭa-kaṁpaṇada** modala anādiya **Baṇaṁju-vaṭṭaṇaṁ Kuṟumbeṭṭada**y * *

62 vajra-baisaṇigi(ge)y=āgi kuḷḷirddu taṁma samay-āchārada tējaman=uddharisuva rāya-śrēshṭhiy=appa **Chāmuṁḍarāja** māḍisida **Trikūṭa-[prāsāda]**-

63 **kke** ā sthaḷada mūṟuṁ baḷada gāvuṁḍugaḷaṁ sāmyavaṁtarumaṁ muṁd=iṭṭu-koṁḍu ēḷu-vare ha[ṁ*]noṁdu-vareya vaḷage jala-mārgga-pāda-mā[r]gga[da]-

64 l[*u*] āne māṇikava ha[ṟ]id-aḍaṁ suṁkav=ill=eṁdu koṭṭa parihārad=ettu kōṇa mūvattu yippattu [|*] Kākatiya[1] bāḍadaḷi śrī-Mallēsva(śva)ra-dēvara nī(ni)v[ē]dyak[ē] koṭṭa gadde paṁne[ra]-

[1] This word is added in smaller script over the word *bāḍadaḷi*.

65 ḍu mattaru [*] **Kuṛumbeṭṭada** mūliga **Holli-gauḍa** śrī-Mallēsva(śva)ra-dēvara naṁdā-dīvi(vi)gege taṁna māṁnyad=oḷage koṭṭa haraḷa keya kaṁbha 100 baṇaba 1 *

66 Nāgarasaru Kapila-Bhava(?)dēvarige bi(bhi)ksheyake nūleyali koṭṭa kaṁbha 200 [||*]

TRANSLATION.

(Line 1.) Ōm ! homage to Śiva !

(Verse 1.) Homage to Śambhu beauteous with the yak-tail fan that is the moon kissing his lofty head, the foundation-column for the construction of the city of the triple world !

(V. 2.) Victorious is that Hari whose majesty is praised by the saints and who took in sport the form of a boar, on whose tusk-tip dwells the constant mass of his peculiar radiance (*and*) with the design of dissipating the guilt arising from the touch of Hiraṇyāksha affords as it were an assured bath in the flood of the celestial Ganges.

(V. 3.) Victorious is the union of the Mountain's Daughter and Śaṅkara enamoured in eternal love, which has the lustre of a lovely moon-endowed with splendour for as long as the æon endures, the primal Pair in the birth of the universe who dissipate the sorrows of folk bowing at their blest lotus-feet, (*and*) who are the theme of holy speech.

(V. 4.) There is a splendid ocean, like a moat without to the massive mountain on its shores which has a form shaped like a rampart for the city of the earth, which of all worlds is the noblest; in the midst of the latter shines Mēru, beauteous in its likeness to a peerless palace of gods; a continent like (*in shape*) to an ancient *jambū*-tree occupies the region to the south thereof.

(V. 5.) In the midst of this Jambū-dvīpa is conspicuous the Land of Bharata, a vessel of joy. In it lies the region of **Kuntaḷa**, weighty with homes-pleasant with fortunes of glory arising for its folk. In it is supreme the province of **Kūṇḍi**, which is a unique storehouse of incalculable merit (*earned*) by its people rejoicing in brightly smiling Fortune, and which fills the regions of space with its wealth, an ornament of the world.

(V. 6.) In that province shines a city, a veritable haunt of popular fortune, a seat of splendour in its wealth of many full tanks, wells, and lakes; which everywhere has its lands charming with flowers, buds, and fruit-trees; (*and*) which bears the name of . . . **giri**, the first of thirty towns, a dwelling of happy men.

(V. 7.) This town here is known in vernacular speech by the name of **Kuṛumbeṭṭa**, in it . . . . . is confounded with the finials of the celestials' dwellings.

(L. 11.) The Royal pedigree :—

(V. 8.) The mighty race of the Yadus, which has been peculiarly happy among princely families, is pleasing because of the birth of Kṛishṇa (*from it*). In it was born a king who was a singular seat of knightly duty, a Rāma in winning his way through battles, the Emperor **Bhillama.**

(V. 9.) He had a son perfect in courtesy, the blest king **Jaitugi,** who held in due control the [circle] of the earth having as girdle-ornament the four oceans. His son **Siṁhaṇa** occupied the great throne worshipped by companies of kings, which was the fruit of the adoration paid (*by him*) to Śārṅgapāṇi's lotus-feet.

(L. 13.) Moreover :—

(V. 10.) A moon to the lotus **Bhōja**, an axe to the forest **Arjuna**, a furious storm-blast to the feeble crowd of the **Gūrjara** . . . . a thunderbolt on the mountain **Magadha**, a Rāma to that Paulastya the **Chōḷa**, a Śiva to the poison the **Gauḍa**, a bestower of new widowhood to the dames of the **Lord of Horses**, a . . . river's raging flood in dashing upon the massive bank **Ballāḷa** (*was he*).

(V. 11.) His son **Jaitugi**, who had the earth reposing under the shade of his white parasol, set his majesty[1] in the heart of foemen.

(V. 12.) His son, who carries the fortune (*śrī*) of an Emperor (*chakravarttin*) as Vasudēva's son [Kṛishṇa] carries the Fortune (Śrī) of the Discus-bearer (Chakravarttin), adorning like Kṛishṇa the perfectly stainless race of the Yadus, protecting the earth wherein he has with sportive ease torn up by the roots the banded armies that were as thorns to his kingdom, intent on restoration of the Vēdas, is famed under the name of **Kanhara** in the world . . . .

(L. 17.) Moreover :—

(V. 13.) At the side of the mountains of sacramental rice[2] (*thrown upon him*) by the hands of Brāhmaṇas busied in benediction gush forth new rivers arising from the water of the streams of *dāna* [largesses, *or* ichor of elephants in rut].

(V. 14.) His younger brother, the Heir-Apparent **Mahādēva**, was to him as Lakshmaṇa to Rāma, as Arjuna to Yudhishṭhira.

(Ll 18-20.) Hail! King **Kanhara**, the Emperor strong of arm and magnificent in majesty, who is resplendent with titles such as: "Great Emperor, darling of Fortune and Earth, supreme Lord, master of **Dvārāvatī** best of towns, scion of the lineage of Vishṇu, a sun for the efflorescence of the buds of the lotuses of the **Yādava** race, a *jagajjhampa* to hostile kings, a Śiva to the Love-God the **Mālava** king, a goad to the elephant the **Gūrjara**, a master architect of the **Tailaṅga** king, a Nārāyaṇa of kings, perfectly versed in all arts," is reigning for as long as moon, sun, and stars at the standing camp of **Dēvagiri** in enjoyment of pleasant conversations.[3]

(L. 20.) One [that finds sustenance] at his lotus-feet:—

(V. 15.) The blest **Bicha, Chikka-dēva's** son, was fortunate, energetic, and prudent, agreeable, famous, having a mind exalted by the triad of peerless powers[4] for maintaining five-membered policy,[5] approved of speech, a furious great elephant for destroying the hosts of rival kings, skilful in aggrandising the prosperous kingdom of . . . , a Hanumān in (*fulfilling*) commissions.

(V. 16.) Having made subject to king **Kanhara** the whole untroubled land from Sētu to the Mountain of Snow, he obtained and enjoyed an acceptable half of the kingdom. [His] eldest [son], much honoured for all kinds of virtue, was **Malla**, a moon on earth, who filled the circle of the world[6] with splendour acquired from the moonlight of his blossoming glory.

(V. 17.) Terrible in destruction of the **Pāṇḍya** . . . a rod for the troubles of the **Koṅkaṇ**, a cruel arrow for cutting off the numerous heads of the lords of the fastnesses on the banks of the **Kāvērī**, eminent among generals, a casket of learning attracting the minds of all men, his son **Chāmuṇḍa** is [successful?], fulfilling the objects desired by the world, impassioned for bestowing bounty.

(L. 25.) Moreover :—

(V. 18.) Again and again imposing control upon the provinces of many hostile kings' lands, again and again invading all countries that are the native places of elephants, horses, and precious stones, again and again taking desired . . . again and again gladdening king **Kanhara's** fortunes, this **Chāmuṇḍa-rāja** has long enjoyed a happy lot.

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1 Literally, "heat"; the figure hence is that of *vibhāvanā*, or "peculiar causation."

2 *Śēsh-ākshata*, in Kanarese *śēshe* or *sēse*, "raw rice over which incantations have been pronounced and which is thrown on the heads of the bride and bridegroom during the marriage ceremony and other joyous rites" (Kittel, *Dict.*, s.v. *śēshe*).

3 *Vinōdam* is to be taken as gerund: see Speijer, *Ved. u. Skt.-Syntax*, § 224, Pāṇini III. iv. 25 ff.

4 Viz. of *prabhu*, *utsāha*, and *mantra*.

5 On the five members (*aṅgas*) of policy cf. Kāmandaka's *Nīti-sāra*, XII. 36, *Śiśupāla-vadha*, II. 28, with Mallinātha's note, etc.

6 A play on *kuvalaya*, which means both "lotus" and "circle of earth."

(V. 19.) Fortunate is this General **Chāmuṇḍa**, whose preceptor is the great sage **Vāgīśvara** [purified of mind?] by the lore of Śiva's traditions, and of whose family the tutelary deity is the blest Sōmanātha;

(V. 20.) Who has for consort **Lakkhā-dēvī**, adorned by the virtues of shapeliness, beauty, happy fortune, and loveliness, as Vishṇu has for consort Lakshmī.

(V. 21.) This same **Chāmuṇḍa-rāja**, a celestial tree for the desires of worthy men's minds, performing adoration of Śiva's pair of lotus-feet according to the order of perfect eightfold devotion,[1] having created many pious foundations . . . being endowed with fame, godliness, and fortune, establishes in town after town numerous temples to the gods.

(V. 22.) Like Daśaratha's son Rāma, forsooth, the skilful General **Chāmuṇḍa** causes phallic images to be consecrated by most worthy sages everywhere in the circuit of earth, in holy places, on the banks of various rivers, . . . in towns on the peaks of bright cloud-grazing mountain-tops, which are as it were sprouts of the creeping plant of his lofty fame.

(Ll. 30-38.) Hail! the high minister and controller of all [departments], the General **Chāmuṇḍa**, gladdening the hearts of the people of the world by abounding fortune in all . . . , merciful to hostile kings seeking his protection, suppressing the arrogance of the haughty **Hoysaḷa** emperor **Sōmēśvara**, a furious elephant to the *seṭṭi* . . . , a sun in the exceeding degree of his irresistible splendour, a Hanumān in (*fulfilling*) commissions, a Four-faced [Brahman] in the four measures of policy,[2] a lion[3] in five-membered counsel,[4] a Six-faced [Kārttikēya] in possession of the six qualities,[5] whose lotus-hands are purified by adoration of the god Sōmanātha's feet, a tree of desire to all good folk, a Love-god ravishing the mind of **Lakhkhā-dēvī**, [Arjuna] in valour, having caused to be consecrated in a temple white as his own fame a phallic image of sapphire (*blue*) as the sky, and having caused to be set up in the **Three-turreted Temple** in this immemorial town of **Kurumbeṭṭa** two phallic images of Śiva and an effigy of Mādhava in the name of his father **Mallinātha** and in the name of his brother **Dēva-śrēshṭhin** during the **Śaka year** passing the number **one thousand one hundred and seventy-two, the cyclic year Sādhāraṇa being current, during the dark fortnight of the month Vaiśākha, on the fifth** (*lunar day*), a **Saturday**, and having made an agreeable residence in the town of **Huligere**, pursuing religion, worldly ends, and earthly love, each in its due season, formed the idea that this holy establishment should be handed over into the charge of an ascetic supreme in the world.

(V. 23.) In the Śaiva lineage brought down to earth by **Durvāsas**, disciple of **Paśupati** who dwells in the blest Kailāsa, there was born a perfectly pure teacher known throughout the universe by the name of **Lakshādhyāna** (*and*) adored by the world. A sun to the lotuses of his succession was that preceptor the blest **Tryambakēśa**.

(V. 24.) After him there was **Bhūśaṅkara**, an emperor among expositors of (*the doctrine of*) the gracious Śiva, one whose lotus-feet were adored by the diadems of emperors of earth, a moon to the ocean of Śaiva traditions, who stilled his suppliants' dread of rebirth.

(V. 25.) His disciple is the great sage **Vimalaśiva**, an ocean of all scriptural lore, a student of the Sāma-vēda, an ascetic whose feet are kissed by crests of monarchs' diadems, born in the Dravidian region, freeing suppliants from rebirth,

[1] The eight forms of worship are *archana, vandana, smaraṇa, pāda-sēvana, stava, pradakshiṇa, sakhya*, and *ātma-nivēdana* or *ātmārpaṇa*: see Kittel's *Dict.*, s.v. *ashṭavidha-bhakti-kriye.*

[2] Viz. the fomenting of discord among rivals, bribery, negotiations, and open warfare.

[3] Literally, "a five-faced being." It may also mean Śiva.

[4] See above.

[5] These are the six branches of military science, viz. *sandhi, vigraha, yāna, āsana, dvaidhībhāva,* and *samāśraya*.

(V. 26.) A lion to the elephants disputants, orators, and poets, a moon to the ocean of Śaiva doctrine, making the face of all the regions of space to bud with his glory, the doctor **Vimalaśambhu** rejoices.

(V. 27.) The beauty of **Vimalaśiva's** goodly utterances, naturally adorned by the graces of literary art, enters the lotus of the hearts of men of taste and generates horripilation on their bodies.

(Ll. 43-45.) Hail! "the supreme master accomplished in major and minor disciplines, sitting-postures, exercises of the breath, retraction (*of the senses*), meditation, and absorption,—the pilot over the ocean of the lore of all scriptures of Śaiva teachers,—the emperor of disputants, orators, and poets,—he whose lotus-feet are exceedingly gay with the sport of the tips of the coronets of a crowd of emperors headed by the **Māḷava** king,—the great doctor who by the high degree of his most potent austerities annuls the multitude of suppliants' sins,—the noble sage **Vimalaśiva** is without peer on the whole earth in the magnificence of his austerities and learning ":—being thus convinced :—

(V. 28.) Falling devoutly at his feet, the General **Chāmuṇḍa** gave to this blest **Vimalaśiva** with bestowal of water this most excellent establishment, which should be free of exactions and honoured by all kings.

(Ll. 47-51.) Hail! on the holy day of the *uttarāyaṇa-saṁkramaṇa*, being **Monday, the 8th** (*lunar day*) **of the dark fortnight of Pushya in the cyclic year Viśvāvasu, the 1167th** (*year*) **of the Śaka era,** whereas **Āḍi-Seṭṭi's** father the high minister **Malli-Seṭṭi** had formerly in the immemorial **Baṇañju** town of **Kurumbeṭṭa** granted with pouring of water to the Brāhmaṇs of the twelve fiefs of the Brāhmaṇ quarter, which he had founded in the presence of the Prior of the Mūla-sthāna and all the Controllers of Records headed by the high sheriff and *mūliga*[1] **Holli-Gāvuṇḍa** twelve dwellings for themselves among the dwellings situate within the four stones inscribed with the figure of the Dwarf, these Brāhmaṇs granted to the gods Mallēśvara, Dēvēśvara, and Mādhava[2] all the dwellings, save and excepting a strip of two cubits by the king's measure to serve for a road . . . on the east of their twelve houses.

(Ll. 51-53.) Also the controllers of records granted to the monastery of the Prior of these gods a dwelling of the same length as the wall of the temple of the Brāhmaṇs' quarter and 25 cubits in breadth, excluding the wall, on the southern side,

(L. 53.) Also the controllers of records set up and granted to these gods for the bazaar a stone inscribed with the figure of a phallus on the west of the Brāhmaṇs' quarter, to the south of the road.

(Ll. 53-54.) Also **Āḍi-Seṭṭi** granted to these gods **Sabbeṭṭa,** a village forming part of **Kurumbeṭṭa,** for the personal enjoyment and theatrical entertainment of these gods, with immunity from all imposts,

(Ll. 54-55.) Also the controllers of records granted to these gods 1 garden east of . . . and west of the road of Bāgavāḍı, 1 garden to the monastery, 1 dwelling for the *ḅaṇabe*.[3] Also the controllers of records granted to these gods . . .

(Ll. 56-66.) Hail! they who are adorned by a series of many virtues obtained by the decrees of the Five-hundred men renowned over the whole earth, possessing truthfulness, pure conduct, agreeable behaviour, policy, courtesy, and intelligence, pure in maintenance of the **Vīra-Baṇañja** religion, splendid with the banner (*bearing the device*) of a hill, exalted in abundant boldness, holding holy conversation, scions of the races of Baladēva, Vāsudēva,

[1] On this word see the Miraj inscr., below, p. 40, f. n. 1.

[2] These are the gods mentioned above on l. 36. Mallēśvara is the Śiva consecrated in the name of Mallinātha, Dēvēśvara the Śiva set up in the name of Dēva-Seṭṭi.

[3] This word usually means a 'stack'.

Khaṇḍalī, and Mūlabhadra originating from the Master of **Aghapaṭṭi,** ornaments on the brow of that lady the city of **Ahichchhattra,** constant in the worship of Hari, Brahman, Śiva, and the great Jinas, having grace of boons from the blest goddess Padmāvatī, having souls matured by remembrance of the feet of the god Vīra-Nārāyaṇa, to wit, the Five-hundred Svāmis of the blest **Ayyāvale,** and all the chief bearers of *mummuri*-staffs, and the dwellers in various lands on both sides (?) from the seven regions and the eleven regions, and all the liberty-holders of the land encompassed by the four oceans, and Kalidēva-Seṭṭi the emperor of the community, being seated in the *vajra-baisaṇige* [1] in . . . of the immemorial **Baṇañju-town of Kuṛumbeṭṭa,** the first (*town*) of the county of **Kuṛumbeṭṭa** in the **Kūṇḍi Three-thousand,** headed by the *Gāvuṇḍus* and liberty-holders of the three sections[2] of that place, granted for the benefit of the **Three-turreted Temple** constructed by the royal merchant **Chāmuṇḍarāja,** who restored the glory of their community's practices, an immunity for bullocks and buffaloes thirty and twenty declaring that there should be no tolls on loads of ivory (?) and rubies in journeys by water and journeys on foot within the seven regions and the eleven regions; they granted for the offerings to the god Mallēśvara in the town of Kākati a wet-field of twelve *mattar.* The *mūliga* Holli-Gauḍa of Kuṛumbeṭṭa granted for the perpetual lamp of the god Mallēśvara 100 *kambha* and 1 . . . *banaba*[3] of gravelly land (?) within his honorary estate. Nāgarasa granted 200 *kambha* for alms to the god Kapila-Bhava (?) at the (*Festival of the*) Thread.[4]

No. 4.—TWO INSCRIPTIONS FROM KOLHAPUR AND MIRAJ: SAKA 1058 & 1066.

BY LIONEL D. BARNETT.

I have thought it best to publish the two following records together on account of the close connection of the subject-matter. Both were issued within a few years of one another under rulers of the same dynasty, the **Śilāhāras of Karhāḍ,** namely **Gaṇḍarāditya** and his son **Vijayāditya,** and both record donations by that remarkable corporation of traders known as the **Vīra-Baṇañjas** or **Vīra-Vaḷañjiyar,** to whose records I have referred in my note on the Hulgūr inscription of the reigns of Jayasiṁha II and Kanhara (above, Vol. XVI, p. 332). In our first inscription we find them blowing their own trumpets with the note of fantastic and ludicrous exaggeration which they occasionally affected; and in the second we have a full list of the names of the various classes constituting the syndicate. I have edited them from ink-impressions which formerly belonged to the late Dr. Fleet, and are now in the British Museum.

A.—KOLHAPUR INSCRIPTION OF SAKA 1058.

This record comes from the well-known town of **Kolhāpur** (anciently and more correctly spelt **Kollāpura**[5]), which is situate in the Kolhāpur State, in lat. 16° 42′ and long. 74° 16′. It has been noticed in Major Graham's *Account of Kolhapoor*, p. 357, in *Journ. Bom. Br. As. Soc.*,

[1] Rao Bahadur R. Narasimhachar has kindly pointed out to me that this term occurs thrice in *Ep. Carn.*, viz. XI., Dāvangere 59, l. 79 (*Hariharadalu vajra-bayisaṇigey=āgi kuḷḷirdu*), V., Bēlūr 75, ll. 67-68 (*Śrī-Virūpāksha-dēvara divya-śrī-pāda-padmada sannidhiyali vajra-vaisaṇigeyan=ikki kuḷḷirdu*), and IV., Kṛishṇarājapēṭe 5, ll. 3-5 (*hebbāgila ālada maradale siṁhāsana-vajra-bayisaṇigeyan=ikki kuḷḷirdu*), and is inclined to think that it is merely a synonym of *vajrāsana*, the posture defined in Yogic works thus: *jaṅghābhyāṁ vajravat kṛitvā guda-pārśvē padāv=ubhau.* He would connect *baisaṇige* with Marathi *bais°* (Sanskrit *upaviś°*), "to sit."

[2] See above, Vol. XIII, p. 59.

[3] This word, denoting a measure of area, seems to be otherwise unknown; the common word *baṇabe*, "stack," is inapplicable here.

[4] See Kittel, s.v. *nūlu*, and *Ind. Ant.*, Vol. XXXVIII, p. 52.

[5] On the spelling of this name see *Ind. Ant.*, XXIX, p. 280, etc.

Vol. II, p. 266, and in Kielhorn's *List of Southern Inscriptions* above, Vol. VII, App., No. 319 and a transcript is given in *Elliot's Collection* (Vol. II, fol. 313a., of the Royal Asiatic Society's copy). The stone was found on the right side of the front of the Jain temple of Pārśvanātha near the Sukravāra gate of the town. It has a pediment rounded on the top, and containing some **sculptures**, viz. in the middle, a Jina sitting cross-legged, with hands folded in his lap, full front, inside a shrine; a little to the proper right of this, another squatting figure, full front, with uplifted hands; still further to the right, a pitcher; on the left of the central Jina, a cow and calf; above these, the sun (on left) and moon (on right). Underneath this is the inscribed area, about 3 ft. 1 in. broad and 2 ft. 2½ in. high.—The **character** is good Kanarese of the period, with letters varying in height from $\frac{5}{16}$ in. to ½ in. The cursive *y* occurs in *ayvattu* (l. 26), and the palatal *ñ* in *pañcha-* (ll. 1, 5, 33).—The **language**, except for the introductory Sanskrit verse, is throughout Kanarese prose, more or less in the ancient dialect in the formal titles and for the rest nearer to the medieval language. The old *ḷ* is not found: instead we have *aḷid-*, l. 33. Initial *p* in pure Kanarese and *tadbhava* words has become *h*; but still we find *palaṁ pattu* on l. 28. **Lexically** the record is valuable, as it contains many rare words of daily life, such as the titles of various classes of traders and other words, e.g. *mudgoḍe*, l. 10, *sāsaniga* and *kājagāṟa*, l. 22, *hasara* as a measure of capacity, ll. 26, 29 f., 32, *saṁgaḍi*, l. 27, *maḷave*, ll. 27, 28, *karuse*, l. 28, *bisige*, ibid., *laṁka*, ibid., *maravi*, ibid., *daṇḍige*, ll. 31, 32, and *hūṭe*, l. 32. The word *dāyāda* in the sense of rival (l. 7) is also noteworthy.

The **record** begins with the stanza usual in grants to Jain temples (l. 1), and then refers itself to the reign of the **Śilāhāra** *Mahāmaṇḍaḷēśvara* **Gaṇḍarāditya** (ll. 1-5), to whom it gives the usual titles, including those of "**Lord of Tagara best of cities**," "scion of the lineage of **Jīmūtavāhana**," and "possessing the golden **Garuḍa**-banner."[1] Then it introduces in ll. 5-10 one of his barons, the *Mahāsāmanta* **Nimbadēvarasa**, who among his many other titles is described as "an awful rutting elephant to the beds of the lotuses the barons of **Toṇḍai**," – in other words, successful in some military operations against the Toṇḍai-maṇḍalam —and who built in the market-place of **Kavaḍegoḷḷa** a Jain temple. Next appears on the scene the important corporation of the **Vīra-Baṇañjas**, with an enormous series of inflated self-bestowed titles of honour, and through specified representatives makes over to **Śrutakīrtti**, prior of the **Rūpa-nārāyaṇa** temple at **Kollāpura**, certain revenues for the benefit of the temple at Kavaḍegoḷḷa (ll. 10-32). A short formula (ll. 32-33) winds up the document.

The **date** is specified on l. 24 as: **Śaka 1058, Rākshasa**; Kārttika ba. 5; Monday. This is slightly inexact. The *tithi* ba. 5 was coupled with **Tuesday, 29 October, A.D. 1135**; but as it ended 1 h. 34 m. after mean sunrise (for Ujjain) on the Tuesday, and began 1 h. 21 m. after mean sunrise on the preceding Monday, it was current for the greater part of Monday, though strictly it could give its name only to the Tuesday.[2]

The **places** mentioned are: **Tagara**, l. 2; the *nele-vīḍu* or standing camp of **Vaḷavāḍa**, l. 4; **Kavaḍegoḷḷa**, ll. 10, 23; **Ayyavoḷe**, also styled **Ahichchhatra**, ll. 18, 23; **Kollāpura**, ll. 20, 25; **Miriñje**, l. 20; **Kūṇḍi-paṭṭaṇa**, the town of **Kūṇḍi**, l. 21; **Torambage**, l. 22; **Mayisige**, l. 22; **Baḷeyavaṭṭaṇa**, l. 23; and the *tīrthas*, l. 33. Tagara, as Dr. Fleet has shown, is the modern Tēr, or "Thair" (see *Journ. Roy. As. Soc.*, 1901, p. 537, and above, Vol. XII, p. 253). Vaḷavāḍa is not to be identified with certainty (see *Dyn. Kanar. Distr.*, p. 548, and *Ep. Ind.*, Vol. III, p. 209). Ayyavoḷe is now Aihole or Aivaḷḷi, in the Hungund *tāluka* of Bijāpur District. On Kollāpura, now Kolhāpur, see the preceding page. Miriñje is Miraj

[1] On the two last titles see Dr. Fleet's remarks in *Dyn. Kanar. Distr.*, pp. 536, 538, 544-46, and above, Vol. XII, pp. 251-53. On Gaṇḍarāditya see *Dyn. Kanar. Distr.*, pp. 547-48.

[2] Mr. R. Sewell, who with his wonted kindness checked and supplemented my calculations of the dates in this paper, told me that the same result was reached by using the *Siddhānta-śirōmaṇi*.

("Meeruj" on the Indian Atlas sheet 40) in lat. 16° 48′ and long. 74° 12′. On the town of Kūṇḍi see *Ind. Ant.*, Vol. XXIX, p. 280 and on the Kūṇḍi province ibid., Vols. XIV, p. 16, XVI, p. 20, XIX, p. 244, and XXIX p. 278. Torambage may possibly be Turambe, in the Kolhāpur State, near Gārgōti. Baḷeyavaṭṭaṇa seems to be Baliapaṭṭam or Vaḷapaṭṭam, situate in the Chirakkal *tāluka* of Malabar District, in lat. 11° 55′ and long. 75° 22′. This town is mentioned in Ptolemy's Geography, VII. i. § 6, as Βαλαίπατνα (in some editions wrongly spelt Βαλτίπατνα), and is the Παλαίπατμα of the *Periplus* (cf. McCrindle, *Ancient India as described by Ptolemy*, p. 45, and *Commerce and Navigation of the Erythrean Sea*, pp. 127, 129; Lassen, *Alterthümer*, III, pp. 181, 183); and probably Kern is right in identifying Balaipatna with the *Baladēva-paṭṭaṇa* of the *Bṛihat-saṁhitā*, xiv. 16.

TEXT.[1]

[Metre : v. 1, *Anushṭubh.*]

1 @ Śrīmat-parama-gaṁbhīra-syād-vād-āmōgha-lāṁchchhanaṁ jīyāt=trailōkya-nāthasya śāsanaṁ Jina-śāsanaṁ || [1*] Svasti samadhigata-pañcha-mahā-śabda-mahāma-

2 ṇḍaḷēśvaraṁ | **Tagara-puravar-ādhīśvaraṁ** śrī-**Śiḷāhāra**-narēṁdraṁ | **Jīmūtavāhan**-ānvaya-prasūtaṁ | suvarṇṇa-**Garuḍa**-dhvajaṁ maṟe-vokka[2]-sarppaṁ | ayyana

3 siṁgaṁ | ripu-maṇḍaḷika-bhairavaṁ | vidvishṭa-gaja-kaṇṭhīravaṁ | iḍuvar=ādityaṁ | rūpa-Nārāyaṇaṁ | Kali-yuga-Vikramādityaṁ | Śanivāra-siddhi giri-du-

4 rgga-laṁghanaṁ | śrī-Mahālakshmī-dēvī-labdha-vara-prasād-ādi-samasta-rāj-āvalī-virājitar=appa śrīman-mahāmaṇḍaḷēśvaraṁ **Gaṇḍarādityadēvaru Vaḷavāḍada** ne-

5 le-vīḍinal=sukha-saṁkathā-vinōdadiṁ rājyaṁ-geyyuttam=ire | tat-pâda-padm-ōpajīvi samadhigata-pañcha-mahā-śabda-mahāsāmantaṁ | vijaya-la-

6 kshmī-kāntaṁ | ripu-sāmanta-sīmantinī-sīmanta-bhaṁgaṁ | vīra-vārāṁganā-priya-bhujaṁgaṁ | vairi-sāmanta-mēgha-vighaṭana-samīraṇaṁ | Nāgaladēviya gandha-vā-

7 raṇaṁ vidvishṭa-sāmanta-viḷaya-kāḷaṁ | sāmanta-gaṇḍa-Gōpāḷaṁ | dāyāda-sāmanta-Tār-āsura-vīra-Kumāraṁ | sāmanta-Kēdāraṁ | **Toṇḍa**-sāmanta-puṇḍarīka-

8 shaṇḍa-prachaṇḍa-mada-vēdaṇḍaṁ | **Gaṇḍarādityadēva**-daksha-dakshiṇa-bhujā-daṇḍaṁ | yāchaka-jana-manō-bhilashita-chintāmaṇi | sāmanta-śirōmaṇi | Jina-charaṇa-sarasiru-

9 ha-madhukaraṁ samyaktva-ratnākaran=āhār-âbhaya-bhaishajya-śāstra-dāna-vinōdaṁ Padmāvatī-dēvī-labdha-vara-prasādaṁ | nām-āḍi(di)-samasta-praśasti-sahitaṁ śrīman-mahā-

10 sāmantaṁ | **Niṁbadēvarasaru** | **Kavaḍegoḷḷada** baḷiya santeya muḍgoḍeyal=māḍisida basadiya Pārśvanātha-dēvar=ashṭavidh-ārchchanakkam=ā basadiya jīrṇṇ-ōddhārakka-

11 m=all=ippa ri(ṛi)shiyar=āhāra-dānakkaṁ | Svasti [|*] Samasta-bhuvana-vikhyāta-paṁcha-śata-vīra-śāsana-labdh-ānēka-guṇa-gaṇ-āḷaṁkṛita satya-śauch-āchāra-chāru-chāritra-naya-vinaya-

12 vijñāna **Vīra-Baḷaṁja**-dharmma-pratipāḷana-viśuddha guḍḍa-dhvaja-virājamān-ānūna-sāhas-ōttuṁga kīrtty-aṁgan-āliṁgita nija-bhuj-ōpārjjita-vijaya-lakshmī-nivāsa-vaksha[s*]-sthaḷaruṁ

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[1] From the ink-impression.

[2] Read *maṟu-vakka-* or *maṟu-vaṁkx-*, as in other versions of this series of titles.

13 bhuvana-parākram-ōnnata Vāsudēva-Khaṇḍaḷī-Mūḷabhadra-vaṁś-ōdbhavaruṁ | Bhagavatī-labdha-vara-prasādaruṁ | tāvu kādi sōladaruṁ | maṟu-vakka-mārigaḷuṁ | para-strī-para-

14 dhana-varjjitaruṁ chatush-shashṭi-kaḷegaloḷ pravīṇar=appudaṟiṁ | Brahman=annaruṁ | chakram=uḷḷudaṟiṁ Nārāyaṇan=annaruṁ | dṛishṭiyoḷ=nōḍi kolvudaṟiṁ | Kāḷāgni-rudran=annaruṁ | ko-

15 ndaran=aṟasi kolvudaṟiṁ | Paraśurāman=annaruṁ | tulidu kolvo(lvu)dariṁ mad-āndha-gandha-sindhurad=annaruṁ | giri-durggamam maṟe-vokkaraṁ tegedu kolv=eḍeyoḷ siṁhad=annaruṁ

16 Pātāḷamaṁ pokkaraṁ kolv=eḍeyol Vāsugiy=annaruṁ | ākāśadoḷ=irddaraṁ kolv=eḍeyoḷ=Garutman=annaruṁ | peṁpinal pṛithviy=annaruṁ | binpinal kula-gi-

17 riy=annaruṁ | guṇpinal=mahā-samudrad=annarum | udyōgadal Rāman=annaruṁ | parākramadoḷ Pārtthan=annaruṁ | śauchadoḷ Gāṁgēyan=annaruṁ | sāhasadoḷ=Bhīman=anna-

18 ruṁ | dharmmadal Dharmma-putran=annaruṁ | jñānadal=Sahadēvan=annaruṁ | bhōgadal=Iṁdran=annaruṁ | tyāgadal=Karṇṇan=annaruṁ | tējadal=Ādityan=annaruṁ | **Ahichchhatram**=enisuv=**Ayyavoḷe-pura**-pa-

19 ramēśvararum=app=aynūrvvar=svāmigaluṁ gavaṟeyaruṁ | gātriyaruṁ | seṭṭiyaruṁ | seṭṭi-guttaruṁ | gāmaṇḍaruṁ | gāmaṇḍa-svāmigaluṁ | bīra-

20 ruṁ | bi(bī)ra-vaṇigaruṁ | Kollāpurada **Bilpāna**[1]-**seṭṭiyuṁ** | **Gōvinda-seṭṭiyuṁ** | **Komara Aṇṇamayyanuṁ** | Miriṁjeya **Bijja-seṭṭiyuṁ** | **Boppi-se-**

21 **ṭṭiyuṁ** | **Gaṇḍarādityadēvara** rāja-śrēshṭhi **Vesapayya-seṭṭiyaruṁ** | ā maṇḍaḷēśvarana bīḍina **Bammi-seṭṭiyuṁ** | Kūṁḍi-paṭṭaṇad=Āditya-gṛiha-

22 da sāsanigaṁ heggaḍe **Rāva-seṭṭiyuṁ** | **Chaudhore Boppi-seṭṭiyuṁ** | Toraṁbageya prabhu **Kannapayya-seṭṭiyuṁ** | Mayisigeya kājagāraṁ **Chaudho-**

23 **re Goravi-seṭṭiyuṁ** | Baḷeyavaṭṭanaḍa(da) **Śānti-seṭṭiyuṁ** | Ayyavoḷey=aynūrvvara siṁgaṁ **Hāliya-seṭṭiyuṁ** | Kavaḍegoḷḷada prabhu **Khapparayyan=ā-**

24 dhi(di)y=āgi samasta-dēśaṁ neredu | **Śaka-varshada sāsirad=ayvatt-eṁṭeneya Rākshasa-saṁvatsarada** Kārttika-bahuḷa paṁchami Sōmavāradandu śrī-Mūla-saṁgha-

25 Dēsī(śī)ya-gaṇa-Pustaka-gachchhada **Kollāpurada** śrī-**Rūpa-nārāyaṇa**-basadiy=āchāryyar=appa śrī-**Śrutakīrtti-traividya-dēvara** kālaṁ karchchi | dhārā-pū-

26 rvvakam=āgi koṭṭ=āyam=ent=endoḍe aḍake hēṟiṁge ayvattu | javaḷakk=īrppattu hasarak=aydu | ele hēriṁge nūru | tale-voṟeg=ayvattu | hasarak=irppa-

27 tt-aydu | tuppam=eṇṇey=emb=ivu koḍakke sollage siddigeg=ara-vānaṁ saṁgaḍig=or-mmānaṁ dūsiga-vasarakkam=akkasālegaṁ hoṁge haṇaṁ | hatti maḷaveg=a-

28 y-valaṁ | bhaṇḍiya karuseya maḷaveg=eraḍu bīsige | javaḷakke palaṁ pattu | laṁkar=okkalalli āṟu tiṁgaḷge maṇetivige maraviy=emb=iv=ond=akkuṁ | varshakke maṁ-

29 chav=ond=akkuṁ | allav=arisinaṁ śuṇṭhi bell=uḷḷi baje bhadramustey=emb=ivu modal-āgi tūgi māruva bhaṇḍaṁgaḷge hēṟiṁg=ay-valaṁ javalakk=ip-palaṁ hasa-

30 rak=op-palaṁ jīrage meḷasu sāsaviy=emb=ivu hēriṁg=om-mānaṁ javaḷakk=arvvanam hasarakke sollage | uppu modal=āgi haḍi(di)neṁṭu dhānyaṁ-

31 galgam bhaṁḍige koḷagav=oṁdu hēriṁge mānav=eraḍu tale-voreg=or-mmānaṁ bāḍu kāy=emb=ivu bhaṁḍige hattu tale-voṟege nālk=akkuṁ | bhaṇḍige daṇḍige voṁd[u]

[1] Probably meant for *Bilhaṇa*.

32 sevey=aydu hūṭey=eraḍarkkaṁ daṇḍige voṁḍu(du) sevey=eraḍu hūvina heḍaligege māle vondu kuṁbararalli hasarakke maḍake vondu || Int=īy=ā-

33 yaman=aḷid-ātāṁte[1] Bāṇarāśi-Kurukshētr-ādigaḷoḷ pañcha-mahā-pātakamaṁ māḍida phaḷam=akuṁ ||

TRANSLATION.

(Verse 1) Victorious be the command of the Lord of the Three Worlds, enjoined by the Jinas, which bears the infallible token of the blessed and supremely profound doctrine of possible predications !

(Lines 1-5) Hail ! while the *Mahāmaṇḍalēśvara* **Gaṇḍarādityadēva,** who is resplendent with the whole royal series (*of titles*) such as "the Mahāmaṇḍalēśvara who has obtained the five great musical sounds, **Lord of Tagara best of cities,** monarch of the blest **Śiḷāhāras,** scion of the lineage of **Jīmūtavāhana,** bearing a banner with (*the device of*) a golden **Garuḍa,** a serpent to adversaries, a lion to his father, terrible to opponent barons, a lion to the elephants his foes, a sun of casters (*of missiles*), a Nārāyaṇa in comeliness, a Vikramāditya of the Kali Age, successful (*even*) on Saturdays, passing through mountain-fastnesses, obtaining grace of boons from the blest goddess Mahālakshmī," was reigning in the standing camp of **Vaḷavāḍa** with enjoyment of pleasing conversations :—

(Ll. 5-11) for the eightfold worship[2] of the divine Pārśvanātha of the temple constructed in the *mudgoḍe* of the market-place in **Kavaḍegoḷḷa** by one who finds sustenance at his lotus-feet, the *Mahāsāmanta* **Nimbadēvarasa,** who has all the titles of honour such as "the *Mahāsāmanta* who has obtained the five great musical sounds, beloved of the goddess of victory, a breaker of the hair-parting of the dames of hostile barons, a gallant dear to the courtesans of warriors, a wind dissipating the clouds opponent barons, a furious elephant to Nāgaladēvī, a time of world-dissolution to enemy barons, a Gōpāla to the worthiest of barons, an heroic Kumāra to the demon Tāra's rival barons, Kēdāra to barons, an awful rutting elephant to the beds of the lotuses the barons of **Toṇḍai,** rod for the skilful right hand of king **Gaṇḍarāditya,** a wishing-gem for the desires of the souls of suitors, a crest-gem of barons, a bee to the Jina's lotus-feet, a mine of the gems of godliness, delighting to bestow food, protection, medicine, and teaching, obtaining grace of boons from the goddess Padmāvatī," and for the restoration of outworn (*parts*) of the said temple, and for the supply of food to the holy men dwelling there :—

(Ll. 11-24) hail ! they who are adorned by a series of many virtues obtained by the decrees of the Five-hundred men renowned over the whole earth, possessing truthfulness, pure conduct, agreeable behaviour, policy, courtesy, and intelligence, pure in maintenance of the **Vīra-Baḷañja** religion, splendid with the banner (*bearing the device*) of a hill, exalted in abundant boldness, embraced by the lady Fame, having their breasts a home for the goddess of victory (won) by their own arms, lofty in prowess (*extending*) over the world, scions of the races of Vāsudēva, Khaṇḍalī, and Mūḷabhadra, obtaining grace of boons from the Lady, unconquered when they strive, destroyers of adversaries, abstaining from the wives and property of others ; like Brahman in being skilled in the sixty-four arts ; like Nārāyaṇa in having a *chakra* [discus, *or* association] ; like Kālāgni-rudra in slaying with their gaze ; like Paraśurāma in seeking out and slaying slayers ; like a rut-blinded furious elephant in trampling down and slaying ; like a lion when they seize and slay those who take shelter in mountain-fastnesses ; like Vāsuki when they slay those who come to the underworld ; like Garuḍa when they slay those who are in the sky ; like the earth in greatness, like the central mountains in weightiness, like the ocean in profundity, like Rāma in energy, like Pṛithā's son [Arjuna] in

[1] Read *-ātamge.*

[2] Namely with water, scents, flowers, grain, incense, lamps, food, and betel.

prowess, like Gaṅgā's son [Bhīshma] in purity, like Bhīma in boldness, like Dharma's son [Yudhishṭhira] in righteousness, like Sahadēva in knowledge, like Indra in enjoyment, like Karṇa in bounty, like the sun in brilliance; they who are the supreme lords of **Ayyavoḷe** city, which is known as **Ahichchhatra**; to wit, the Five-hundred Svāmis, the *gavaṛes*, the *gātriyas*, the *seṭṭis*, the *seṭṭi-guttas*, the *gāmuṇḍas*, the chief-*gāmuṇḍas*, the men of valour, and the merchants of valour, **Bilhaṇa (?)-Seṭṭi** and **Gōvinda-Seṭṭi** of Kollāpura, **Komara Aṇṇamayya, Bijja-Seṭṭi** and **Boppi-Seṭṭi** of Miriñje, **Vesapayya-Seṭṭi** the royal merchant of **Gaṇḍarādityadēva, Bammi-Seṭṭi** of the *Maṇḍalēśvara's* household, the headman **Rāva-Seṭṭi**, who is recorder of the house of the Sun-god in Kūṇḍitown, **Chaudhore Boppi-Seṭṭi, Kannapayya-Seṭṭi** the sheriff of Toram-bage, **Chaudhore Goravi-Seṭṭi** the intendant of Mayisige, **Śānti-Seṭṭi** of Baḷeyavaṭṭaṇa, **Hāliya-Seṭṭi** the lion of the Five-hundred of Ayyavoḷe, **Khapparayya** the sheriff of Kavaḍegoḷḷa, and others, (*representing*) the whole country, being assembled :—

(Ll. 24-26) on Monday, the fifth of the dark fortnight of Kārttika in **the cyclic year Rākshasa, the thousand and fifty-eighth** (*year*) **of the Śaka era,** laved the feet of **Śrutakīrtti Traividyadēva,** of the Pustaka-Gachchha in the Dēśīya-Gaṇa of the Mūla-Saṅgha, who is the prior of the temple of Rūpa-nārāyaṇa in **Kollāpura,** and with pouring of water gave the following revenues :—

(Ll. 26-32) Areca-nuts, fifty on a load, twenty on a half-load, five on a *hasara*; betel leaves, one hundred on a load, fifty on a head-load, twenty-five on a *hasara*; clarified butter and oil, a *sollage*[1] on each *koḍa*, half a maund on each *siddige*,[2] one maund on each *saṅgaḍi*.[3] On each cloth-merchant's shop and goldsmith's shop, a *panam* on every gold piece. Cotton, five *palas* on each *maḷave*; two *bisige* on each *maḷave* of *karuse* (*sold*) from carts, ten *palas* on each half-load. On each house of *laṅkas*[4] there shall be every six months (*a due of*) stools, tripods, and *maravi*,[5] one of each; every year there shall be (*a due of*) one bedstead. On goods sold by weight, such as green ginger, turmeric, dry ginger, garlic, *baje*,[6] and *bhadramuste*,[7] there shall be (*a due of*) five *palas* on each load, two *palas* on a half-load, one *pala* on a *hasara*; cummin, black pepper, and mustard, one maund on each load, a half-maund on each half-load, a *sollage* on each *hasara*; on salt and the other eighteen kinds of grain, one *koḷaga* on each cart-load, two maunds on each load, one maund on each head-load; dry and fresh fruits, ten on each cart-load, four on each head-load; on each cart-load one *daṇḍige*, five myrobolans; on each pair of *hūṭes* one *daṇḍige*, two myrobolans; on each basket of flowers one garland; for the potters, one pot on each shop.

(Ll. 32-33 : a Kanarese prose commonitory formula of the usual type.)

B.—MIRAJ INSCRIPTION OF SAKA 1065 AND 1066.

Miraj, the ancient **Miriñje,** is the chief town of the Miraj State in the Southern Maratha Country, and lies in lat. 16° 48′ and long. 74° 12′. The present epigraph was found on a slab built into the wall in the gateway of the fort. A photograph, from the stone, was published in *P.S.O.C.I.* (No. 96), and a notice is given in Kielhorn's *List of Southern Inscriptions*, above, Vol. VII, App., No. 322.—The stone bears on its top a triangular pediment containing **sculptures,** namely : in the centre a *liṅga* on a stand; to the proper right of this a squatting bull facing it; above these, on the right the sun and on the left the moon. The inscribed area

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[1] A measure of capacity, ¼ of a *kuḍara* or *baḷḷa* (see Kittel, s v. *solage*).

[2] *Siddige* or *sidde* means properly a leather bottle. As a measure, *sidde* is defined by the *Kisam-vār Glossary* as a dry measure of 36 *tolas* in Kumta, Honawar, and Siddhapur, and 23 *tolas* in Bhatkal, and as a fluid measure of 33 *tolas* in Ankola and 28 *tolas* in Bhatkal (p. 171).

[3] Apparently something like a double *siddige*.

[4] Apparently "carpenters."

[5] Some wooden article of furniture.

[6] The *acorus calamus* (Linn.).

[7] The *cyperus hexastachys* (Rottler) or root of *cyperus pertenuis* (Roxb)

below this is about 2 ft. broad and 4 ft. 1½ in. high.—The **character** is good Kanarese of the period, with letters varying in height from ⅝ in. to ½ in. The cursive form for *m* (above, Vol. XII, p. 335) is found in *-sthānamuṁ*, l. 6, and that for *v* in *vēḷā-vuramum*, l. 5, *gāvuṇḍa°*, l. 7. *Chavuṁḍa*, l. 14, and *Chavuḍa*, l. 17.—The **language** is throughout Kanarese prose, of the transitional period between the ancient and the medieval dialects. The archaic *ḻ* never appears: it has become *ḷ* in *ēḷ* (l. 9), *ēḷvatt-* (l. 12), *aḷi°* (ll. 57, 59), *iḷda* (l. 58), and *r* in *ērchchhāsirada* (l. 12). Initial *p* in pure Kanarese and *tadbhava* words has become *h*, except in *padinaṟuvaru* (l. 6), *perggaḍe* (l. 15), *Piriyuguvārada* (l. 18), *piriya* (l. 40, in a formula), *pasarigaru* (l. 50), *pomma* (l. 51), and *ponnalu* (l. 56, in a formula). The use of genitive as quasi-nominative (see *Journ. Roy. As. Soc.*, 1918, p. 105) is found in l. 29, *seṭṭi-guttaṁ tanna biṭṭ=āyam*. The lexical interest of the record is considerable, as it contains a large number of the special names of the classes of traders (notably *bachcha*, l. 7; *maṁka*, l. 8; *bārika*, l. 8) and some other technical words, e.g. *hasara* as a measure of capacity (ll. 27 f.), *saṁḍage*, (l. 29), *mōṟu* (l. 37), *krēṇikāṟa* (l. 44), *pomma*[1] (l. 51), and *āṭhāṇāntara* (l. 53).

The **record** opens with a copious list of the titles and special class-names of the members of the corporation of the **Vīra-Bañañjas** (ll. 1-12), and informs us that certain representatives of this syndicate, at a meeting held at **Seḍambāḷ** in Śaka 1065, made a grant of various dues to the temple of Mādhavēśvara (Śiva) in Seḍambāḷ, which had been built by **Mādirājayya,** the *mahā-prabhu* or high sheriff of that place (ll. 12-32); and these grants were supplemented by others made by the inhabitants and traders of the town, which are also specified (ll. 32-38). A short formula (ll. 38-41) ends the first section. Then comes a paragraph (ll. 41-54) recording that in the reign of the *Mahāmaṇḍalēśvara* **Vijayāditya** (son of the **Śilāhāra Gaṇḍarāditya**),[2] in Śaka 1066, two of his officials, **Bhāyipayya-Nāyaka** and **Māḷapayya-Nāyaka,** granted to the same temple certain specified dues on the taxes collected in the town, the trustee being **Sōvarāsi.** A concluding formula (ll. 54-59) ends the record.

There are thus two **dates.** The first is given on ll. 19-20 as: **Śaka 1065, Dundubhi;** Bhādrapada śu. 2; Friday. This is irregular, for the *tithi* śu. 2 corresponded to **Monday, 24 August, A.D. 1142,** on which it ended about 15 h. 14 m. after mean sunrise (for Ujjain). The second date is given on ll. 46-48 as: **Śaka 1066, Rudhirōdgāri;** Māgha kṛi. 14; *Vaḍḍavāra* (here apparently in the meaning of Thursday);[3] the Śiva-rātri festival. Strictly speaking, this is slightly irregular. The *tithi* kṛi. 14 was coupled with Friday, 4 February, A.D. 1144, when it ended about 13 h. 57 m. after mean sunrise. But it was current during the last 10 h. 25 m. of the preceding Thursday, 3 February, having begun 4 h. 25 m. before midnight on Thursday; and at that midnight began the Śiva-rātri, the moon being then in the *nakshatra* Śravaṇā, and being still there at mean sunrise on the Friday (see Dewan Bahadur Swamikannu Pillai's note above, Vol. XI, p. 289); so the Śiva-rātri day was Friday.[4]

The **places** mentioned are **Ayyāvaḷe,** also called **Ahichchhatra,** l. 9; **Miriñje,** l. 12, and its *nāḍu*, l. 44; **Bāge,** l. 14; **Dōṇikōḍu,** l. 14; **Toḷakale,** l. 15; **Kūṇḍili,** l. 16; **Seḍambāḷ** ll. 16, 19, 20, 45, 49; the *taḷas* of **Piriyuguvāra, Siriguppe,** and **Juguḷakoppa,** l. 18; the *tīrthas*, ll. 38-40, 55, 57; and the *nele-vīḍu* or standing camp of **Vaḷavāḍa,** l. 42. On Ayyāvaḷe (Ayyavole), Miriñje, and Vaḷavāḍa see above (p. 31). Bāge may possibly be connected with the Bāgaḍage or Bāgenāḍu Seventy, or the Bāge Fifty in the Tardavāḍi Thousand (see *Ind. Ant.*, Vol. XXX, pp. 265, 267, 380). Seḍambāḷ is Sheḍbāḷ (the "Sherbal" of

[1] *Pommu* now means a tax on tobacco; but to understand that sense in our record would be an anachronism.

[2] See *Dyn. Kanar. Distr.*, p. 548, and the preceding inscription.

[3] See Mr. Venkatasubbiah's *Some Śaka Dates in Inscriptions*, pp. 57 ff.

[4] This date has also been examined by Mr. Venkatasubbiah in *Some Śaka Dates in Inscriptions*, p. 107, and he comes to practically the same result.

the Indian Atlas sheet 40), in lat. 16° 43′ and long. 74° 49½′. The Siriguppe *taḷa* seems to be connected with the modern Shirguppi or "Shirgoopee," in lat. 16° 37½′ and long. 74° 47½′, and that of Jugulakoppa with Jugal or "Joogul" in lat. 16° 36½′ and long. 74° 44½′.

TEXT.[1]

1 Svasti samasta-bhuvana-vikhyāta-paṁcha-śata-vīra-śāsana-labdh-ānēka-guṇa-[gaṇ-ā]-
2 laṁkṛita satya-sauch-āchāra-chāru-charitra-naya-vinaya-vijñāna **Vīra-Baṇaṁja-** [dharmma-pra]-
3 tipālana-viśudhdha guḍḍa-dhvaja-virājit-ānūna-sāhas-ōttuṁga kīrtty-aṁgan-āliṁgita [nija]-
4 bhuja-vijaya-lakshmi(kshmī)-nivāsa-vaksha[s*]-sthaḷa bhuvana-parākram-ōnnata Vāsudē[va-Kha]-
5 ṇḍaḷi-Mūḷabhadra-vaṁś-ōdbhavaruṁ dvātriṁśad=vēḷā-vuramum=ashṭādaśa-paṭṭaṇamum-[aru]-
6 vatta-nālku ghaṭikā-sthānamuṁ nānā-dēś-ābhyaṁtarad=eṁṭu nāḍa paḍinaṟuvaru [gava]-
7 ṟegaruṁ gātrigaruṁ seṭṭiyaruṁ seṭṭi-guttaruṁ bachcharuṁ balegāṟaruṁ gaṁdhigaruṁ gāvuṇḍaruṁ gāv[uṇḍa]-
8 svāmigaḷumm=arasugaḷumm=arasu-makkaḷuṁ maṁkaruṁ maṁka-meṟevaruṁ birudarum bi(bī)ṟa-vaṇigaruṁ bārikaruṁ b[ā]-
9 rika-jana-hastaruṁ sāsirad=ēḷ-nūṟu gavaṟegaḷumm=**Ahichchhatra**-vinirggatarumm=**Ayyāvaḷe**-pu[ra-para]-
10 mēśvararu[ṁ*] śrī-Bhagavatī-dēvi(vī)-labdha-vara-prasād-ādy-anēka-nām-āṁka-māḷā-virājitaru[m=appa]
11 śrīmad-aynūrvva[r*]-svāmigaḷuṁ samasta-bhalluṁki-daṁḍa-hastaruṁ mummuri-daṁḍamuṁ [mu]-
12 khyav=āgiy=ēḷvatt=ēr-chchhāsirada prabhu **Pṛithvi-seṭṭi** Miri[ṁ*]jeya **Boppaṇayya-**rāja-śrē[shṭhi ma]-
13 hā-vaḍḍa-vyavahāri **Vesapayya-seṭṭiyaruṁ** samaya-samuddharaṇa **Sōvaṇa-[seṭṭi]-**
14 **yaruṁ** Bāgeya mūliga **Chikka-Chavuṁḍa-seṭṭiyuṁ** Dōṇikōḍa mummuri-daṁḍa Da . .
15 **va-seṭṭiyuṁ Jayasiṁgada** Toḷakaleya **Siriyama-seṭṭiyuṁ** nāḍa perggaḍe **Hemma-seṭṭi[yuṁ]**
16 Kūṁḍiliya seṭṭi-gutta **Malla-seṭṭiyuṁ Kuvara Lakka-seṭṭiyuṁ Nigaḷada Kēti-seṭṭiyuṁ** [Seḍaṁ]-
17 bāḷa **Boṁdalabbeya Sūra-seṭṭiyuṁ Ākēta-seṭṭiyuṁ Chavuḍa-seṭṭi** alliya **Koppa-seṭṭi** . .
18 ya **Holla-seṭṭi** Piriyuguvārada tala Siriguppeya tala Juguḷakoppaḍa taḷa . .
19 geya tala yintu samasta-taḷa-mukhyav=āgi **Seḍaṁbāḷalu** mahā-nāḍ=āgī(gi) nerad[u Śaka]-
20 **varsha 1065neya Duṁdubhi-saṁvatsarada** Bhādrapada-śudhdha 2 Śukravāradaṁdu Seḍaṁbāla
21 mahā-prabhu **Mādirājayyaṁ** māḍisida śrī-Mādhavēśvara-dēvar=aṁga-bhōgakke āy-[ūra]-

[1] From the ink-impression.

22 lu Su(Śu)kravārada saṁteyaṁ māḍi biṭṭ=āyam=ent=e[ṁ*]doḍe mārida aḍakeya [java]-

23 lakk=aḍakey=irppattu hasuṁbeg=aḍake hanneraḍu katteya hēriṁg=irppatt-aydu ko[1]

24 ettina javaḷamaṁ birichidalliy=aḍakey=ayvattu māru-goṁḍavaralli hoṁgey= aḍa[key=i]-

25 ppattu hēriṁge ele nūr-aivattu eṇṇeya koḍakke solasav=eraḍu tuppada koḍakke so[lasa]-

26 v=eraḍu bhaṁḍi-goḍakke eṇṇe mānav=oṁdu dhānya-varggakke kōnana hēriṁ[ge*] mānav=ā[ru]

27 ettina hēṛiṁge ballav=oṁdu katteya hēṛiṁge mānav=eraḍu hasarakke mānav= oṁdalu

28 saṭṭugav=oṁdu voṭṭiliṁge kolagav=oṁdu hattiya hasaradalli dēvara soḍariṁge batti-

29 ge saṁḍage-vatti voṁdu [|*] seṭṭi-guttaṁ tanna biṭṭ=āyam=eṁt=eṁdoḍe hasuṁbeyan=ikku-

30 valli haseya javali gaṁdhara-baṭṭalu oṁdu gōṁṭu vichāraṁ-geydavaralli mudrā-paṇam hoṁ-

31 ge hāgam=arana bhaṁḍi māṛiṁ(ṛi)dalli mēlu-dakk=oṁdu bhaṁḍiyalu mārida dhānya-varggakke ko-

32 lagav=oṁdu [|*] Chayitrada parvvakke pura-varggada prajegalu mithunakke biṭṭa hāga-

33 v=oṁdu Dīpāvaḷiya parvvadalu belaguva soḍar=eṇṇege u(ū)r-olagaṇa sēṇigaru

34 tamma manegalige maneyal=oṁdu hāgav=oṁdu biṭṭa hāgav=oṁdu kuṁbāṛara hasa[ra*]-

35 kke madake voṁdu akkasāle Bammōja-haḷḷadiṁ mūḍa hoṁge haṇavina pārikh-ā-

36 yad=olage dēvargge biṭṭa aḍḍav=oṁdu saṁmmagāṛaralli aru-diṁgaḷige kuḍuva pāda-

37 rakshe tod=oṁdu mēdaralli saṁtege kuḍuva mōranu voṁdu mādegaralli aṛu-diṁgalim-

38 ge kuḍuva mili vomdu [|*] Yiṁt=ī sā(śā)sana-maryyādeyaṁ kiḍisid-āta[ṁ*] Gaṁge-Prayāge-Vā-

39 raṇāśi-Kurukshētradalu sāyira kapileyaṁ konda mahā-pātakaman=eydu-

40 va Ādityatīrtthaṁgaḷalli tanna piriya maganaṁ kondu avana kapāladal= uṁḍa ma-

41 hā-dōshaman=eyduva || || Svasti śrīman-mahāmaṁḍaḷēśvaraṁ

42 Vijayādityadēvarasaru Vaḷavādada nelc-vīdinalu sukha-saṁkathā-vi-

43 nōdadiṁ rājyaṁ-geyvuttam=iralu tat-pāda-padm=ōpajīvigal=appa mahāpradhā-

44 nam suṁka-verggaḍe Bhāyipayya-nāyakaru Muriṁje-nāḍa kṛeṇikāṛaṁ Mā-

45 ḷapayya-nāyakar=ant=irvvaru Sedaṁbāla prabhu sāmantaṁ Mādirājayyaṁ-

46 galu māḍisida śrī-Mādhavēśvara-dēvar=aṁga-bhōgakk=alliya tapōdhanar=āhāra-dānakkam Sa(Śa)ka-va-

47 rsha 1066 neya Rudhirōdgāri-saṁvatsarada Māgha-bahuḷa 14 Vaḍḍavāradaṁdu Śivarātre(tri)-

[1] Perhaps to be restored as *kōnana*.

48 ya parvva-nimittav=āgiy=ā dēvara maṭhad=āchāryya śrīmatu-Sōvarāsi-sidhdhānti[1]-dēvara kā-

49 laṁ karchchi dhārā-pūrvvakaṁ māḍi koṭṭa suṁkam=ent=endoḍ=ā Seḍaṁbāḷa mundaṇa haḷḷadiṁ mūḍa pura-

50 varggav=oḷag=āgi kaṭṭid=aṁgaḍigaḷgaṁ telligaru pasarigaru bhaṭṭa-haṭṭigaṁ vokkalu-deṟe pa-

51 rihāra mattaṁ santeya voḷagaṇa koḍad=eṇṇey=eleya hēṟugaḷa ponnma kiṟu-

52 kuḷa dhānya-varggaṁgaḷa moṭṭeya suṁkav=oḷag=āgi arddh-ādāna alli aṁtara-vaṭṭadiṁ tīvi-

53 da ettina aḍakeya hēṟiṁge mēl-aḍake nūṟ-ayvattu āṭhāṇānta-

54 radalu naḍava suṁkigaru saupa(va ?)rṇṇakke tiṁgaḷiṁge voṁdu bēḷeyaṁ kuḍuvar=Int=ī

55 dharmmamaṁ sa-dharmmadiṁ pratipāḷisidargge Gaṁge-Vāraṇāsi-Kurukshētradalu s[ā]-

56 sira kavileya kōḍuṁ koḷagumaṁ ponnalu kaṭṭisi sāsirvva brāhmaṇa-

57 rige koṭṭa phalam=akku mattam=idan=aḷidaṁ(daṁ)ge Gaṁgā-Yamunegaḷ=eraḍaṟa

58 saṁgamadoḷ=agaṇṇya-puṇṇya-vara-tīrttha-sthānaṁgaḷoḷ=iḷda tapōdhanara gō-brāhma-

59 ṇaran=aḷidan=int=idan=aḷida ||

TRANSLATION.

(Lines 1-12) Hail ! Headed by the Five-hundred Svāmis, all the bearers of *bhallunki*-staffs and all the bearers of *mummuri*-staffs, who are resplendent with a series of numerous titles such as " adorned by a series of many virtues obtained by the decrees of the Five-hundred men renowned over the whole earth, possessing truthfulness, pure conduct, agreeable behaviour, policy, courtesy, and intelligence, pure in maintenance of the **Vīra-Baṇañja** religion, splendid with the banner (*bearing the device*) of a hill, exalted in abundant boldness, embraced by the lady Fame, having their breasts a home for the goddess of victory (*won*) by their own arms, lofty in prowess (*extending*) over the world, scions of the races of Vāsudēva, Khaṇḍalī, and Mūḷabhadra, (*inhabitants of*) the thirty-two coast-towns and eighteen *paṭṭaṇas*[2] and sixty-four *ghaṭikā-sthānas*,[3] the sixteen *gavaṟegas*[4] and *gātrigas* and *seṭṭis* and *seṭṭi-guttas* and *bachchas* and bracelet-sellers and scent-merchants and *gāvuṇḍas* and chief *gāvuṇḍas* and ' kings ' and ' princes ' and *maṅkas*[5] and *maṅkameṟevas* and title-bearers and merchants of valour and *bārikas*[6] and *bārika-jana-hastas*[7]

[1] The second *dh* has been omitted and then inserted in very small script.

[2] Explained by some as a place to which there is access by land or water, by others as a place of jewel-mines Cf. *Kāmikāgama*, XX. 8-9, *Yugādi-dēśanā*, V. 50, and my translation of *Antagaḍa-dasāo*, p. 45 n.

[3] This word is fairly common in inscriptions (cf. *Epig. Carn.*, VII. i. Sk. 94, XI. i. Kl. 170, XII. Si. 33; *Madras Govt. Epigr. Report*, 1912-3, p. 99, 1916-7, p. 115; *Ind. Ant.*, XIV, pp. 19, 25 n.; *S. I. I.*, II, p. 511), but the meaning is not quite clear It seems to denote a place of assembly or synod, and so must be connected with *ghaṭige*, *gaḷige*, or *ghaḷige*, on which see above, Vol. XIII, p. 327 n., and which are obviously Prakrit forms of *ghaṭikā*. Perhaps these facts should be considered in the interpretation of the Māṇikiāla inscription (see *J. R. A. S.*, 1914, pp. 641 ff.), seeing that the normal meaning of *ghaṭikā* is a certain division of time or a clock.

[4] This is evidently the same as the modern *gavaṟiga*, "a man of the basket- and mat-maker tribe or caste" (kittel) ; but the meaning seems to be different here.

[5] Perhaps connected with Skt. *maṅkha*, on which see Hoernle's *Uvāsaga-dasāo*, translation, p. 108 n.

[6] Cf. *Madras Govt. Epigr. Report*, 1912-3, p. 9, Brown's *Mirasi Right*, p. 74, and above, Vol. V, p. 23 n.

[7] Possibly meaning " fellows of the *bārikas*."

and the thousand and seven-hundred *gavares* of the eight provinces in the interior of various lands, who have come out of **Ahichchhatra,** who are supreme lords of the town of **Ayyāvaḷe,** and who obtain grace of boons from the divine Lady,"—

(Ll. 12-19) **Pṛithvi-Seṭṭi,** sheriff of the Seventy-thousand; **Boppaṇayya** of Miriñje, the royal merchant; the great trader **Vesapayya-Seṭṭi**; **Sōvaṇa-Seṭṭi,** restorer of the church; **Chikka Chavuṇḍa-Seṭṭi,** the *mūliga*[1] of Bāge; **Da . . va-Seṭṭi** of Dōṇikōḍu, the bearer of the *mummuri*-staff; **Jayasiṅgada Siriyama-Seṭṭi** of Toḷakale; **Hemma-Seṭṭi,** head-man of the province; **Malla-Seṭṭi,** *seṭṭi-gutta* of Kūṇḍili; **Kuvara**[2]**Lakka-Seṭṭi**; **Nigaḷada Kētı-Seṭṭi; Sūra Seṭṭi, Ākēta-Seṭṭi,** (*and*) **Chavuḍa-Seṭṭi,** (*sons ?*) of **Bondalabbe,** of Seḍambāl; **Koppa-Seṭṭi,** of the same place; (*and*) . . . **Holla-Seṭṭi,** meeting at **Seḍambāḷ** as a general county-assembly representing all the districts, namely the district of Piriyuguvāra, the district of Siriguppe, the district of Juguḷakoppa, and the district of . . .

(Ll. 19-22) on Friday, the 2nd of the bright fortnight of Bhādrapada in **the cyclic year Dundubhi, the 1065th** (*year*) **of the Śaka era,** holding the Friday's market in that town, granted the following revenues for the personal enjoyment of the god Mādhavēśvara, (*whose temple had been*) constructed by **Mādirājayya,** the high sheriff of Seḍambāl :—

(Ll. 22-29) on the sale of a half-load of areca-nuts, twenty nuts; on a shoulder-bag, twelve nuts; on an ass-load, twenty-five; on opening a [? buffalo's or] bullock's half-load, fifty areca-nuts; for purchasers, twenty areca-nuts per gold piece; on each load, a hundred-and-fifty betel-leaves; on a *koḍa* of oil, two *soḷasa*; on a *koḍa* of clarified butter, two *soḷasa*; on each *bhaṇḍi-goḍa*,[3] one maund of oil; for the various kinds of grain, on a buffalo-load six maunds, on a bullock-load one *baḷḷa*,[4] on an ass-load two maunds, on a *hasara* one ladleful in every one maund, on an *oṭṭil* one *koḷaga*[5]; on each *hasara* of cotton, one *saṇḍage*-wick for wicks for the god's lamps.

(Ll. 29-32) The *seṭṭi-guttas* on their part granted the following revenues :—on laying down each shoulder-bag, one cloth for a couch (*and*) one *gandhara*-bowl (?); for those who examine *gōṇṭu*, a stamped *fanam*, one quarter *fanam* on each gold piece; on each sale of *arana bhaṇḍi*,[6] one stick of better quality (?); on the various kinds of grain sold in a cart, one *koḷaga*.

(Ll. 32-38) For the festival of Chaitra the people of the parish gave a quarter *fanam* for each pairing. For oil for the lamps to be lit at the festival of the Dīpāvaḷi the guilds-men within the town granted on their own houses one quarter-*fanam* for each house; on each shop of the potters, one pot; the goldsmiths granted to the god one *aḍḍa* [7] in the assay-fee of a *fanam* on every gold piece. In the case of the leather-workers, they gave one pair of slippers for every six months. In the case of the basket-makers, they gave one *mōṛu* [8] for every fair. In the case of the cobblers, they gave one strap for every six months.

(Ll. 38-41) So he who infringes the constitution of this decree shall incur the deadly sin of slaying by the Ganges, in Prayāga, in Benares, or in Kurukshētra a thousand kine; he shall incur the deadly sin of slaying his own eldest son at the Āditya-*tīrthas* and eating from his skull.

(Ll. 41-43) Hail! While the *Mahāmaṇḍalēśvara* **Vijayādityadēvarasa** was reigning in the standing camp of **Vaḷavāḍa** with enjoyment of pleasing conversations :—

[1] The meaning given by Kittel for *mūliga* is "a vendor of (medicinal) roots"; but here it must denote some rank. Cf. above, Vol. V, p. 27, where the *mūligas* rank after the *mahājanas*.

[2] [Kuvara means son.—Ed.]

[3] A measure of unknown capacity; literally, "cart-pot."

[4] Equal to 4 maunds.

[5] Equal to 16 maunds; hence the *oṭṭil* (literally, "pile") must be a large measure.

[6] Obscure; the literal meaning is "king's cart."

[7] On this weight see Kittel, s.v.

[8] Apparently meaning "head-load."

(Ll. 43-49) they who find sustenance at his lotus-feet, both **Bhāyipayya-Nāyaka** the high minister and controller of taxes and **Māḷapayya-Nāyaka** the *krēṇikāṟa* of the province of Miriñje, for the personal enjoyment of the god Mādhavēśvara (*whose temple was*) constructed by the baron **Mādirājayya**, the sheriff of Seḍambāḷ, and for the provision of food to the ascetics of that place, on Thursday, the 14th of the dark fortnight of Māgha in **the cyclic year Rudhirōdgāri, the 1066th** (*year*) **of the Śaka era**, on the occasion of the Śivarātri festival, laved the feet of **Sōvarāsi Siddhāntidēva**, prior of the monastery of the god, and with pouring of water granted the following dues :—

(Ll. 49-54) For the shops built within the parish east of the river on the east of Seḍambāḷ, the oilmen (*and*) shopkeepers shall give in the paddy-market, excluding the household-tax, half the takings within the market inclusive of a *koḍa* of oil, the *pomma* on loads of betel leaves and the petty dues, and the tolls on bags of the various kinds of grain; on each bullock's load of areca-nuts filled up there from the *antara-vaṭṭa* (*they shall give*) one hundred and fifty superior nuts; the toll-collectors on duty in the revenue-office shall give every month an eighth on each *sauvarṇa* coin.

(Ll. 54-59 : a Kanarese commonitory formula of the usual type.)

No. 5.—ANTIRIGAM PLATES OF JAYA-BHANJA-DEVA.

BY THE LATE TARINI CHARAN RATH, B.A.

These three **copper-plates** were unearthed by a ryot while cultivating a piece of waste land situated in the village of **Antirigām** of Pūrva-khaṇḍa, Chatrapur Division, Ganjam District, Madras Presidency. A similar set of three other plates was also discovered along with these which will be edited separately.

The plates measure 7 inches by 3 inches, their thickness being about $\frac{1}{12}$ of an inch. Each plate has a circular hole on its left side through which passes a copper ring of a diameter of 2 inches, from which the plates are suspended. The two ends of the ring are not in this case secured at the bottom of an oval or circular seal as usual. We have here a lump of copper of a rather peculiar **conical** shape, $1\frac{1}{2}$ inches high, which holds the two ends of the ring together. This mass of copper is at its bottom in shape a cube, measuring about $\frac{1}{2}$ an inch on each side and has at the top a pot-shaped finial marked by a number of circular ridges. On one side of the cube is the following inscription, written in two lines:—

Śrīmad-sūbha

Jadēva-nripatiḥ

The word 'Jadēva' in the beginning of the second line is obviously a mistake for 'Jayadēva,' the name of the king who made the grant. The first and third plates are inscribed on one side only, while the second or middle plate has inscription both on the obverse and reverse. The edges of the plates are not raised into rims. The inner side of the first plate and the two sides of the second plate have nine lines on each of them, while the inner side of the third or last plate contains ten lines, the total number of lines of the inscription being thus 37. The inscription is clear and the letters are fairly big in size. The plates with the ring weigh 72 tolas

[1] [It is very unlikely that the name of the king would be written *Jadēva* by mistake for *Jayadēva*. The suffix *bhañja* which is the characteristic title of the rulers of the Bhañja dynasty would in no case have been omitted. Hence I think we must read *Bhaṁjadēva* together; and what is read in the beginning as *śrīmadsū* is probably *śrīmad=Yaśa-*. Besides, the last *akshara* in the first line clearly reads *bhaṁ*. Thus we will have the name Yaśa-Bhañjadēva which according to the author himself was another name of Jaya-Bhañjadēva; see below page 43 —Ed.]

The language of the inscription is Sanskrit and the characters used are a highly specialised form of the old Northern Nāgarī type. They deserve special notice, inasmuch as they very closely resemble the **Uriyā** characters. The type is quite important for tracing the development of the present Uriyā alphabet. The following letters on the plates are no other than the modern Uriyā ones:—*śrī* (3rd letter l. 1), *kha* (19th letter l. 5), *ga* (4th letter l. 7), *pa* (4th letter l. 6), *ṇa* (5th letter l. 1), *kshi* (last letter l. 2), *kshmī* (21st letter l. 1), *sha* (26th letter l. 10), *ñja* (8th letter l. 3) and *pra* (8th letter l. 10). Again the following letters also very closely resemble the present Uriyā ones and are in fact their archaic forms:—*ka* (14th letter l. 1), *gha* (7th letter l. 1), *sa* (9th letter l. 1), |*na* (2nd letter l. 4), *ja* (26th letter l. 2), *ya* (22nd letter l. 1), *ṭa* (4th letter l. 10), *bha* (20th letter l. 3), *ta* (10th letter l. 1), *da* (21st letter l. 2). Several other instances of both these classes of letters can be found in the inscription on a very close examination. Though Uriyā was both a spoken and a written language in Orissa, its Rājas or ruling chiefs were accustomed to use Sanskrit in their grants relating to landed property. On the whole, I think, it can be said that the characters of the inscription are the prototypes of the modern Uriyā characters.

The plates record the **grant** of a village by king **Jaya-Bhañjadēva**, son of **Rāya-Bhañja** and grandson of **Vīra-Bhañja**, on the occasion of a **lunar eclipse on the 15th day of the bright half of the month of Jyēshṭha** (May-June) to a Brāhman named *śrī*-**Jagadhara**, son of **Paṇḍita Dharādhara** belonging to the **Mādhyandina**-*śākhā* and the **Bhāradvāja**-*gōtra*. The name of the village gifted thereunder is **Reṅgaraḍā** situated at the centre of the province **Khiñjalīyagaḍa**-*vishaya*. The grantor issued the charter from his camp **Kōlāḍa** in the **third [year] of the victorious reign** and proclaims this fact of his grant to his ministers, **his heir-apparent Vīra-Bhañja** and other sons, and also the several administrative officers of the province. The inscription was incised by **Gaṇēśvara.**

The village Reṅgaraḍā is stated to have been situated in the province Khiñjalīyagaḍa-*vishaya*. The grant was issued from the camping place known as Kōlāḍa. Khiñjali, according to traditional accounts, is believed to be a tract of country forming part of the Baud State and from it the smaller States of Gumsur and Dasapalla are said to have been carved out. Kōlāḍa was the later capital of Gumsur which continued to be so till the extinction of its Bhañja line of kings It is popularly known now as **Kullāḍa.** It is situated at a distance of about 4 miles from **Russelkoṇḍa,** the head-quarters of the Gumsur Division and Taluk, called after the Commissioner Russel and is connected with it by a good metalled road. The remains of the residences of the old chiefs of Gumsur are still to be seen here covered by jungle growth. The place stands on the bank of a river adorned with the venerable old temples built by the Gumsur Rājas who have richly endowed them with fertile lands and costly movable properties. It is hemmed in all round by beautiful ranges of hills. The name Khiñjalīyagaḍa-*vishaya* signifies the division adjoining the **fort of Khiñjali,** the former name of Gumsur. *Gaḍa* in Uriyā means a fort. Khiñjalīyagaḍa corresponds to the present name of "Gaḍamuṭha," a subdivision of the old Gumsur State, now a British possession ever since the year 1835 when its Rāja, late Dhanañjaya-Bhañja, died in the course of a campaign with the British and his minor son, late Brajarāja-Bhañja, was removed to Vellore as a State prisoner. Village names like Bhangaraḍa and Geraḍa which are to be found to-day in the Gumsur Taluk may be compared with Reṅgaraḍā, the village granted. The copper-plate grant thus, I think, relates to the ancient State of Gumsur, formerly known as the Khiñjali country.

The grantor is a scion of the illustrious dynasty of the **Bhañjas**, so very famous in **Orissa.** According to the traditional account of Gumsur it was founded in the ninth century A.D. by a son of the brother of the Bhañjarāja of **Keunjhar** who had settled with his brother in Baud, both having been adopted by its king. Keunjhar was carved out from the ancient

Mayūrbhañja State of Orissa, both of which still exist. The account further states that one of the Rājas of Gumsur named Pratāpa-Bhañja captured the Khond Chief of Kullāḍa and changed his residence by constructing a big fort there, at a very great cost, during the twelfth century A.D. Jaya-Bhañja, son of Rāya-Bhañja and grandson of Vīra-Bhañja, appears from what is stated in the inscription to have ruled the country around Kōlāḍa. The names of these kings are quite new and are neither met with in the traditional account of Gumsur, nor in any one of the several Bhañja plates hitherto discovered and published. It is not possible at present to state how the latter are connected with the Bhañja kings whose names have been discovered by these plates. The second set of copper-plates found with the present one and referred to in paragraph 1 above also mentions these very same names. The grantor and the grantee of both are identically the same persons, the occasion and the village granted alone being different. Jaya-Bhañja is, however, called therein[1] by the name of **Yaśa-Bhañja**. These plates of Yaśa-Bhañja have been noted as No. 10 in Appendix A of the *Report* of the Assistant Archæological Superintendent for Epigraphy, Southern Circle, Madras, for the year 1917-18 and noticed at page 137 thereof. This king is described therein as the lord of the **entire Khiñjali** country. The village **Komyāna** granted thereunder has been observed as being situated in the Gumsur **Taluk** by the above-said officer, to whom the plates had been sent by me for examination.

The grant of Jaya-Bhañja is said to have been made in the third year of the victorious reign, no particular era being given. According to the traditional account of Gumsur, Kullāda was conquered and made the capital in the latter part of the twelfth century A.D. The characters of the inscription are found to be later in date than those of the Gumsur plates of Nētṛi-Bhañja edited at pages 667-671 of Volume VI of the *Journal of the Asiatic Society of Bengal* and the Baud plates of Raṇa-Bhañja edited at pages 321-328 of Volume XII of the *Epigraphia Indica*, and the inscription has probably to be assigned to the twelfth century A.D.

TEXT.

First Plate.

1 Ōṁ[2] [||*] Svasti śrī-guna-saṁgha-saṁyuta-tarē lōk-[ā]bhikīrty-ōttamē (||) Lakshmī[r*]=ya[tra]

2 nivāsinī suviralā jātāś=cha vīr-ōttamāḥ | Dharmō yatra sadā sthitō ripu-jayah khyātah kshi-

3 tau sa[rvva]dā vaṁśō **Bhañja**-susaṁjñakē ripu-hariḥ śrī-**Vīra-Bhañj**=ō[bha]vat || [1*] Tat-sūnu[r*]=dvī(i)ja-dēva-pū-

4 [jana-rataḥ śrī]-**Rāya-Bhañjō** nṛipaḥ durvvār-āri-narēndra-darpa-dalanō vīryēṇa Śakr-ōpa-

5 maḥ [|*] tat-putrō **Jaya-Bhañjadēva**-nṛipatī rājñāṁ si(śi)rah-sē(śē)kharaḥ [rū]pair=yō

6 Madan-ōpamaḥ kshitī-talē dānau(ai)ś=cha Kar[ṇ]n-ōpamō(maḥ) || [2*] Mānaiś=ch=āpi Suyōdha-

7 n-ōpama-gataḥ Śakr-ōpamō vikramaiḥ durvvār-āri-kuraṅga-māraṇa-harih śrī-Śaṁka-

[1] [This is not so. They were apparently brothers. Yaśa-Bhañja was the elder of the two. Jaya-Bhañja issued this charter under the seal of his brother the king.—Ed.]

[2] [Expressed by a symbol. An interesting paper on "The Svastika and the Ōṁkāra symbols" is contributed by Mr. Harit Krishna Deb, M.A., to the *Jo. and Pro. A. S. B.* (new series), Vol. XVII, 1921, No. 3. This is a direct refutation of the theory of some that the symbol represents a figure of Gaṇapati.—Ed.]

8 rē bhaktimāna(n) (||†) bhaktō vai pitṛi-mātṛi-pāda-yugalē śrī-vaishṇavaḥ sāmpratam || [3*][1] Sa cha ma-

9 hā-maṇḍalēśa(śva)ra-śa(sa)rvva-g[u]ṇ-ālaṁkṛita-śrīmad-rāja(jā) **Jaya-Bhañja-dēvaḥ** kuśalī || **Kō-**

Second Plate ; First Side.

10 **lāḍa-kaṭaka-**[sthitō](taḥ)pravarddhamāna-**vijaya-rājyē tṛitīya-saṁvatsarē Jyēshṭha-śukla-**

11 **pañchadasyā(śyā)ṁ sōma-grahaṇa-vēlāyām Khiñjalīya-g[a]ḍa-vishaya-**madhya-vartti(i)-**Rēṅgaraḍā-grā-**

12 maṁ sa-jala-sthalaṁ s-ōdvēlam [sa-ni]dhi s-ōpanidhikaṁ sa-viṭap-āraṇyaṁ a-cha(chā)ṭa-bhaṭa-[pra]-

13 vēśam su(sa)rvv-ōpadrava-vivarjitaṁ sarvva-sas[y*]-ōtpatt[i]-sahitaṁ chatu[s*]-sīmā-vichchhinnaṁ (||†) u[t]kī-

14 rṇṇa-tā[mra]ṁ[2] [a]dhi-vidhim śāsanaṁ=akarīkri(kṛi)tya (||†) Madhyadēśīya-Tākārī-vipra-sa-

15 -mudbha[va]m=āgatāya[3] Ko[ṇḍa]rāvaṅga-vishaya-Dakshiṇa-Tōshala-stha-Paṭavāḍa-pāṭa-

16 ka-vinirgatāya Bhāradvāja-sa-gōtrāy=Āṅgirasa-Vā(Bā)rhas[p]atya-Bhāradvāja-trih[4]-pravarāya

17 Yaju[r*]-vēd-ādhyāi(yi)nē Mādhyaṁdī(ndi)nīya-śākhāya Paṇḍita-Dhārādharasya putrāya Daivajña-

18 [Śrī]-Jagadharāya bhūmi(ṁ*)-dāna-vidhinā hast-ōdakaṁ dat[t*]vā yathākāla[ṁ*]-bh[ā*]vina[ḥ] samu(|†)-

Second Plate ; Second Side.

19 [p-ā]gatān=a (||†) śēsha-pārthivāna(n) prārthayati anyāṁś=cha rājaput[r*]-āmātya-yuvarā[ja]-

20 **Vīra-Bhañjadēvaḥ**[4]-akshapaṭalī(li) - **Vajradat** [t*]a-sandhi-vigraha(hi)-**Puṇanāga**-prati-nāra-**Bhōpāla-rā-**

21 ṇaka - **[La]kshmīkalaśa** - rājamātula - **Jaṭhīnāga**[5]-vyavahārī(ri) -**Arapōta**-prabhri(bhṛi)-tīnāṁ[6] rāja-

22 pād-ōpajīvinaḥ (|†) kīrtitāḥ(n-a)(|†)kīrtitān **Khaṇḍapāla-Purañjaya**-saraḥ[7] (|†) yathār-haṁ māna-

23 itya[8] samājñāpayati matam=astu bhavatāṁ bhūmi-dānam=idam=asmad-dat[t*]a[m*] bha-

† Superfluous.

[1] [The fourth *pāda* of this verse is missing.—Ed.] Verses 1 to 3 are in the *Śārdūlavikrīḍita* metre.

[2] Read *tāmram=adhi-*.

[3] [*Samudbhavam=āgatāya* seems to be used in the sense of *jātāya*. It is also possible that we have to divide the words as *samudbhava-Māgatā(dhā)ya* in which case the phrase would mean "a Māgadha born of the Brahmans of Ṭākārī (modern Tikāri?) who had immigrated from Madhyadēsa."—Ed.]

[4] Cancel the *visarga*.

[5] [Between *ga* and *vya* there seems to be a symbol for *vi* which has been possibly scored.—Ed.]

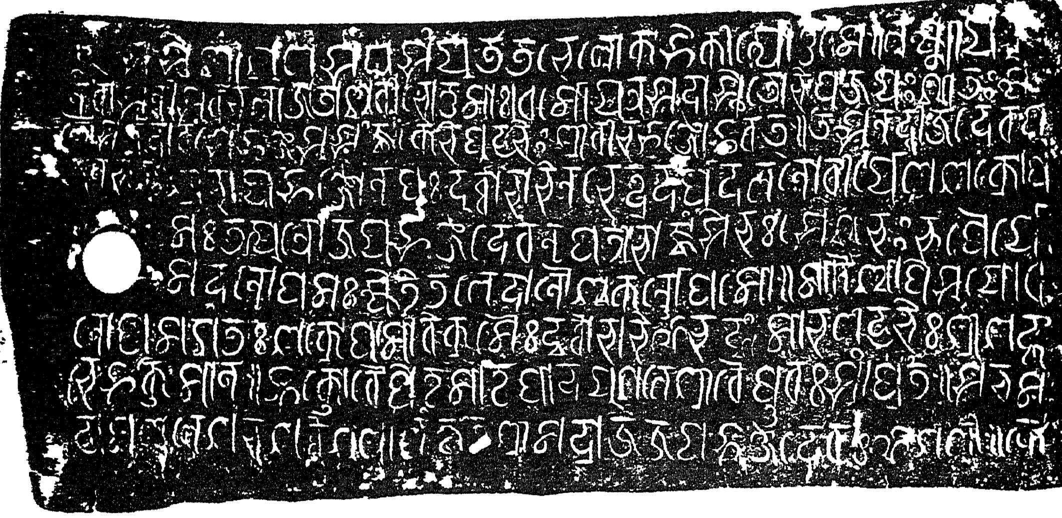
[6] Read *-prabhṛitīn*.

[7] [Read *śūrān*; the adjective *kīrttitān* being in the plural, the mention of only two heroes Khaṇḍapāla and Purañjaya must be taken to include also similar other heroes.—Ed.]

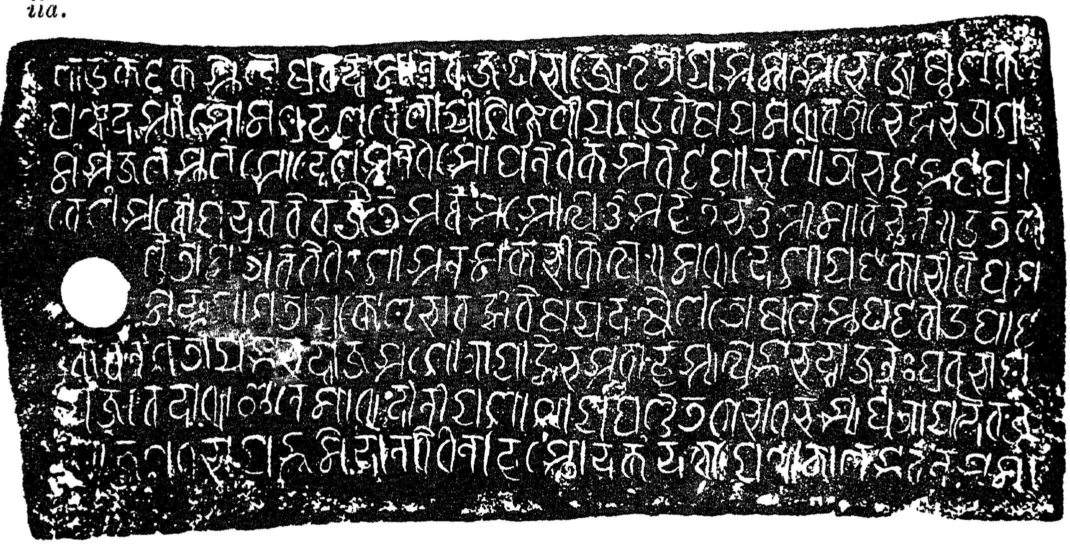
[8] Read *°ytha*.

ANTIRIGAM PLATES OF JAYABHANJADEVA.

i



iia.



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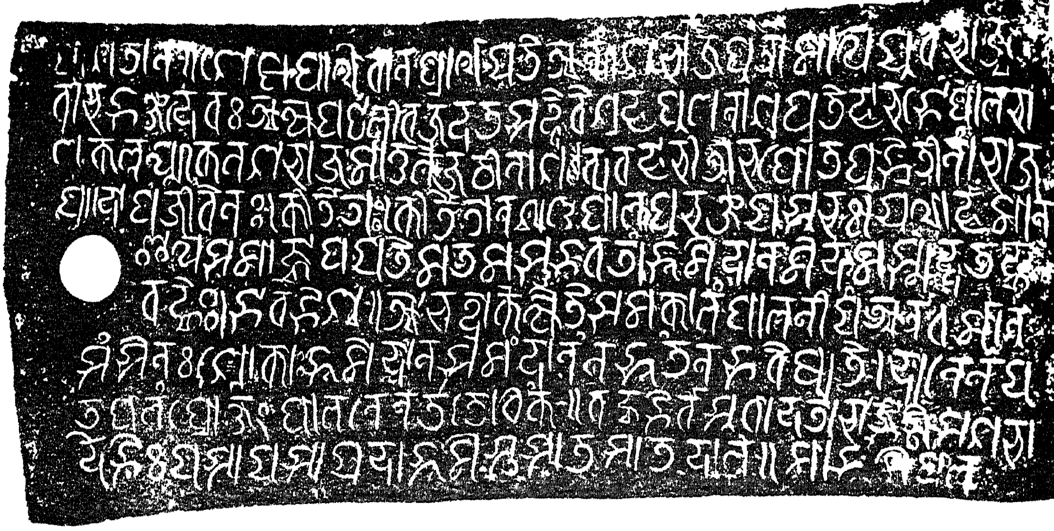

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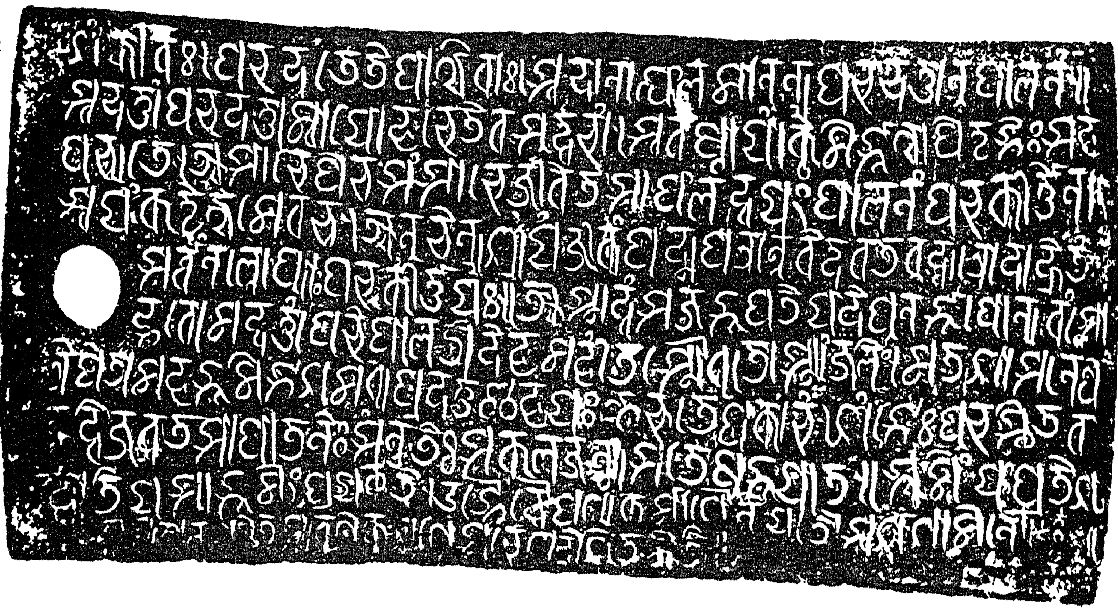
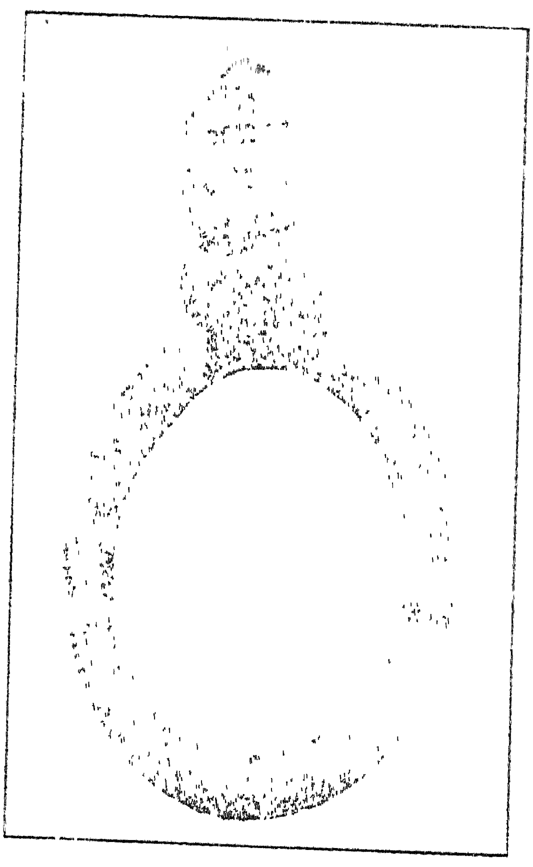
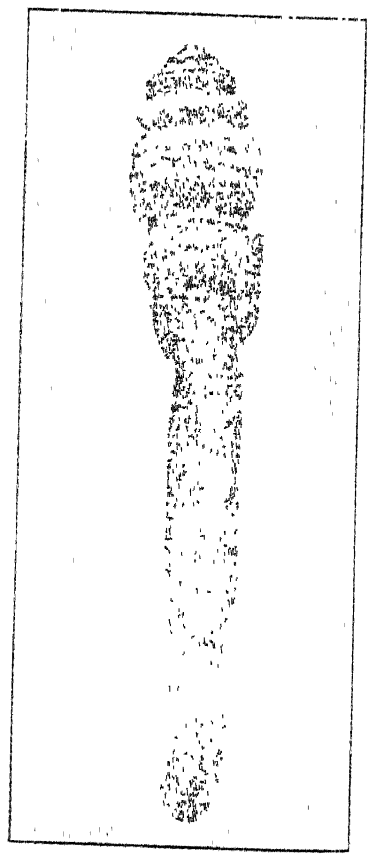


SEAL (FROM PHOTOGRAPHS).



FRONT VIEW



SIDE VIEW.

24 vadbhiḥ (|†) bhāvibhiś=cha (||†) ā-chandr-ārka-kshiti-sama-kālaṁ pālanīyaṁ [||*] Atra dharm-ānu-

25 saṁ(śaṁ)sinaḥ ślōkāḥ [||*] Bhūmi-dāna-samaṁ dānaṁ na bhūtaṁ na bhavishyati | dānēna ya-

26 ta(t) phalaṁ prōktam pālanēna tatō=dhikaṁ ||[4*] Va(ba)hubhir=vassu dhā da[t*]-tā rājabhiḥ Sagar-ā-

27 dibhiḥ [|*] yasyayasya yadā bhūmis=tasyatasya tadā [1]phalaṁ ||[5*] Mā bhūmi-[2]phala-

Third Plate.

28 śaṁkā vaḥ (|†) para-da[t*]t=ēti pārthivāḥ | sva-dānāt=phalam=ānantya[m*] para-datt-ānupālanaṁ || [6*]

29 Sva-dattāṁ para-dattām=vā yō harēti(ta) vasundharāṁ | sva-[vi]-shṭhāyāṁ krimir=bhūtvā pitṛibhiḥ saha

30 pachyatē|| [7*] Asārēpi cha saṁsārē jīvitasya phala-dvayam [|*] pālanaṁ para=kīrtti(tī)nā[m]

31 svayaṁ kartṛitvam=ēvacha || [8*] Anuchintya śrī(i)yam jīvyaṁ padma-patr-āṇuvind[u]-vata(t) [|] vu(bu)[dh]v=ātr=ōdāhri(hṛi)taṁ

32 sarvvaṁ na lōpyāḥ para-kīrttayaḥ || [9*] Asmad-vaṁsa(śa)-ja-bhūpatır=yadi punar=bhūp=ōnya-vaṁs-ō(ś-ō)-

33 dbhavō mad-dattāṁ paripāla[yē]d=iha mahīṁ tasmai dhṛit=ōsmy=aṁjaliṁ | [| 10*][3] Mata(t)-śā(chchhā)sanē pi-

34 tri(tṛi)-pitāmaha-bhūmi-bhāga-madhya-pradatta iha yaḥ kurutē=pakāraṁ ¦ Śambhōḥ pura[ḥ*]sthita-va(ba)-

35 [hu]-dvija-vatsa-pō(ghā)ta-niḥsantatiḥ sakala-janma-śatēshu bhūyāt || [11*] Bhūmiṁ yaḥ pratigṛi-

36 [hṇāti] yasya(yaś=cha) bhūmim praya[ch*]chhati | ubhau [t]au [puṇya-karmāṇau niyatau svarga-gāminau [||] [12*] ✧ ||

37 [Asya Kāla-paṇḍi]ta[sya] vaṇika(g)-Ganē[s]varēṇa lī(li)khitam=iti ||

No. 6.—INSCRIPTION OF THE TIME OF HAMMIR OF RANTHAMBHOR, DATED (V.S.) 1345.

By R. R. Halder, Rajputana Museum, Ajmer.

This inscription is engraved on a stone slab which is built into a niche of the reservoir in front of the temple of Kavāljī (Kapālīśvara) lying in the **Balvan** estate of the Kotāh principality of Rājputānā. It was discovered by Rai Bahadur Pandit Gaurishankar Hirachand Ojha, who gave a brief account of it in the *Annual Report* of the Rājputānā Museum at Ajmer for the year 1920-21. It is in a good state of preservation. On account of its importance for the history of the Chauhāns of Ranthaṁbhor as well as the Paramāras of Mālwā, a detailed notice of it seems to be necessary, and is given below with the text based on the ink impressions kindly placed at my disposal by the said scholar.

† Superfluous.

[1] The syllable *pha* is written below the line.

[2] Read *bhūd=aphala-* as in other inscriptions

[3] The second half of verse 10 is missing.

The inscription contains thirty-nine verses written in twenty-nine lines with nearly half a line of prose at the end. The **character** is Nāgarī of the thirteenth century A.D., common in Rājputānā during that period. The letters show no peculiarity except in one or two instances, namely, इ in इव and इति (lines 4 and 21 respectively) where it is written in a different way from that in other lines. Also, थ, when joined to a letter, is written in a quite different way as in मध्यस्थं (l. 5), स्थिति (l. 19), etc. Such इs and थs are generally found in the inscriptions of earlier period. Also च is written in two ways as in कलच and वीच in lines 1 and 19 respectively. The letters are on the average about ⅜" in height and the area covered by the writing is about 3 sq. ft. The **language** is Sanskrit throughout with some occasional mistakes which are duly shown in the foot-notes accompanying the text. As regards **orthography**, it may be noted that *v* is used for *b* throughout. Consonants are mostly doubled after *r* as in रविवंब: सुवर्ण्णं, दुर्ग्गं, विनिर्ग्गत, वितीर्ण्णा, etc. (lines 5, 7, 9 and 16 respectively). *Anusvāra* is mostly used for nasals as in लंवोदरी, कुंड, वंधु, शंग्यो, पंच, etc., in ll. 1, 2, 11, 15 and 16 respectively and also at the end of stichs and hemistichs, as in दासतां (l. 7), जीवितं (l. 24), सुख्यातं (l. 26), etc., and is redundant in सांम्राज्य (l. 7). The symbol *ṛi* is used in कृत (l. 22) and others but not in द्वितीय (l. 19). Redundant strokes are to be seen as in ll. 3, 10, 24, etc.

The inscription is a *praśasti* of the **Chauhān** kings of Ajmer and Ranthaṁbhōr, and gives a eulogistic description of the family of the minister of **Hammīra**, the last Chauhān king of Ranthaṁbhōr. After the usual invocation of Gaṇēśa and Kapālīśvara Śiva, it names the surroundings of the temple in front of which it is found, and mentions the **Chakrataṭinī**, **Mandākinī** and **Kētumukhā** as flowing close by it (vv. 1-2). It then praises the Chauhān rulers. **Pṛithvīrāja**, the well-known Chauhān king of Ajmer, is mentioned in the fifth verse; while **Vāgbhaṭa**, the Chauhān king of Ranthaṁbhōr, in the sixth. **Jaitrasiṁha**, who succeeded Vāgbhaṭa, is mentioned as having harassed **Jayasiṁha of Maṇḍapa** and killed the **Kūrma** king and a king of **Karkarālagiri** (vv. 7-8). He is also said to have defeated hundreds of brave warriors of the king of Mālwā at **Jhampāithā**-*Ghaṭṭa* (Ghāt), and kept them as prisoners at **Raṇastaṁbhapura** (v. 9). **Hammīra** succeeded Jaitrasiṁha and is said to have defeated **Arjuna** in a battle, thereby depriving Mālwā of the fame and glory which it then enjoyed (v. 11). He also erected a three-storied golden palace called Pushyaka (? **Pushpaka**) at Raṇastaṁbhapura (v. 12).

Next, the family of Hammīra's minister is described. In it, both Narapati, the minister of Jaitrasiṁha and Hammīra (v. 35), and his wife Nayaśrī stand prominent on account of their many acts of charity. Verse 13 says that Ananta, Sēḍha, and Śrīdhara were born in succession in the **Kaṭāriyā-Kāyastha** family, which migrated from **Mathurā**. After them came Lakshaṇa whose son Pūrṇapāla had a son named Yamunāpāla (vv. 14-15). His son Sōmaṇa married Sōmaladēvī, daughter of Dēvarāja (v. 16). His son was Narapati (v. 17). Narapati's younger brother was Śrīpati and wife was Nayaśrī, who got herself weighed against various metals ten times (vv. 18-20). She had five sons, namely, Padmasiṁha, Thīrū, Lōla, Lakshmīdhara, and Sōma (vv. 22-30). Padmasiṁha's son was Mōkshasiṁha (v. 31). Thīrū had two sons Kēśava and Sōḍha (v. 32). Lōla's son was Gāṅgadēva, and Sōma's was Jayasiṁha (v. 33). Then, the name of the **composer** of the record is given as **Vaijāditya**, who was the *Purāṇa*-reciter at the court of king Hammīra (v. 39). In the prose line at the end, the date is given as Samvat 1345 (A.D. 1288) and also the name of the *Sutradhara* (engraver), *viz.*, **Gājūka**, son of Trivikrama.

As regards the **places** or other names mentioned in the inscription Kapālīśvara (v. 2) and Kardamālēśvara (v. 34) are still represented by the local name **Kavāljī**. Chakrataṭinī is

the **Chākaṇa** which flows to the left of Kavālji's temple. Mandākinī is the **Madākaṇa** which flows behind the temple. **Maṇḍapa** (v. 7) is the famous fortress of **Māṇḍu. Jhampāithā** *Ghaṭṭa*, as the name shows, might be a hill pass or a river ford somewhere in or about the Kotah territory. **Kētumukhā** (v. 2) and **Karkarālagiri** (v. 8) I cannot identify. **Raṇastaṁbhapura** is the fortress of **Raṇathaṁbhōr** in the Jaipur State. Pushyaka (v. 12) may be the old palace of Hammīra.

As to the **personages** spoken of in the inscription, **Pṛithvīrāja** is the famous chivalrous Chauhān king of Ajmer. **Vāgbhaṭa** was the fourth in succession from Gōvindarāja,[1] and is also known as Bāhaḍa or Bāhaḍadēva. He went for some time to Mālwā owing to some internal dissension with his nephew, and consequently Ranthaṁbhōr fell into the hands of the Muhammadans. He, however, soon returned and once more became master of Ranthaṁbhōr.[2] He was twice attacked by Ulugh Khān in the time of **'Alāu-d-dīn Khaljī.**[3] Jaitrasiṁha (v. 7) was the son and successor of Vāgbhaṭa. In Samvat 1339 (A.D. 1283), he handed over the reins of Government to his son Hammīra and went into seclusion.[4] Hammīra (v. 10) was the last independent Chauhān king of Ranthaṁbhōr. His fame is sung in many a Sanskṛit and Prākṛit verse. According to the *Hammīra-mahākāvya*, the date of his accession is Samvat 1339 (A.D. 1283), but, according to the genealogy given at the end of the *Prabandhakōsha*, it is Samvat 1342 (A.D. 1285). He led a series of successful warlike expeditions into different countries. In one of the many battles fought by him, he is said to have defeated Rājā Arjuna of Saraspura[5]—a fact which does not quite agree with that of this inscription. He was killed in Saṁvat 1358 (A.D. 1301).[6] **Jayasimha** (v. 7), who was harassed by Jaitrasiṁha, was the Paramāra king Jayasiṁhadēva III of Mālwā. He succeeded Jayavarman II between Samvat 1317 and 1326 (A.D. 1260 and 1269), and ruled from A.D. 1261-1280.[7] The **Kūrma king**, who is said to have been killed by Jaitrasiṁha (v. 8), belonged to the Kachhavāha (Kachchhapaghāta or Kachchhapāri) family of Āmber. It is generally believed that the Kachhavāha prince Pajjuṇa was one of the great vassals of Pṛithvīrāja III of Ajmer.[8] So, the Kūrma king mentioned above must be a descendant of Pajjuṇa. The Kachhavāhas of Āmber belonged to the junior branch of the Kachhavāhas of Gwalior. They were the descendants of Sumitra, the younger son of Maṅgalarāja, the third[9] Kachhavāha ruler of Gwalior. According to the writer Muhnot Nainsy (A.D. 1610-1670), Sōḍha (Sōḍhadēva), who belonged to this junior branch, migrated to Rājputānā and took Dyōsa in Jaipur territory from the Baragujaras, and established his rule there.[10] His descendants took Āmber from the Mīnās and made it their capital. Āmber remained the capital of the Kachhavāhas of Rājputānā till the time of Sawāi Jaisiṁha (A.D. 1699-1743) who founded the modern city of Jaipur. As to **Arjuna** (v. 11) of Mālwā, who is said to

[1] He was the founder of the ruling dynasty of the Chauhāns of Ranthaṁbhōr. After the death of his father Pṛithvīrāja in A.D. 1192, he was appointed governor of Ajmer by Muhammad Ghori but was soon driven out of Ajmer towards Ranthambhōr by his uncle Harirāja (Hemrāja or Hirāj). (Briggs' *Ferishta*, Vol. I, p. 193.)

[2] *Indian Antiquary*, Vol. VIII, pp. 63-64.

[3] Elliot's *History of India*, Vol. II, pp. 367-70.

[4] The *Hammīra-mahākāvya, Sarga* 8, *Ślōka* 56. *Ind. Ant.*, Vol. VIII, p. 64, n. 14.

[5] *Indian Antiquary*, Vol. VIII, p. 64.

[6] *Ibid.*, p. 73, n. 20

[7] *The Paramāras of Dhār and Mālwā* by Captain C. E. Luard and K. K. Lele, p. 41.

[8] Tod's *Rajasthan*, Vol. II, p. 717, n. 3.

[9] Cunningham's *Arch. Sur. of India*, Vol. II, p. 374.

Muhnot Nainsy's *Khyāta* (manuscript), pp. 63-64. [Muhnot Nainsy was the minister of the Mahārāja Jaswant Singh (A.D. 1635-78) of Jodhpur and was a reliable writer of historical accounts of Rājputānā.]

[10] Muhnot Nainsy's *Khyāta* (manuscript), p. 64. Supplementary notes to Tod's *Rajasthan* (in Hindi) by R. B. Pt. Gourishankar H. Ojha, p. 373.

have been defeated by Hammīra (v. 11), he must be designated as Arjunavarman II in the genealogy of the Paramāra rulers of Mālwā, as stated by Pandit Gourishankar Hīrāchand Ojha and is different from the king named Arjuna or Arjunavarman who ruled Mālwā, but died before Samvat 1275 (A.D. 1218) and consequently could not be the contemporary of Hammīra of this record. In fact, he (Arjuna of this record) was the sixth in succession from Arjunavarman I and, therefore, must be the successor of Jayasiṁhadēva III of Mālwā, who was defeated by Hammīra's father Jaitrasiṁha. The defeat of Arjuna might have taken place between Samvat 1339 and 1345 (A.D. 1283 and 1288); that is, between the period of Hammīra's accession and the date of this record.

The genealogy of the Chauhāns of Ajmer and Ranthaṁbhōr in the light of this inscription and other authorities would be :—

[1] The Chauhāns of Ajmer.

Arṇōrāja.
[2] Ānnalladēva.
Ānaka.
Ānāka.

- Jagadēva.
  - Pṛithvībhaṭa.
    Pṛithvīrāja II.
    Pṛithvīdēva.
    Pēthaḍadēva.
- O
- Vigraharāja IV.
  Vīśaladēva.
  - Aparagāṅgēya.
    Amaragāṅgēya.
    [3] Amaragaṅgu.
  - Nāgārjuna.
- Sōmēśvara.
  - Pṛithvīrāja III.
    - Gōvindarāja.
  - Harirāja.

[4] The Chauhāns of Ranthaṁbhōr.

1. Gōvindarāja.
   ⋮
2. Bālhaṇadēva.
   - 3. Prahlādadēva.
     - Vīranārāyaṇa.
   - 4. Vāgbhaṭa.
     - 5. Jaitrasiṁha.
       - 6. Hammīra, (1283-1301 A.D.).

[1] According to *Pṛithvīrāja-vijaya*, *Hammīra-mahākāvya* and several inscriptions.

[2] Professor Kielhorn read this name as Avēlladēva (*Ind. Ant.*, Vol. XIX, p. 218). The same is written in Duff's *Chronology*, p. 154. The correct name, however, is Ānnalladēva.

[3] This name is given by Abul Fazl in his *Āin-i-Akbari*. [Cunningham's *Arch. Sur. of India*, Vol. I, p. 158.]

[4] According to the *Hammīra-mahākāvya*.

PROFESSOR DR. E. HULTZSCH, PH. D. LATE GOVERNMENT EPIGRAPHIST (1886—1903).

Born: 29th March 1857 at Dresden, Germany.

Died. 16th January 1927 at Halle (Saale), Germany.

Photo engraved & printed at the Offices of the Survey of India, Calcutta, 1927

The position of Arjuna of this record in the genealogy of the Paramāra rulers of Mālwā commencing from Arjunavarman I. would be (according to the inscriptions) :—

1. Arjunavarman I. (1210-15 A.D.).
   ⋮
2. Dēvapāladēva (1218-35 A.D.).
   ⋮
3. Jayatugidēva or Jayasiṁha II. (1243-57 A.D.).
   ⋮
4. Jayavarman II. (1257-60 A.D.).
   ⋮
5. Jayasiṁhadēva III. (A.D. 1269-.....).[1]
   ⋮
6. Arjuna or Arjunavarman II.

TEXT.

[Metres :—Vv. 1, 3, 4, 7, 9, 12, 15, 19 to 22, 28 to 39, *Anushṭubh* ; v. 2, *Śārdūlavikrīḍita* ; v. 5, *Āryā* ; vv. 6 and 13, *Gīti* ; vv. 8 and 10, *Vasantatilakā* ; vv. 11 and 26, *Indravajrā* ; v. 14, *Rathōddhatā* ; v. 16, *Svāgatā* ; v. 17, *Pajjhaṭikā* ; v. 18, *Upajāti* ; v. 23, *Śālinī* ; v. 24, *Hariṇī* ; v. 25, *Bhujaṅgaprayāta* ; v. 27, *Śikhariṇī*.]

1 ओं ॥ [श्रं] वो [2]लंवोदरो देयादेककालं कलत्रयोः । [3]वुद्धिसिद्ध्योः स्तनस्पर्शहेतोरिव चतुर्भुजः ॥ १[॥*] दद्रुश्लीपदकुष्ठदुष्टवपुषामार्धिं विनिघ्नन्नृणां कारुण्येन समोह्नितं

2 वितनुतां देवः कपालीश्वरः । वामे यस्य चकास्ति चक्रतटिनी पृष्ठे च मंदाकिनी निर्यत्केतुमुखापगाजलवहं कुंडं प्रसिद्धं पुरः ॥२[॥*] यदंतिके आङक्षतां कुलको-

3 टिविमुक्तिदः । अनादिपादपोद्यापि दृश्यते किल शाल्मलिः ॥३[॥*] चाहमाननरेंद्राणां वंशो विजयतामयं । उपायुज्यत यद्दंडः कलौ गोद्वयरक्षणे ॥४[॥*] क-॥[4]

4 लिकालकेसरिकुलवस्यद्गोचक्ररक्षणे दक्षाः । अभवन्विजितविपक्षाः पृथिवीराजादयो भूपाः ॥५[॥*] तद्वंशे राजानो भानव इच(व) वैधवा [5]वभूवांसः । वाग्भट-

5 देवप्रमुखा जनकुमुदोल्लासनैकसद्भावाः ॥६[॥*] ततोभ्युदयमासाद्य जैत्रसिंहरविर्नवः । अपि मंडपमध्यस्थं जयसिंहमतोतपत् ॥७[॥*] कूर्मक्षितीशकमठो-

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[1] His reign may have lasted longer than 1280 A.D., *vide* f. n. 7 on p. 47 above.

[2] Read लंबो°.

[3] Read बुद्धि°.

[4] The strokes are redundant.

[5] Read बभूवांसः.

6 कठिनोत्कंठ-

पोठीविलुंट(ठ)नकठोरकुठारधारः । यः कर्कंरालगिरिपालकपालपालि-
खेलत्करालकरवालकरो विरेजे ॥८[॥*] येन झंपाइथाघट्टे

7 [मा]लवेशभटाः शतं ।

[1]वद्वा रणस्तंभपुरे क्षिप्ता नीताश्च दासतां ॥९[॥*] तस्मिन्सुवर्णघनदाननिदान-
पुण्यपण्यैः पुरंदरपुरीतिलकायमाने । [2]सांम्राज्यसाज्यपरि-

8 तोषितहव्यवाहो

हंमीरभूपतिरविंव(द)त भूतधात्र्याः [।*]॥१०[॥*] यः कोटिहोमद्वितयं चकार
श्रेणीं गजानां पुनरानिनाय । निर्ज्जित्य येनार्जुनमाजिमूर्द्धि

9 श्रीम्मालवस्योज्जगृहे हठेन ॥११[॥*]

रणस्तंभपुरे दु[र्गे] वेश्म पुष्य(ष्प)कसंज्ञकं ।\ तिसृभिर्भूमिभिर्युक्ता[3] यः कांचन-
मचीकरत् ॥१२[॥*] मथुरापुरीविनिर्ग्गमकाय-

10 [स्थ]कटारियान्ववायाब्धौ[4] ।

जाता अनंतसेढश्रीधरसंज्ञाः क्रमेण मणयः प्राक् ॥१३[॥*] लक्षणस्तदनु
लक्षणाधिको लक्ष्यलक्षणविचक्षणोभवत् । यश्चलत्वा- ।[5]

11 मलकोमलेक्षणो वं(बं)धुवत्सलतयैव लक्ष्मणः ॥१४[॥*]

पूर्णपालः स भूपालप्रियोस्य तनयोभवत् । यः प्राप यमुनापालम[6]वाल-
चरितं सुतं ॥१५[॥*] तस्य सूनुरज-

12 निष्ट वरिष्टो(ष्ठो)

विष्टपेपि खलु सोमणसंज्ञः । देवराजदुहिता परिणीता येन शीलनिधि-
सोमलदेवी ॥१६[॥*] तस्य सुतोजनि नरपतिनामा भानुकृशानुक- ।[7]

13 नकसमधामा ।

यद्गुणजनितकीर्त्तिमृदुवामा दूरमियर्त्ति सततमभिराम[।*] ॥१७[॥*] तस्यानुजन्मा-
भवदग्रकर्म्मा स श्रीपतिः श्रीपतिसक्तचेताः । धन्यां-

14 गनासोदरताव्रतं यो

दधौ सुधासंघमिवामृतांशुः ॥१८[॥*] श्रीमत्परघुनामाख्यमौत्रा[8]ब्धेरिंदिरोपमा ।
नयश्रीरिति विख्याता भार्या नरपतेरभूत् ।[।*]

15 १९[॥*] प[क्र]मि(स्मि)ने(न्ने)व दिवसे स्नात्वा श्रद्धासुधांवुधा[9] ।

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[1] Read बद्धा.
[2] Read साम्रा°.
[3] Read °र्युक्तं.
[4] Read °याब्धौ.
[5] This stroke is redundant.
[6] Read °बाल°.
[7] This stroke is redundant.
[8] Read °त्राब्धे°.
[9] Read बुधौ.

तास्मकांस्यादिवस्तूनां ददौ सा दशधा तुलां ॥२०[॥*] वाचस्पतौ सिंहगते गौतम्यां स्नातया यया । सुवर्णशृंग्यो

16 विप्रेभ्यो वितीर्णा धेनवः शतं ॥२१[॥*]

व्यावल्गत्कुंडलाश्चारुनेत्रा भूतिविभू[षि]ताः । व(ब)भूवुस्तत्सुताः पंच महेश्वर-मुखोपमाः ॥२२[॥*] तेषु ज्येष्ठः पद्मसिंहो नि-

17 रोहो

दोषव्यूहेष्वस्ति यत्कीर्त्तिहंस्या । प्रत्यर्थिस्त्रीवक्त्रपात्रान्निपीतं हास्यक्षीरं तद्दगंभो विमुक्तं ॥२३[॥*] यदतिललितं रूपं दृष्ट्वा स्मरज्वरतप्तया सुसर-

18 सि तथा सस्ने क्लान्स्ने कयापि मृगीदृशा ।

तदुदकभरैरुष्णीभूतैर्भृशं परितापितः सकलसकुलव्यूहो [1]वाह्येस्तानि पतन्यथा ॥ २४[॥*] परिज्ञात· ॥[2]

19 सप्ताश्वमंत्रैकसारो

[3]वभूव द्वितीयश्च श्रीकृष्णदारः । प्रियांभोजपुंजस्थितिं योत्र लक्ष्मीमधा-त्यान्नहस्ता[4]जगामेव शुभ्रो [।*]।२५[॥*] तोलश्च(स्तृ)तीयश्चि-

20 पुरापराद्ध्यं-

पादा[5]ब्जपूजाधिगतप्रसादः । भानूद्भवातोयतरंगसंगिहंसश्रियं [6]विभ्रदसंभ्रमो-भूत् ॥२६[॥*] चतुर्थो भूनाथस्तुतविविधदेशोद्भव-

21 लिपि-

प्र[7]वोधप्रावीण्यः समजनि स लक्ष्मीधर इति । यमाजग्मुर्विद्या युग-पदनवद्या द्विजहितं शुकादीनां माला [8]वहुफलरसालद्रुममिव ॥२७[॥*] स-

22 त्वरं गत्वरं मत्वा वित्तं वाडवसेवया ।

पात्रपात्क[9] तस[र्वं]स्वो यो वदान्यान्व्यसिस्मपत् ॥२८[॥*] सोमः स पंचमो जीया-दपूर्व्वं यन्मुखांवुजं[10] । समस्थितवह्नि[11]स्रं- ॥[12]

23 क्ष्मीरंतर्द्देवो सरस्वती ॥ २९ [॥*]

अभग्नमानमजडमकलंकं विलोक्य यं । हृदये मर्षमालिन्यमिंदुर्द्धत्तेंककै-तवात् ॥३०[॥*] पद्मसिंहस्य तनयो मोक्षसिंहः

24 सदा पितुः ।

वैमातुरः प्रियं कु[र्वं]न्दीर्घमायुरवाप्नुयात् ॥३१[॥*] योक्तनाम्नोस्ति तनयद्वितयं दीर्घजीवितं । तत्रैकः केशवो नाम्ना द्वितीयः सोढसंज्ञ- ॥[13]

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[1] Read वाह्ये.

[2] The strokes are redundant.

[3] Read बभूव.

[4] Read °ब्जगा°.

[5] Read °दाम्ब्ज°.

[6] Read बिभ्र°.

[7] Read प्रबो°.

[8] Read बहु°.

[9] Better read पात्र सात्क°.

[10] Read °बुजं.

[11] Read बह्नि°.

[12] The strokes are redundant.

[13] The strokes are redundant.

25 कः ॥३२[॥*]

गांगदेवो(व)स्तु गंगाया लब्धो[1] लोलात्मजः सुखी । जयसिंहस्तु सोमस्य सूनुः [2]स्नात्स्नूनृतप्रियः ॥३३[॥*] कर्द्दमालेश्वरस्याग्रे ज्ञानवापीति नामतः ॥ श्रि-

26 लासु[3]वद्धसोपानं कुंडं नरपतिर्व्यधात् ॥ ३४[॥*]

जैत्रसिंहस्य भूभर्तुः श्रोहंमीरनृपस्य च । नीतिशास्त्रेषु निष्णातो यो लेभे मंत्रिमुख्यतां ॥३५[॥*] सदैव धीर-

27 स्वामिन्या समाख्यः कुलदेवता ।

यत्कुलेनादिपुरुषादारभ्याद्यापि पूज्यते ॥३६[॥*] रणस्तंभपुरे दुर्ग्गे देवालय-चतुष्टयं । कारयामास वा-

28 पीं च ग्रामे पिप्पलवाटके ॥३७[॥*]

सिंहपुर्य्यां कुरुक्षेत्रे गोदावर्य्यां क्रमेण यः । गवां सहस्रमेकैकं विप्रेभ्यः प्रत्यपादयत् ॥३८[॥*] श्रोहंमीरनृवी-

29 रस्य पौराणिकपदे स्थितः ।

वैजादित्यो नृपामात्य[:*] प्रशस्तिमतनोदिमां ॥३९[॥*] संवत् १३४५ वर्षे घटिता सूत्रधारत्रिविक्रमसुतगाजूकेन ॥

No. 7.—AHAR STONE INSCRIPTION.

BY DAYA RAM SAHNI, M.A., RAI BAHADUR.

The stone slab on which this inscription is engraved is stated to have been discovered in a ruined house in the ancient town of Āhār situated on the banks of the Ganges at a distance of seven miles north of Anūpshahr and twenty-one miles from Bulandshahr. Mr. W. E. J. Dobbs, Collector of Bulandshahr, was informed of this discovery when he was camping at Āhār for the Christmas week of 1923, and at the suggestion of the Hon'ble Mr. R. Burn, C.S.I., of the Board of Revenue, United Provinces, the inscribed stone has been transferred to the Provincial Museum, Lucknow. The impression published with this paper has been kindly supplied by Mr. Prayag Dayal, the Curator of that institution.

According to Mr. H. R. Nevill,[4] I.C.S., the name of Āhār is locally derived from *ahi* and *hār* (Sanskrit *hāra*), the killing of the serpent,[5] and the present town is said to be the place where Janamējaya performed the great Snake-sacrifice. Āhār is also locally believed to have been the residence of Rukmiṇī, the wife of Kṛishṇa, and the temple of Aṁbikādēvī at Muhammadpur is said to be that from which Kṛishṇa carried her off.[6] The numerous mounds in and about Āhār show that the town was the seat of a Hindu principality for some centuries previous to the Musalman invasion. None of these mounds has yet been explored.

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[1] Read ब्धा.

[2] [Perhaps सूर्यस्सूनृता° is meant.—Ed.]

[3] Read °सुबद्ध°.

[4] *Bulandshahr Gazetteer*, p. 172.

[5] [Evidently an instance of popular etymology.—Ed.]

[6] [But that was in Vidarbha (Berār)!—Ed.]

The inscription consists of twenty-eight lines which cover a space of 3′ 4″ × 1′ 8¼″. The whole of the inscription is in a perfect state of preservation except for a portion measuring 8″ × 5″ which is defaced on account of the flaking off of the stone in the upper left corner of the slab. Three or four letters have also mostly disappeared in the lowest or last line. The letters measure about half an inch in height exclusive of the vowel marks. The **characters** are Nāgarī of about the 10th century A.D., and are regularly and beautifully formed and artistically engraved from beginning to end. The **language** of the inscription is Sanskrit prose throughout, though the author of the record would seem to have been equipped with a meagre knowledge of Sanskrit grammar while some of the mistakes appear to betray the influence of the vernacular of the period. As regards **orthography**, *ba* has throughout been denoted by the sign for *va*, while the dental sibilant has often been employed in place of the palatal. Besides this we notice many other mistakes and defects of various kinds. Some of these are —

The use of the vowel ऋ for रि and री in ऋतृय in place of चत्रिय (ll. 14, 16 and 20) and पटकायां for पत्रिकायां (l. 24) and ॠ for श्री (ll. 11 and 27); the use of अन्तु for अंग (l. 3), सन्मार्ज्जन for सम्मार्ज्जन (l. 5) and सन्मत for सम्मत (ll. 12, 18 and 21); the use of short vowels in place of long ones as in भट्टप्रकाशनाम in place of भट्टप्रकाशनामा (l. 3, etc.); single consonants for double ones and *vice versa*, as in उतर for उत्तर (ll. 7, 10, etc.), °देशाट्टतक for °देशाट्टतक (ll. 7 and 20), महाव्जनेन for महाजनेन (ll. 6, 20, etc.), आघाट्ट for आघाट (ll. 9, 10, 13, etc.) and भाट्टक for भाटक (ll. 10, 11, 21, etc.).

Examples of wrong *sandhi* are एकून° for एकोन° (l. 1); वणिक्महा° for वणिग्महा° (l. 5, etc.). In some cases *sandhi* is ignored between the component parts of the same compound as in दण्डपाशिक अमरा° in l. 2; °श्रीतपत्तअष्टम्यां in l. 6; भट्टइंद्र in l. 10; भट्टच्छितराकअमात्ययोः (l. 13), etc. Specimens of extraordinary *sandhi*, one of which is repeated several times in the inscription, are आवार्योराघाटा in place of आवार्यो आघाटा and पूर्व्वतो इहैव for पूर्व्वत इहैव (l. 4). Examples of wrong absolutives are दत्वा for दत्त्वा (l. 11), and °मतीभूत्वा for °मतीभूय (ll 8 and 18). Examples of irregular participles are प्रतिवसमानः (l. 3) and प्रतिवसमानाः (l. 17), etc.

As regards the treatment of nouns, we observe the omission of case-endings in अन्तु(अंग)-बाकपुत्र (l. 3), मधुसूदनतया (l. 8), गृहभूमि (l. 10), etc. Sometimes wrong cases have been employed :—

Cf. त्रिप्रकोष्टां for त्रिप्रकोष्ठा (l. 4), समस्तोच्छ्रयसमेतां for समस्तोच्छ्रयसमेता (l. 4), अपापुरे for अपापुरात् (l. 7), etc. Bases ending in consonants are in some cases declined like those ending in अ, *e.g.*, °वर्म्मेण in place of °वर्म्मणा (l. 9), and वणिक for वणिक् (l. 23).

In connection with compounds, the *visarga* is sometimes wrongly used in the earlier components, *cf.* पादानुध्यातःपरम° (l. 1). As instances of irregular causatives and their derivatives, we notice अभिलिखाप्य (l. 3), उत्कीर्षिता (l. 7) and धवलापन (ll. 5 and 28). In the text given below many of the mistakes have been corrected in round brackets. Owing to bad grammar the meaning of some of the passages remains uncertain. For this reason only a comprehensive summary of the contents instead of a complete translation is given.

Like the Siyaḍōni stone inscription, the present epigraph is a collective public copy of a series of ten separate documents recorded at different dates. The inscription itself is not dated, but each of the component records contains its own date. Inscription No. I is interesting inasmuch as it is dated in the reign of the Paramabhaṭṭāraka Mahārājādhirāja Paramēśvara and illustrious **Bhōjadēva** (of Kanauj), the successor and, presumably, the son of the Paramabhaṭṭāraka Mahārājādhirāja Paramēśvara and illustrious **Rāmabhadradēva.** Other known inscriptions of this king are the Dēōgaḍh Jain pillar inscription of the Vikrama year

919 and the Śaka year 784, the Pehevā (Pehoa) inscription of the Harsha-Saṁvat 276, the undated *praśasti* at Gwalior, the inscription in Pāṇḍavō-kā-kila at Delhi,[1] the Gwalior inscription of Vikrama-Saṁvat 932, and the Gwalior inscription of Vikrama-Saṁvat 933.[2]

The remaining nine documents of the present inscription do not mention the names of the kings who were ruling at the time they were recorded. Nine of the ten dates mentioned in the inscriptions are given in terms of the Harsha era, though the name of the era is nowhere specified. This is also the case in the Dighwā Dubauli plate of Mahārāja Mahēndrapāladēva and other inscriptions, the dates of which must evidently be referred to the Harsha era. It will be observed that the tens and units figures of the dates in the first two inscriptions are denoted by numerical symbols, and the hundreds by ordinary numeral figures, as is the case with the dates of the remaining eight inscriptions. These dates range between the years 258 and 298, corresponding respectively to A.D. 864 and A.D. 904. The tenth inscription, *i.e.*, No. IV of the series, is dated in the Vikrama year 943. The exact duration of the reign of Bhōjadēva is not known and all that we know at present is that he was ruling at Kanauj (Mahōdaya or Kānyakubja) in the years 862, 875, 876 and 882. Smith[3] assigned to Bhōja a reign of half a century (*circa* 840-890 A.D.), although no inscription of as early a date as A.D. 840 and attributable to his rule was forthcoming when he wrote. This want is now supplied by an inscription of Bhōja found at Barah, District Cawnpore, which is dated in the Vikrama-Saṁvat 893 (A.D. 836) and has recently been published.[4] It clearly shows that the king had come to the throne of Kanauj even four years earlier than had been tentatively supposed by the late Mr. Smith. There is, however, no epigraphical evidence of Bhōja having continued to reign beyond A.D. 882 and consequently we can only refer documents Nos. I, II and IX with certainty to Bhōja and Nos. III, VIII and X to his successor Mahēndrapāla, who, we know from the Siyaḍōni inscription, was reigning between the years 903-04 and 907-08 A.D. The remaining four inscriptions (Nos. IV to VII) whose dates range between A.D. 886 and A.D. 902 must have been issued in the time of either Bhōja or Mahēndrapāla.

Summary of the inscription.

Document No. I. [Lines 1-2.] This epigraph simply states that on the tenth *tithi* of the dark fortnight of Märggaśira, (Harsha)-Saṁvat 259 (=A.D. 865), (given in words and figures), in the reign of Mahārājādhirāja **Bhōjadēva,** meditating on the feet of Mahārājādhirāja **Rāmabhadradēva,** this excellent eulogy was engraved at **Tattānandapura** at the bidding of the messenger, the *daṇḍapāśika* Amarāditya and under the orders of the illustrious (and) noble Chāturvvaidya, *i.e.*, the community of Brāhmaṇas[5] acquainted with the four *Vēdas.*

Document No. II. [ll. 2-6.] This inscription appears to state that on the tenth *tithi* of the dark fortnight of Āshāḍha, [Harsha]-Saṁvat 258 (in words and figures), Bhadraprakāśa, son of Bhaddāka Aṁśuvāka of the *vaṇik-varkkaṭa* caste which had migrated from Bhillamāla and was residing at Tattānandapura, and Māuṁka, son of Gōśuka and of the Lambakañchuka-*vaṇik* caste, purchased with *drammas* belonging to the illustrious Kañchanadēvī,

[1] *Ep. Ind.*, Vol. V, App., *List of Inscriptions of Northern India*, Nos. 14, 15, 16 and 546; *A. S. R.*, 1903-04, pp. 277 *seq.*, and the *Annual Report of the Ajmer Museum* for 1923-24, p. 3 respectively. The Delhi inscription was found built in a modern flight of steps inside the Talaqi gate of the Pāṇḍavō-kā-kila or the Indrapat Fort, as it is commonly called. At my suggestion this inscription has been taken out and placed in the Delhi Fort Museum.

[2] [The Barah copper-plate may also be added to this list.—Ed.]

[3] *Oxford History of India*, p. 183.

[4] See above, pp. 15 ff.

[5] [Now called Chaube.—Ed.]

an *āvārī* (a shop or enclosure), which contained three rooms, together with entire elevation, and that the community of the *Sauvarṇṇika* traders together with the two persons Bhadra and Māuṁka assigned the *āvārī* in question to the aforesaid temple of Kañchanadēvī to provide funds for perpetual cleaning and plastering, saffron, flowers, incense, lamps, flags, whitewashing and the repairs of broken and cracked buildings. Obviously what is meant by the passage is that the materials, etc., mentioned above, were to be provided for out of the rent of the place acquired and the entire community of the *sauvarṇṇikas*, with sons, grandsons and other descendants, is enjoined to respect the transaction mentioned in the record. The inscription contains a detailed description of the situation and boundaries (*chaturāghāṭa*) of the *āvārī*, which stood in the centre of the town (Tattānandapura), in the middle portion of the eastern bazaar.

Document No. III. [ll. 6-7.] Like document No. I, this epigraph also simply records that this inscription was engraved at Tattānandapura at the bidding of the messenger Kaluvā and under the orders of the illustrious *Uttara-sabhā* (Supreme-association), on the eighth *tithi* of the bright fortnight of the month of Chaittra, when two hundred years of the [Harsha] era increased by ninety-eight (=A.D. 904) had elapsed.

Document No. IV. [ll. 7-11.] This inscription registers the fact that there were four persons, named Mādhava, the son of Nāga, who was the son of...., his (Mādhava's) younger brother Madhusūdana, Kēśava, the son of Gōvinda, the son of Sarvvasa, and Dēvanāga, the son of Sarvvasa, and that, after bathing in the Ganges at a lunar eclipse, they gave, on the 13th *tithi* of the dark fortnight of Pausha of [Vikrama]-Saṁvat 943 (expired), for the increase of their parents' and their own religious merit and fame, as surety for a monthly payment of ten *viṁśōpakās* to the illustrious **Kanakaśrīdēvī**, a house-site which had been acquired by their grandfather Maṁgalavarmman for a term of ninety-nine years and on which they had themselves constructed with burnt bricks two *apavarakas* (inner apartments) which faced to the east, half of which was occupied by a large pillared hall, and which were entered by doorways on the east side. The donors further enjoin their sons, grandsons and other descendants in succession to enjoy the rent of the above-mentioned house after they had paid every month ten *viṁśōpakās* to the temple of the goddess named above. The house in question was situated in the central portion of the eastern bazaar of Tattānandapura and its boundaries were :—

On the east, a lane ; on the south, the site of the house belonging to Vijāṭṭa ; on the west, the site of the house belonging to Bhaṭṭa Iṁdra ; and on the north, the house of the merchant Ujuvāka.

Document No. V. [ll. 11-14.] This inscription states that on the 8th *tithi* of the dark fortnight of Phālguna, when 280 years of the [Harsha] era had elapsed, the *gōshṭhi* purchased with money belonging to the illustrious Kanakaśrīdēvī, by a deed of ninety-nine years, the southern half of a building site, measuring 27 cubits on each side, which was situated in the south-eastern portion of the same town and contained a dwelling of burnt brick facing to the west and two *āvārīs* facing to the south together with all the inner apartments and total elevation, from Bhaṭṭa I(Ī)śvara, the son of Mahādēva, and Mahādēva, the son of Asaiva, who belonged to the illustrious noble Chāturvaidya caste, residing at the illustrious Tattānandapura, with the consent of the mother Iyaṭṭā and gave it to the temple.

Document No. VI. [ll. 14-16.] This inscription records that on the 11th *tithi* of the dark fortnight of Mārggaśira, when two hundred and eighty-seven years of the [Harsha] era had elapsed, an *āvārī* comprising three rooms, and facing towards the west, which was situated in the middle portion of the eastern bazaar, inside the town of Tattānandapura, was acquired, with padlocks and wooden doors together with entire elevation, with money belonging to the

illustrious Kanakaśrīdēvī, from the *kshatriya* merchant Sāhāka, the son of Ichchhuka, by a sale deed of the extreme duration of ninety-nine years. The boundaries of the place were :—

On the east, the house belonging to the merchant Pāṇēka ; on the south, the *āvāri* of Gandhaśrīdēvī ; on the west, the bazaar ; on the north, the *āvāri* belonging to Sarvvadēva, the son of the merchant Jayaṁti.

Document No. VII. [ll. 16-20.] This document registers the fact that on the 14th *tithi* of the bright fortnight of Bhādrapada in the year 296 of the [Harsha] era, the Sauvarṇṇika Mahājana acquired, with money belonging to the illustrious Kanakaśrīdēvī, by a charter of ninety-nine years' duration, an *āvāri*, which faced to the east, was constructed with burnt bricks, comprised three rooms, and was situated in the town of Tattānandapura in the middle portion of the eastern bazaar, together with the padlocks and doors and the entire elevation, from Bhaṭṭa Divākara, the son of Bhaṭṭa-Tārāgaṇa, Achyutaśiva and Dāmōdaraśiva, the sons of Saiva-Bhaṭṭa-Dīyāka, and Ānaṁda-Bhaṭṭa-Śiva, the son of Achyutaśiva, all of whom resided in Tattānandapura, belonged to the noble Chāturvvaidya caste, followed the Bahvṛicha-*śākhā* of the Ṛigvēda and belonged to the Śarkarākshi-*gōtra*.

The *āvāri* in question was bounded on the east by the bazaar, on the south by the *āvāri* belonging to the illustrious Daśāvatāra-dēva (ten incarnations), on the west by the temple belonging to Śrī-Nandā-Bhagavatī, and on the north by the *āvāri* belonging to the temple of Sarvvamaṁgaladēvī in the orchard of Sutuvāka with the consent of the mother Bhaṭṭinī Mahādēvī.

Document No. VIII. [ll. 20-22.] This inscription was recorded at the bidding of the messenger Kavilāka and under the orders of the illustrious *Uttara-sabhā* at Tattānandapura on the 13th *tithi* of the bright fortnight of Jyēshṭha in the year 298 of the [Harsha] era (=A.D. 904). Here we learn that formerly (*i.e.*, in Vikrama-Saṁvat 943) Sarvvāsa, the son of Maṁgala-varmman mentioned above (inscription No. IV), together with sons and grandsons, had given a house, facing towards the east, as a surety for the monthly payment of ten *viṁśōpakās* out of its rent. This inscription records that the *kshatriyas* Kōkāka and Padmanābha, the sons of Madhusūdana, who resided in Tattānandapura, also Lachchhikā, the wife of Dēvanāga, and Sampat, the wife of Mādhava, made over the entire rent by a deed of ninety-nine years to the holy Kanakaśrīdēvī in consideration of payment out of the funds of the said temple by the Sauvarṇṇika Mahājana.

Document No. IX. [ll. 22-24.] This inscription states that on the 3rd *tithi* of the dark fortnight of Āshāḍha, when 2?1 years of the [Harsha] era had elapsed, the *Sauvarṇṇika-Mahājana* purchased with money belonging to the illustrious **Kañchanaśrīdēvī**, by a sale deed of the extreme duration of ninety-nine years,[1] a house constructed with burnt bricks, together with its entire elevation, which faced towards the west, and was situated in the middle portion of the eastern bazaar in the town of Tattānandapura, from the merchant Mādhava, the son of Dēvanāga who belonged to the Māthura caste and was a seller of perfumes, residing in the above-mentioned town, who had originally purchased the house with his own money.

Document No. X. [ll. 24-28.] This inscription states that on the 5th *tithi* of the dark fortnight of Bhādrapada, in the year 298 of the [Harsha] era, the Sauvarṇṇika Mahājana acquired, by a deed of ninety-nine years, with money belonging to the illustrious Kanakaśrīdēvī, six *āvāris*, namely, one *āvāri* measuring 27 cubits along each side, the northern half of which was occupied by a house built with burnt bricks, one other which comprised two rooms, also three *āvāris*, each comprising two rooms, and one *āvāri* consisting of two rooms one of which faced to the north and the other to the west, from Bhaṭṭa Īśānadatta, the son of Bhaṭṭa Kēśava, who belonged to the noble Chāturvvaidya caste, the Bhāradvāja-

[1] Mr. H. Sastri informs me that the ninety-nine years' lease is well-known in Southern India.

gōtra and the Bahvṛicha-*śākhā* (of the Ṛigvēda). These *āvārīs* were situated in the middle portion of the north-eastern part of the town of Tattānandapura, and had descended to the seller from his father and grandfather, after being duly partitioned with his uncle, grandfather and brothers. The boundaries of the property purchased are duly mentioned and it is further remarked that whatever rent accrues from this immovable property should be religiously applied to the provision of saffron, incense, flowers, lamps, flags and to whitewashing and the repairs of the broken portions of the temple.

From the above extracts it will be seen that as many as seven of the documents included in the inscription record acquisition of land or houses with the revenues of a temple of the goddess Kanakadēvī which was situated in the town of Tattānandapura. This goddess is denoted by the synonymous name of Kañchanadēvī, *i.e.* Kāñchanadēvī, in documents Nos. II and IX. Six of these purchases (Nos. II, VI-X) were effected by the *Sauvarṇṇika-Mahājana* while the seventh (No. V) was accomplished by *gōshṭhis* or a certain *gōshṭhi*, presumably the managing committee of the temple, which, apparently, controlled the *Mahājana* mentioned above. This assumption is borne out by document No. X from which we learn that whereas the acquisition of the property mentioned therein was made by the Sauvarṇṇika Mahājana, it was the function of the *gōshṭhi* to ensure the application of the rent derived from it to the provision of the usual materials of worship and repairs, etc. The Uttara-sabhā mentioned in inscriptions Nos. III and VIII would appear to have been identical with the *gōshṭhi* referred to above or the general controlling body. The object of these purchases would appear to have been the safe investment of the income of the temple. The houses or other property thus acquired were let out on rent and the amount thus obtained was utilized for the maintenance of the temple, the entire capital thus remaining intact.

The persons from whom the property referred to above was purchased were either merchants of different castes (Nos. II, VI and IX) or Bhaṭṭas, *i.e.*, Brāhmaṇas (Nos. V, VII and X), all of whom resided in the town of Tattānandapura. It will be noticed that most of these sales were subject to a lease of ninety-nine years' duration. Inscription No. IV is the only record of a free gift which was donated by four private persons after bathing in the Ganges at a lunar eclipse.

The temple of Kanakadēvī, mentioned above, was situated in the town of Tattānandapura, spelt as Tātānandapura in one or two places, which must have formed part of the dominions of Bhōjadēva as is evident from document No. I. This town was most probably identical with the town of Āhār where the inscription under discussion has been discovered and like which it was situated on the banks of the Ganges. Tattānandapura must have been an important town, for, besides the temple of Kanakadēvī, it contained temples dedicated to other Brahmanical deities also. Such were the temples of the goddess Nandā-Bhagavatī and Vāmana-svāmin mentioned in inscription No. II; Gandhadēvī (inscription No. VI); the ten incarnations of Vishṇu and Sarvvamamgaladēvī (No. VII). Some of these edifices may still be buried in the mounds at Āhār. The town contained main bazaars (*haṭṭa-mārgga*), main streets (*v(b)ṛihad-rathyā*) and small streets (*ku-rathyā*), and the houses in it were constructed mostly with burnt bricks. It must also have been an important centre of trade, for merchants migrated to it from the distant towns of Bhillamāla (modern Bhinmāl or Bhilmāl), the ancient capital of southern Rājputāna mentioned in inscription No. II, and Apāpura[1] (inscription No. IV) which cannot yet be identified.

[1] It is difficult to say if this place has anything to do with Apāpurī or Pāpā or Pāvā, situated seven miles to the south-east of Bihār town, where Mahāvīra, the 24th Tīrthankara, died or attained Kēvalihood. *Vide* Geographical Dictionary of Ancient and Mediæval India, by Nandolal Dey, *Indian Antiquary*, October 1923, page 148.

The only state official mentioned in the inscription is the *daṇḍapāśika* Amarāditya in No. I. Only two varieties of coins are named in the inscription. These are the *drammas* (l. 3) and the *viṁśōpakās* (ll. 10, 11 and 20). Coins of the former designation are well known. The *viṁśōpakās* would appear to have been a fractional part of the *dramma*.

TEXT.[1]

[Document No. I.]

1 [परम]भट्टारकमहाराजाधिराजपरमेश्वरश्रीरामभद्रदेवपादानुध्यात:(त)परमभट्टारकमहा-
राजाधिराजपरमेश्वरश्रीभोजदेवपादानामभिप्रवर्द्धमानकल्याणविजयराज्ये सम्व-
त्सरशतद्वये एकू(को)नषष्ट्याधिके म(मा)र्ग्गशिरमासव(ब)हुलपक्षदशम्यां सम्व-
त्स्रो[2](त्सरा:) २[3]५८

2 [मा]र्ग्गशिर [वदि १० अस्यां स]म्वत्सरमासदिवसपूर्व्वायान्तिथाविह श्रीतत्तानन्द-
प(पु)रे श्रीमदार्य्यचातुर्व्वैद्यादेशाद्दण्डपाशिक अमरादित्यदूतकवचनाच्छासेय-
मुत्कीर्ण्णा[4] ॥ [Document No. II] तथाऽतीतसम्वत्सरशतद्वये अष्टपञ्चाशदधिके
आषाढमासव(ब)हुलपक्षदशम्यां सम्वत्स्रो[2](त्सरा:) [3]२५८ आषाढव(ब)दि
१० अस्यां सम्व-

3 त्सरमासदिव[सपूर्व्वायान्तिथा]विह श्रीतत्तानन्दपुरे प्रतिवसमान: श्रीभिल्लमाल-
विनिर्ग्गतवणिग्धर्क्कटजातीयभट्टप्रकाशनाम(मा) भट्टाकयन्सु(चंशु)वाकपुत्र[:*]
तथा लम्ब(म्ब)कञ्चुकवणिग्जातीयमाउंक: गोग्गुकपुत्र[:*] अनयोर्म्मध्ये पत्रमभि-
लिखाप्य श्रीमत्कञ्चनश्रीदेव्या द्रम्मै: क्रयक्रीतावारी इहैव पत्तनाभ्य-

4 [न्तरे] पूर्व्वहट्टमध्य[प्रदेशे चिप्रकोष्ठां(ष्ठा)] तलाद्ध्वसमस्तोच्छ्रयसमेतां(ता) अस्या-
वार्याघा(आ)घाटा यत्र भवन्ति पूर्व्वतो(त) इहैव पत्तनाद(ब)हिर्द्दक्षिणस्यां
दिशि या नन्दा भगवती देवी तस्यास्सत्कं पक्केष्टकं गृहं दक्षिणतो
भट्टगोणाकव(ब)न्धिस्फोटसत्कावारी पश्चिमतो हट्टमार्ग्ग: उत्तरतो वामनस्वा-

5 [मि][5] . . सत्कावारी एवं [चतुराघाट(ट)विशुद्ध][6] . . . . [इहैव]
पत्तनाद(ब)हिर्द्दक्षिणस्यां दिशि श्रीकञ्चनश्रीदेव्यायतनस्य इहैव श्रीमत्तातानन्द-
पुरनिवासिसौवर्ण्णिकवणिक्ब(ब्र)ह्माजनेन भट्टमाउंकाभ्यां च सदा सम्मा-
(म्मा)र्ज्जनोपलेपनकुंकुमपुष्पधूपप्रदीपध्वजावस्त्रापनसिन्दूरखण्डस्फुटित-

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[1] [The floral designs separating these documents, though seen on the plate, are omitted in the text.—Ed.]

[2] [The conjunct letter त् of the ligature goes with *saṁvat* and the symbol for *srō* stands for hundred. So the correct reading would be *saṁvat* 100 × 2 (*i.e.*, 200) etc.—Ed.]

[3] Written below the line.

[4] The usual form would be प्रशस्तिरियमुत्कीर्णा, though the words in the original inscription might do, if some such word as शासनं, प्रशस्ति: etc. were supplied by the reader.

[5] Here two letters are missing.

[6] Here three or four letters are missing.

6 [समरचनादिषु] . . . .[1] प्रतिपादिता । यतोद्य प्रभृति समस्तसौवर्णिकमहाज्ज(ज)नेन पुत्रपौत्रात्व(न्व)यसहितेन यथाभिलिखितपालनेयं कर्त्तव्येति ॥ [Document No. III] तथातीतसम्वत्सरशतद्वये अष्टनवत्यधिके चैत्रमासशीत[2]पक्ष अष्टम्यां सम्व-

7 [त्सर २९८ चैत्र शु० ८ अस्यां सम्वत्सरमासदिवसपू]र्व्वायामिह श्रीतत्तानन्दपुरे श्रीमदुत(त्त)रसभादेशादू(द्)तककलुवावचनात् लिखितमु[3]त्कीर्णिता च ॥ [Document No. IV] त[थ]स(था) अतीतसम्वत् ९४३ पौषव(ब)दि १३ अस्यां तिथाविह श्रीमदपापुरे का[र्या]थ्यागताः श्रीतत्तानन्दपुरवास्त-

8 [व्य*] . . . . सुतनागः नागसुतमाधवः अस्य लघुभ्राता मधुसूदन[:*] तथा सर्व्वसुतगोविन्दः अस्य सुत[:*] केशवः तथा सर्व्वसुतदेवनाग[:*] चत्वारो ये ते [ए*]कमतीभूत्वा(य) श्रीतत्तानन्दपुरे पूर्व्वहट्टमध्यप्रदेशे श्रीमदार्यचातुर्व्वे-

9 द्य[स्तस्य] . . . . . . [सत्का गृहभूमि][:*] अस्मदीयपितामहमंगलवर्म्मे(र्म्म)ण(णा) नवनवतिपक्षेण गृहीता स्वयंकारितपूर्व्वाभिमुखपक्केष्टकमपवरकद्वयं[4] विशालकस्तम्भसा(शा)लातलाढ्यं समस्तोच्छ्रयसमेतं पूर्व्वद्वारभोग्यं अस्याघाट्टा(टा) यत्र भवंति पूर्व्वतः कुरथ्या दक्षिण-

10 तः विज[ा]द्दसत्का गृहभूमि[:*] पश्चिमतो भट्ट-इंद्रसत्का गृहभूमि[:*] उत(त्त)रतो वणिक्-उजुवाकगृहं एवं चतुराघाट(ट)विशुद्धं गृहं सोमग्रहणे गंगादेव्यां स्नात्वा मातापित्रोरात्मनश्च पुण्ययशोभि:(भि)वृध्य(द्ध्य)र्थं प्रतिग्रहपक्षेण दस(श)विंशोपकामासप्रदेयभाट(ट)कन्यासे-

11 न श्रीकनकश्र(श्री)देव्याय(व्यै) प्रदत्तं अस्मदीयपुत्रपौत्रसंतत्यानुक्रमेण भाट(ट)कमध्ये विंशोपका दश दत्वा(त्वा) भोक्तव्यमिति ॥ [Document No. V] तथातीतसम्वत् २८० फाल्गुन व(ब)दि ८ अस्यां तिथाविह श्रीतत्तानन्दपुरे प्रतिवसमानश्रीमदार्यचातुर्व्वेद्यसामान्यभट्टइ(ई)श्वर-

12 महादेवपुत्रअसेवसुतमहादेवमाताइयट्टासन्म(म्म)तेन इहैव पत(त्त)नाभ्यंतरे पूर्व्वदक्षिणदिग्विभागे स्वकीयक्रयक्रीता उभयसप्ता(प्र)विंशतिहस्तप्रमाणा गृहभूम्यर्द्धं दक्षिणपार्श्वो(र्श्वो)यं पश्चिमाभिमुखं पक्केष्टकं गृहं दक्षिणाभिमुखा(खं) आवारीद्वयं समस्तअपव-

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[1] Here about 22 letters are missing.
[2] [Possibly it stands for सित°.—Ed.]
[3] Read ° त्किरित.
[4] I had originally read पक्केष्टक(का)मयवरक. I am indebted to Mr. H. Sastri for the reading °मपवरक.

13 रकै: समस्तोच्छ्रयसमेतं अस्य[1]गृहावार्योराघाट्टा(टा) यत्र भवन्ति पूर्व्वत: भट्टच्छितराकअमाकयो[:*] सत्कगृहभूमि[:*] दक्षिणतो वृ(वृ)हद्रथ्या पश्चिमत: क्षुरथ्या उत(त्त)रतो(त:) सदुलाकसत्कगृहभूम्यर्द्धं उत(त्त)रपार्श्वो(र्श्वी)यं एवं चतुराघाट्ट(ट)विशुद्धं गृहभूम्यर्द्धं गृहावारोदयसमेतं

14 श्रीकनकश्रीदेव्या द्रव्येण गो[ष्ठि]भि[:*]क्री(क्र)यक्रीता:(तं) भट्टइ(ई)श्वरादिभि: नवनवतिपक्षेण विक्रीता(तं) सम्प्रदत्ता(त्त)श्च(श्च) ॥ [Document No. VI] तथातीतसम्वत् २८७ मार्ग्गशिर व(ब)दि ११ अस्यां तिथाविह श्रीतत्तानंदपुरे प्रतिवसमानराजा चत्(त्रि)यान्वय: वणिक्सद्दाक इच्छुकपुत्र इहैव

15 पत(त्त)नाभ्यंतरे पूर्व्वहट्टमध्यप्रदेशे स्वकीयक्रयक्रीता पश्चिमाभिमुखावारी त्ति(त्रि)प्रकोष्ठा तलो(ला)ट्टं तालकपट्टकसमस्तोच्छ्रयसमेतास्यावार्या [आ*]घाट्टा(टा) यत्र भवंति पूर्व्वत: वणिक्पाणेकसत्कगृहं दक्षिणतो(त:) श्रीगन्धश्रीदेव्यावारी पश्चिमत: हट्टमार्ग्ग: उत(त्त)रतो व-

16 णिक्जयंतिसुतसर्व्वदेवसत्कावारी एवं चतुराघाट्ट(ट)विशुद्धा पश्चिमाभिमुखावारी श्रीकनकश्रीदेव्या द्रवे(व्ये)ण सौवर्णिकमहाजनेन क्रयक्रीता चत्(त्रि)यमाहाकेन नवनवतिवर्षाण्यां (णां) चावत्यंतिकविक्रयपक्षेण[2] विक्रीता संप्रदता(त्ता) च ॥ [Document No. VII] तथा संव-

17 त्सरशत[3] २८६ भाद्रपद शुदि १४ अस्यां तिथाविह श्रीतत्तानन्दपुरे प्रतिवसमाना[:*] श्रीमदा[यं]चातुर्वैद्यसामान्या: शर्कराक्षितगोत्रा: व(ब)ह्वृचस[ब्र]ह्मचारिणा(णौ) भट्टदिवाकरभट्टतारागणपुत्रतथासैवभट्टदौयाकपुत्रौ अच्युतशिवदामोदरांशवौ अस्य अच्युतशि-

18 व[स्य*] पुत्रो(त्र:) आनंदभट्टशिवो मातुभ(र्भ)ट्टिनीमहादेवीसम्म(म्म)तेन एकमतीभूत्वा(य) इहैव पत(त्त)नाभ्यंतरे पूर्व्वहट्टमध्यप्रदेशे पूर्व्वाभिमुखा पक्वेष्टकाति(त्रि)प्रकोष्ठा तलो(ला)ट्टं तालकपट्टकसंयुक्तावारी समस्तोच्छ्रयसमेता भट्टदौयाकेन स्वयमा(म)र्जिता क्रयेण अस्या वार्यारा(आ)-

19 घाट्टा(टा) यत्र भवंति पूर्व्वत: हट्टमार्ग्ग[:*] दक्षिणतो(त:) श्रीदशावतारदेवसत्कावारी पश्चिमत: श्रीनन्दाभगवत्या[:*] सत्कगृहं उत(त्त)रतोपि सुतुवाकवाट्टि(टि)कायां श्रीसर्व्वमंगलदेव्यायतने(न)सत्कावारी एवं चतुराघाट्ट(ट)विशुद्धावारी श्रीकनकश्रीदेव्या[:*] द्रव्येण सौवर्णिकमहा-

[1] Read कनयो:.

[2] Read चात्यन्तिकविक्रमपक्षेण.

[3] The word शत is superfluous.

20 ज्ञ(ज)नेन क्रयक्रीताभट्टदीयाकादिभि: नवनवत्ति(ति)पत्त्रेण विक्रीता ॥ [Document No. VIII] सम्वत् २८८ ज्येष्ठ शुदि १३ अस्यां तिथाविह श्रीतत्तानन्दपुरे श्रीमदुत(त्त)रसभाद्ये(दे)शादू(द्दू)तकक्कविलाकवचनात् लिखितं इहैव प्रतिवसमानौ चतु(त्रि)यजातीयौ कोकाकपद्मनाभौ म-

21 धुसूदनपुत्त्रौ तथा देवनागभार्या लच्छिका तथा माधवभार्या सम्पदाभ्यां सम्म(म्म)तेन उपरिलिखितमंगलवर्म्मसुतसर्व्वसमस्तपुत्रपौत्त्रेश्च अतीतकाले दशविंसो(शो)पकमासप्रदेयभाट्ट(ट)कन्यासेन पूर्व्वाभिमुखं गृहं दता(त्तमा)सीत्तां- प्रतं कोकाकादिभि: सर्व्वभा-

22 ट्ट(ट)केन नवनवतिपत्त्रेण श्रीकनकश्रीदेव्या द्रवे(व्ये)ण सौवर्णिकमहाजनेन क्रयक्रीतं कोकाकादिभि: सर्व्वभाट्ट(ट)केन निवेदितमिति ॥ [Document No. IX] तथातीतसम्वत् २६१ आषाढ व(ब)दि ३ अस्यां तिथाविह श्रीतत्तानन्दपुरे प्रतिवसमानगन्धिकमाथुरजातीयवणिक्(ग्)माधव-

23 देवनागपुत्त्र इहैव पत(त्त)नाभ्यंतरे पूर्व्वहट्टे मध्यप्रदेशे स्वकीयक्रयक्रीतं पश्चिमाभिमुखं पक्केष्टनं(कं) गृहं सर्व्वोच्छ्रयसमेतं अस्याघाट्टा(टा) यत्र भवंति पूर्व्वत[:*] सवचन्द्राकसत्कावारी दक्षिणतोप्यसे(स्ये)वमाधवगृहं पश्चि- मत(तो) हृ(वृ)द्धद्रथ्या उत(त्त)रतो वणिक(ग्)मेचाकसत्कगृहं एवं च-

24 तुराघाट्ट(ट)विशुद्धं गृहं श्रीकञ्चण(न)श्रीदेव्या द्रव्येण सौवर्णिकमहाजनेन नव- नवत्यात्यन्तिकविक्रयपत्त्रेण क्रीतं वणिक्(ग)माधवेन स्वहस्तपतृ(त्रि)कायां विक्रीतं सम्प्रदत(त्त)श्च ॥ [Document No. X] तथा सम्वत् २८८ भाद्रपद व(ब)दि ५ अस्यां तिथाविह श्रीतत्तानन्दपुरे प्रतिवसमान-

25 श्रीमदार्यचातुर्व्वेद्यसामान्यभारद्वाजसगोत्रव(ब)हृचसव्र(ब्र)ह्मचारी भट्टइ(ई)शानदत (त्त) भट्टकेशवपुत्त्र इहैव पत(त्त)नाभ्यंतरे पूर्व्वोत(त्त)रदिग्विभागमध्यप्रदेशे पितृ- पितामहो(हा)यातपितृव्यपितामहावण्टनायातभ्रातृभि: सह वण्टनपु(प)त्त्रे- णायाता क्रयक्रीता उ-

26 भयसप्ता(प्त)विंस(श)तिहस्तप्रमाणा गृहभूम्या(म्य)ई उत(त्त)रपारस्वो(श्वी)यं पक्केष्ट- कावारी एकप्रकोष्ठद्वयं तथा द्विप्रकोष्ठा(ष्ठं) वारोत्र(त्र)यं उत(त्त)राभिमुखा तथा पश्चिमाभिमुखा द्विप्रकोष्ठमेकं एवं(व)मावारो(र्य:) षट् आगमसपत्ते[:*] सह सर्व्वोच्छ्रयसमेता अमीषामावा°

27 र्यां(रीणां) रा(षा)घाट्टा(टा) यत्र भवंति पूर्व्वत: कमलानकभट्टहरदत(त्त)-
पुत्राणां गृहं दक्षिणत: अस्यैव भूमे(र)दक्षिणपार्श्वो(र्श्वी)यं भट्टततस्य
घंट्ट(ट)मायातं पश्चिमतो(त:) कुरथ्या उत(त्त)रतोपि द्र(बृ)हद्रथ्या एवं चतु-
राघाट्ट(ट)विशु(शु)द्धं गृहभूम्यर्द्धं पक्केष्टका(क)मावारी(र्यं:) षट् ओवानकम्र(म्रो)
देव्या[:*] द्र-

28 व्येण सौवर्ष्णिकमहाजनेन भट्टइ(ई)सा(शा)नदत(त्त)हस्ते नवनवतिपत्नेण क्रीता
इ(ई)सा(शा)नदते(त्ते)न विक्रीता[:*] सम्प्रदता(त्ता)श्च ॥ एतेषां स्थाव-
राणां भाट्ट(ट)कं यत्मुत्प(त्समुत्प)द्यते तत्सर्व्वं [गोष्ठिभि:] कुंकुमधूपपुस्प(ष्प)दीपक-
ध्वजाधवलापनखण्डस्फुट्टि(टि)तसमरचनादिषु धर्म्मोपयोग्यं कर्त्तव्यं ॥

No. 8.—JEJURI PLATES OF VINAYĀDITYA : ŚAKA-SAMVAT 609.

By PROF. D. R. BHANDARKAR, M.A.; CALCUTTA.

These plates, which belong to the early Chalukya dynasty, came from a village called Jējūrī in the Poona District. In September, 1917, Mr. P. B. Gothoskar of the Bombay Asiatic Society was good enough to send them to me for inspection. But, as my hands were then too full with other matters and I had not enough leisure, I had to be content with merely publishing a short notice of the inscription, for the information of scholars, in the *Annual Progress Report of the Archæological Survey of India, Western Circle,* for the year ending 31st March, 1917. I have since then been able to prepare the necessary transcript and am now in a position to edit the plates.

These are **three plates,** each of them measuring about $9\frac{1}{3}''$ by 4″. The first and the third plates are inscribed on one side only, while the second is on both the sides. The letters, on the whole, are in an excellent state of preservation, and have been neatly incised. The **language** is Sanskrit. Excepting the invocatory verse at the beginning and the benedictive and imprecatory verses at the end, the inscription is throughout in prose. In point of phraseology, it resembles other published records of the early Chalukya family, especially the Sorab and Harihar grants which also belong, like the present one, to the Chalukya king Vinayāditya.

The **characters** belong to the Southern class of alphabets prevailing in the 7th century A.D. In respect of **orthography,** the letters *ṇ*, *d*, *n* and *v* are doubled after *r* as in *arṇṇavaṁ* (l. 1); *Sēnānīr-ddaitya-balaṁ* (l. 16); *°smābhir-nnavōttara* (l. 21) and *nirvviśēshaṁ* (l. 30). *Ri* is employed instead of *ṛi* only once in *krimiḥ* (l. 35). In many places the *anusvāra* is wrongly omitted.

The inscription refers itself to the **9th year of the reign of Vinayāditya** and is dated in **Śaka era 609 (expired)** corresponding to A.D. 687. The **object** of the inscription is to record the gift of a village called **Vīra** situated between Kaḷahaṭṭhāna, Parāñchika and Hariṇayiga, on the north bank of the river **Nīrā**, in the **Sātimāḷa**-*bhōga*, in the **Paḷayaṭṭhāna**-*vishaya*. The name of the donee is **Allaśarman,** son of Pāñchālaśarman and grandson of Durgaśarman, of the Kauṇḍinya-*gōtra*. The gift was made when the king was encamped at the village of Bhāḍali near Paḷayaṭṭhāṇa.

Most of the **localities** mentioned in the record can be easily identified. **Paḷayaṭṭhāṇa** is the same as the modern Phalṭaṇ (North Lat. 18°, E. Long. 74° 30″), the chief town of the lower Nīrā Valley and capital of the Native State of the same name. **Bhāḍali,** from where the grant is issued,

is undoubtedly the present Budleebudruk (Atlas Sheet No. 39), five miles south-east of Phalṭaṇ. **Vīra**, the village granted, is certainly the modern Veer of the Atlas Sheet (N. Lat. 18° 9″, E. Long. 74° 9″), from which the surname Vīrkar among Dēśastha Brāhmaṇas is derived. It is about 1½ miles to the north of the river **Nīrā**, which again is identical with the river of the same name mentioned in this grant. The village of **Kaḷahaṭṭhāna** cannot be identified at present. **Parāñchika** is obviously Paramchi (or Porinche) and **Hariṇayiga** is the same as the modern Harṇī, about 3 and 2½ miles north and north-east of Vīra, respectively.[1]

Before the discovery of these plates, eight records[2] of the reign of Vinayāditya were known. Of these, one, namely, the Lakshmēśvara inscription, which professes to bear the earliest date (Śaka 608) among the dated records of Vinayāditya, has been proved to be spurious[3] by the late Dr. Fleet. So the Jējūrī inscription, which bears the Śaka date 609, is to be regarded as **the earliest of the dated records of that prince.**

This record is not altogether without some importance. One eminent scholar has said that Vinayāditya subdued the Pallavas, Kalabhras and others and made them his faithful vassals between his eleventh and fourteenth years.[4] He was led to this view, because this fact " is not mentioned in the grant of the eleventh year of his reign (*Ind. Ant.*, Vol. VI, p. 89), while it does occur in that of the fourteenth year (p. 92) and in those of his successors."[5] But we can now say that the event certainly took place at least in the ninth year of his reign as it is found mentioned in this inscription.

TEXT.[6]

First Plate.

1 Svasti [|*] Jayaty=āvishkṛita[m*] Vishṇōr=vvārāhaṁ kshōbhit-ārṇṇavaṁ [|*] dakshiṇ-ōnnata-daṁshṭr-āgra-viśrānta-bhuvanaṁ vapuḥ [||*] Śrī-

2 matāṁ sakala-bhuvana-saṁstūyamāna-Mānavya-sagōtraṇāṁ[7] Hāriti[8]-putrāṇāṁ sapta-lōka-mātṛibhi-

3 s=sapta-mātṛibhir=abhivarddhitānāṁ Kārttikēya-parirakshaṇa-prāpta-kalyāṇa-param=parāṇāṁ Bhagavan-Nā-

4 rāyaṇa-prasāda-samāsādita-varāha-lāñchhan-ēkshaṇa-kshaṇa - vaśīkṛit - āśēsha - mahībhṛitāṁ **Chali-**

5 **kyānāṁ** kulam=alaṅkarishṇōr=aśvamēdh-āvabhṛitha-snāna-pavitrīkṛita-gātrasya śrī-**Pulakēśi**-vallabha-

6 mahārājasya sūnuḥ parākram-ākra[ṁ*]ta[9]-**Vanavāsy**-ādi-para-nṛipati-maṇḍala-praṇibaddha-[vi-]

7 śuddha-kīrttiḥ śrī-**Kīrttivarmma**-pṛithivivallabha-mahārājas=tasy=ātmajas=samara-saṁsakta-sakal-**Ōttarāpa-**

8 **th**-ēśvara-śrī-**Harshavarddhana**-parājay-ōpalabdha - paramēśvar - āpara - nāmadhēyas=**Satyāśraya**-śrī-pṛithiviva-

[1] *Annual Progress Report of the Archl. Surv. of India, Western Circle*, 1917, p. 49.

[2] Fleet, *Dynasties of the Kanarese Districts, Bom. Gaz.*, Vol I, Part II, pp. 368-70 ; D. R. Bhandarkar, *Ind. Ant.*, Vol. XL, p. 240.

[3] *Dynasties of the Kanarese Districts*, p. 368, note 8.

[4] *Early History of the Dekkan*, Second Edition, *Bomb. Gaz.*, Vol. I, Part II, pp. 188-89.

[5] *Ibid.*, p. 189, note 1.

[6] From the original plates.

[7] Read °*sagōtrāṇām.*

[8] Read *Hārīti*°.

[9] Read *ākrānta.*

9 llabha-mahārājādhirāja-paramēśvaras=tat-priya-sutasya **Vikramāditya**-paramēśvara-bhaṭṭārakasya

10 pavi-sahāyā[1]-sāhasa-mātra-samadhiṭata[2]-nija-vaṁśa-samuchita-chita - rājya - vibhavasya vividha-rasi-

Second Plate ; First Side.

11 ta-sita-samara-mukha-gata-ripu-narapati-vijaya-samupalabdha-kīrtti - patāk - āvabhāsita-dig-a-

12 ntarasya himakara-kara-vimala-kula-paribhava-vilaya-hētu-**Pallava** - pati - parājay-ānanta-

13 ra-parigṛihīta-**Kāñchī**-purasya prabhāva-kuliśa-dalita-**Pāṇḍya-Chōḷa-Kēraḷa**-dhara-ṇidhara-trāyamā-

14 [3]na-māna-śriṁgasya ananya-samavanata-**Kāñchī**-pati-makuṭa-kaṭa[4]-kiraṇa-salil-ābhi-shikta-chara-

15 ṇa-kamalasya tri-samudra-maddhyavartti-bhuvana-maṇḍal-ādhīśvarasya sūnuḥ pitur=ājña[yā]

16 Bāl-ēndu-śēkharasy=ēva Sēnānīr=ddaitya-balam=atisamuddhataṁ trairājya-**Kāñ-chī-pa-**

17 ti-balam=avashṭabhya samasta-vishaya-praśamanād=vihita-tan-manō-nurañjanaḥ at-yanta-vatsalatvād=Yu-

18 dhishṭhira iva śrī-Rāmatvād=Vāsudēva iva nṛip-āṁkuśatvāt=Paraśurāma iva rājāśra-yatvād=Bha[rata i]-

19 va **Pallava-Kaḷabhra-Kēraḷa-Haihaya-Viḷa-Maḷava-Chōḷa-Pāṇḍy**-ādyāḥ yēn=**Āḷuva**[5]**-Gaṁg**-ādyai-

20 r=mmaulais=sama-bhṛityatān=nītāḥ **Vinayāditya**-Satyāśraya-śrī-Pṛithivīvallabha-mahārā-

Second Plate ; Second Side.

21 jādhirāja-paramēśvara-bhaṭṭārakasya [||*] Viditam=astu vō=smābhir=**nnav-ōttara-shaṭ-chhatēshu Śaka-**

22 **[va]rshēshv=atītēshu** śaka-varshēshv=atītēshu[6] pravarddhamāna-vijaya-**rājya-saṁvatsarē navamē vartta-**

23 **mānē Paḷayaṭṭhāṇa**-pratyāsanna-**Bhāḍali**-grāmam=adhivasati vijaya-skandhāvārē **Āshā-**

24 **ḍa**[7]**-Paurṇṇamāsyāṁ Bhammaṇa**-rāja-vijñāpanayā Kauṇḍinya-gōtrasya Dugga-śarmmaṇaḥ pautrāya

25 Pāñchālaśarmmaṇaḥ putrāya **Allaśarmmaṇē Paḷayaṭṭhāṇa**-vishayē **Sā (?)-**

26 **timāḷa**-bhōgē **Nīrā**-nady-uttara-taṭasthaḥ **Kaḷahaṭṭhāṇa-Parañchika-Hari-ṇayiga-**

27 grāmayōr[8]mmadhyasthaḥ **Vīra**-nāmā grāmas=sabhōgas=sarvva-parihār-ōpētō dattaḥ [|*]

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[1] Read *mati-sahāya°*. [2] Read *°samadhigata°*.

[3] Read *trāyamāna°*. [4] Read *°Kūṭa°*.

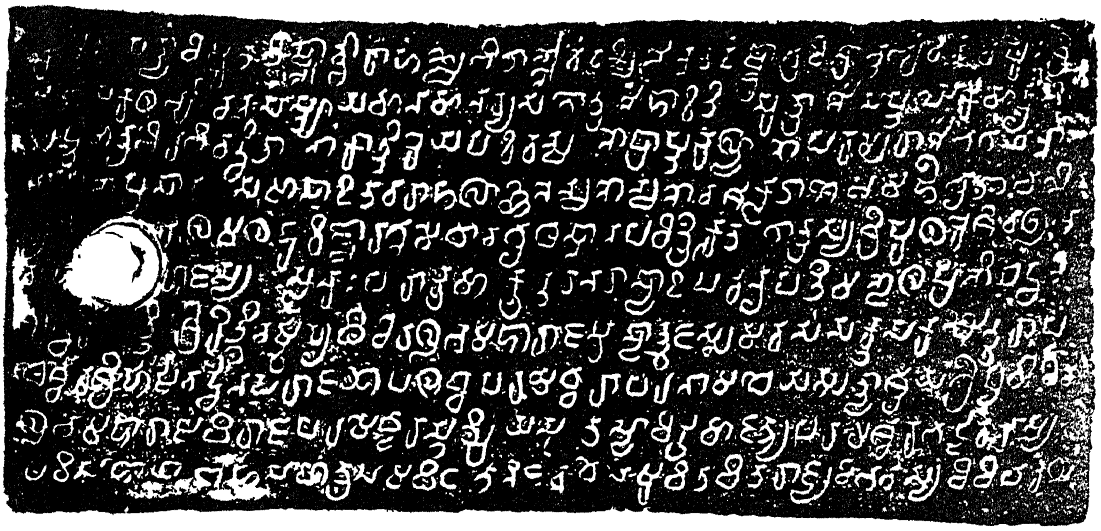
[5] [The plate seems to have *pa*.—Ed.]

[6] Evidently this has been repeated through oversight. [7] Read *Āshāḍha°*.

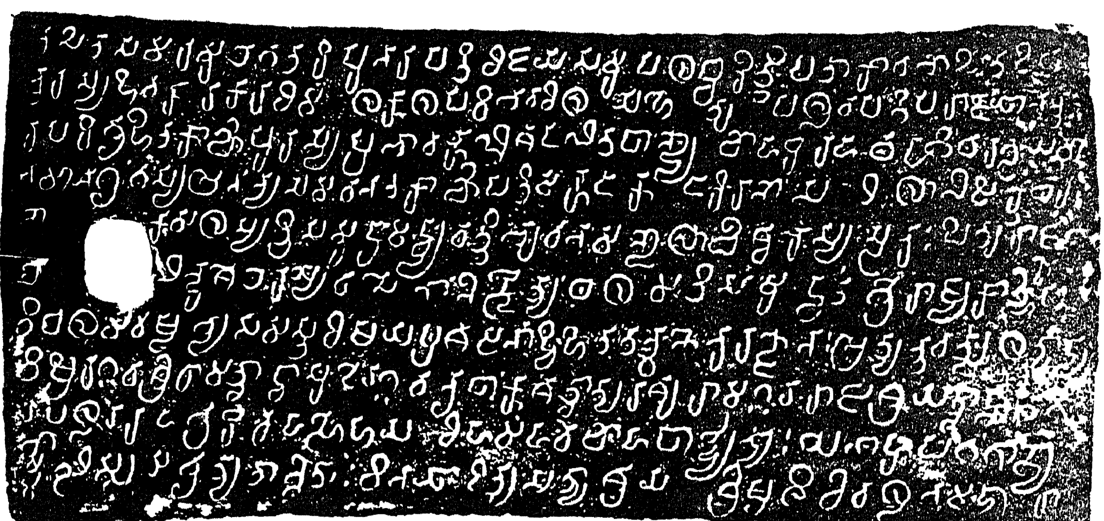
[8] [Better omit *°yōr=m°* or read *grāmāṇām*.—Ed.]

JEJURI PLATES OF VINAYADITYA: SAKA-SAMVAT 609.

i.

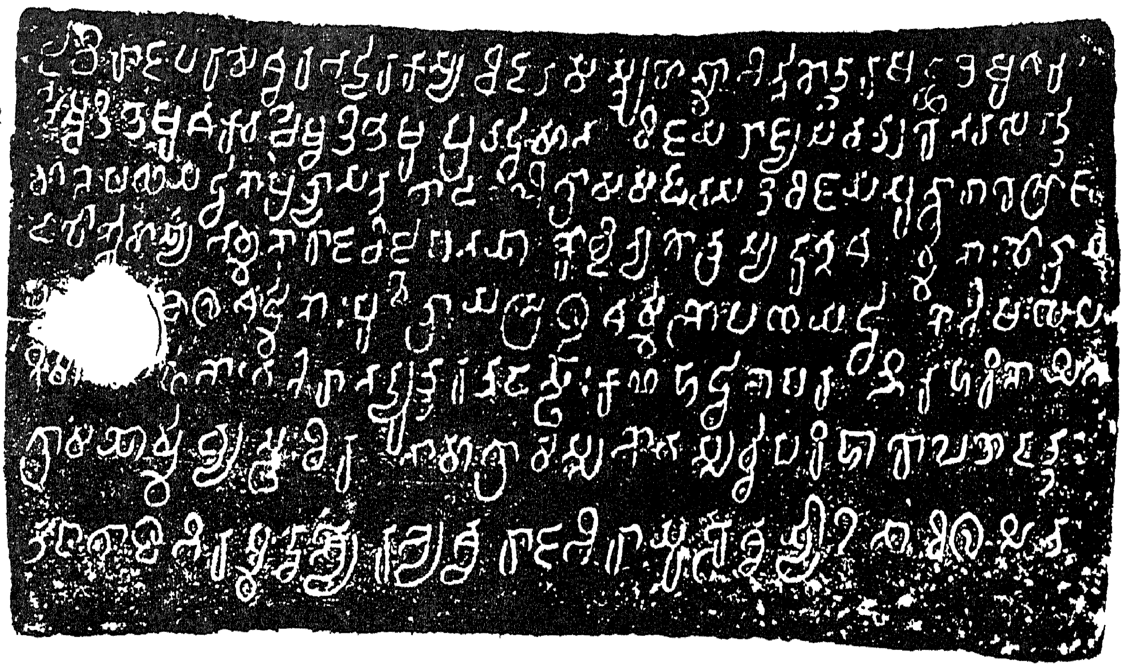


ii a.



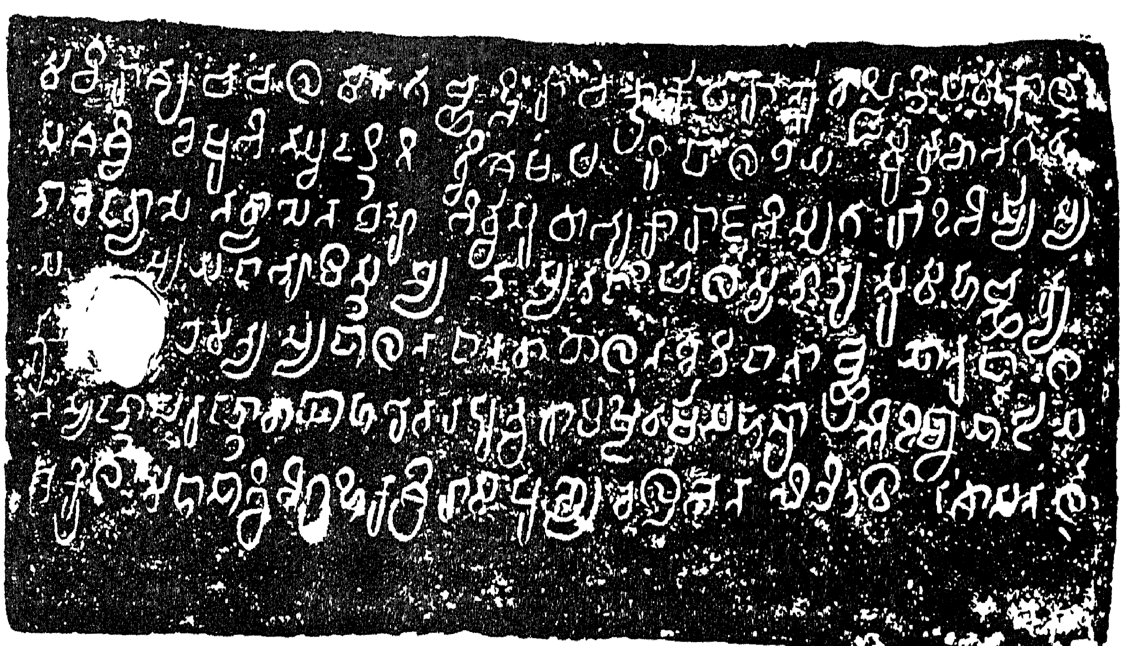
ii b.

22 24 26 28



iii.

30 32 34



28 Tad=āgāmibhir=asmad-vaṁśyair=anyaiś=cha rājabhir=ayur-aiśvaryy-ādīnāṁ vilasita-

Third Plate.

29 m = achirāṁśu - chaṁchalam = avagachchhadbhir = ā - chandr-ārka - dhar - ārṇṇava - sthiti-sama-kāla[ṁ*]

30 yaśaś=chichīshubhis=sva-datti-nirvviśēshaṁ paripālanīyaṁ [|*] [1]Prōktañ=cha Bhagava-

31 tā vēda-vyāsēna Vyāsēna [|*] Bahubhir=vvasudhā bhuktā rājabhis=Sagar-ādibhir=yyasya-[2]

32 yasya yadā bhūmis=tasyatasya tadā phalaṁ [|*] Svan=dātuṁ=sumahach=chhakyaṁ

33 duḥkham=anyasya pālanaṁ [|*] dāna[ṁ*] vā pālanaṁ v=ēti dānāch=chhrēyō=nupāla-

34 naṁ [|*] Sva-dattā[ṁ*] para-dattā[ṁ*] vā yō harēta vasundharā[ṁ |*] shashṭi-varsha-sahasrāṇi vishṭhāyāṁ jāya-

35 tē kri[m]iḥ [|*] Mahā-sāndhivigrahika-śrī-Rāmapuṇyavallabhēna likhitam=idaṁ śāsanaṁ [|*] Oṁ

No. 9.—SEVEN INSCRIPTIONS FROM MATHURA.

BY DAYA RAM SAHNI, M.A., RAI BAHADUR.

The seven inscriptions edited in this paper are some of those brought to light in recent years by Rai Bahadur Pandit Radha Krishna, Honorary Curator of the Museum of Archæology at **Mathurā**. Some of these have been found in excavations carried out by him on behalf of the Director General of Archæology in India, while others have been acquired from private possession. All the seven inscriptions discussed in this note are comparatively short dedicatory records which register the installation of images or other objects on which they are inscribed. With the exception of inscription No. V, all the others are in a more or less damaged condition. Like most of the other Brāhmī inscriptions of the Kushāna period, the documents edited here are composed in the **mixed dialect**, consisting partly of Prākṛit and partly of Sanskrit words and forms. Peculiarities of this dialect have been fully discussed by Bühler[3] and it is not necessary to make any further remarks here. Six of the objects on which the inscriptions are engraved belong to the Buddhist faith, while document No.IV is engraved on the pedestal of an image of the Jaina Tīrthaṅkara Vardhamāna. Only one of the inscriptions, *viz.*, No. II, contains the name of the ruler of the time, namely, **Huvishka**. No. I, which is **dated in the year 22**, must have been installed in the reign of **Kanishka**,[4] while No. IV **dated in the year 84** would belong to the reign of **Vāsudēva**. A point of interest in these documents is the mention of the names of four monasteries which existed at Mathurā in the Kushāna period. These are the **Prāvārika-vihāra** or the monastery of the cloak-makers (No. I), the **Śiri-vihāra** (No. V), the **Suvarṇakara-vihāra** or the monastery of the goldsmiths (No. VI) and the **Chutaka-vihāra or Chūtaka-vihāra**, *i.e.*, the mango monastery (No. VII). None of these edifices appears to be referred to in any of the previously known inscriptions.

[1] [The original has *paripālanīyam=uktañ=cha*.—Ed.] [2] Read *-ādibhiḥ* [|*] *yasya*. [3] *Ante*, Vol. I, p. 373.
[4] *Vide* my paper on "Three Mathurā Inscriptions and their bearing on the Kushāna dynasty" in the *Journal of the Royal Asiatic Society* for 1924.

No. I.—Buddha image inscription of the year 22.

This inscription, which consists of two lines, is engraved on the lower rim of the base of a headless image of Buddha (height 2′ 1″; w. 1′ 6½″) which was found in the city of Mathurā and acquired for the Museum in 1918. The first line is in a good state of preservation but only one or two *aksharas* have survived in the second.

TEXT.

1. Ōṁ Siddhaṁ **Sa[ṁ*] 20 2 gri 2 di 30** asyāṁ pūrvvāyāṁ **Prāvārika-vihārē Buddha-pratimā** pratisht(ṭh)āpitā

2\. . . . . [saṁdhi] . . . .

TRANSLATION.

"Ōṁ Success! **On the 30th day of the 2nd** [**month**] **of summer, in the year 22,** on this occasion as specified, (*this*) **image of Buddha** was installed in the **Prāvārika-vihāra** . . . . ."

No. II.—Bōdhisattva image inscription of the year 39.[1]

TEXT.

1. [Mahārājasa **dē*]vaputrasa Huv[i]shkasya saṁ 30 9 va 3 di 5** ētasyaṁ purvayaṁ bhikhuṇiyē **Puśahathiniyē** sa-

2. bhikhuṇiyē **Budhadēvāyē Bōdhisatvō pratithāpitō** sahā mātāpitihi sarva-satva-hita-sukha[yē*]

TRANSLATION.

"(*In the reign*) of the *Mahārāja*, **the Dēvaputra, Huvishka,** on the **5th day of the 3rd** [**month**] **of the rainy season in the year 39**, on this date as specified above, (*this*) **Bōdhisattva** was set up by a nun named **Puśahathini**, together with the nun **Budhadēvā,** together with (*her*) parents, for the welfare and happiness of all sentient beings."

No. III.—Bōdhisattva image inscription.[2]

TEXT.

1. Mahārājâsa **Dēva[putrasa]** . . . . sa **sa** . . . **hē** . . . **di 10 9** [asyāṁ] purvāyāṁ **s[ā]rthavahāsa bha-**

2. **vaśa** . . . **[ni]sa** kuṭubiniyē **Dha[ṇya]bhavayē** [dānaṁ **Bōdhisa]chō [ya]**-d=attra p[u]-ṇya[ṁ] ta[d=bhavatu]

TRANSLATION.

"On the **19th day of the** . . . **month of the cold weather** in the . . . **year** of the **reign of the** *Mahārāja*, **the Dēvaputra** . . . . . this **Bōdhisattva** is the gift of **Dha[ṇya]bhavā**, the wife of . . . . . , the **caravan merchant.** Whatever merit there is in it, may it be . . . ."

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[1] The image in question is described in the *A. S. R.* for the year 1916-17, Pt. I, p. 13, and illustrated in Pl. VII, fig. C. See also the *Annual Progress Report of the Superintendent, Archæological Survey, Hindu and Buddhist Monuments, Northern Circle, for the year ending 31st March 1917*, p. 8.

[2] *Ibid*, p. 9.

No. IV.—Vardhamāna image pedestal inscription of the year 84.[1]

TEXT.

1. Ōṁ Siddha[ṁ] **sa[ṁ] 80 4 va 3 di 20 5** ētasmi purvvaya[ṁ] **Damitrasya** dhit[u] **Ōkha-**

2. **rikāyē** kuṭubiṇiyē **Datāyē** ·dānaṁ **Vardhamāna-pratimā** pratithapitā

3. gaṇatō **Kōṭṭiyatō** [ba] . . . . s[ya] **Satyasēnas[ya]** . . . **dharavṛidhisya** ni[rvartana*]

TRANSLATION.

"Ōṁ Success! **On the 25th day of the 3rd (month) of the rainy season in the year 84**, on this occasion as specified, (*this*) **image of Vardhamāna**, a gift of **Ōkharikā**,[2] the daughter of **Damitra**, and **Datā** (Sanskrit Dattā), the wife of a householder,[3] was set up under the advice of . . . . **Satyasēna** and . . . **dharavṛidhi**, of the **Kōṭṭiya**-*gaṇa*."

No. V.—Stone slab inscription.

This inscription is engraved on a stone slab, measuring 2′ 11″ in length, 11″ in width and 2¾″ in thickness, which was reclaimed from the Gau-Ghāṭ well in the city of Mathurā. It is roughly dressed on three sides. The fourth side contains an inscription of three lines, each measuring 1′ 2½″ in length. The inscription is in a perfect state of preservation.

Neither the date nor the name of the ruling king is mentioned. The inscription records the installation of an **image of a Bōdhisattva**, and the slab on which it is engraved must have been exhibited by the side of the statue.

TEXT.

1. **Bōdhisatvō** sahā mātā-pitihi sahā upajhāyēna **Dharmakēna**
2. sahā ātēvāsikēhi sahā ātēvāsinihi **Śiri-vihārē**
3. āchariyāna **Samitiyāna** parigrahē sarva-Budha-pujāyē

TRANSLATION.

"(*This*) **Bōdhisattva** (was dedicated by somebody, whose name is not mentioned), together with parents, together with the preceptor, Dharmaka, together with male pupils, together with female pupils, at the **Śiri-vihāra** for the acceptance of the **Samitiya** teachers, for the glorification of all the Buddhas."

No. VI.—Stone bowl inscription.

This inscription is engraved round the outer upper edge of a hemispherical stone bowl supported on the broken head of a male figure (ht. 1′ 8″). The fragment was lying in the Jamnā Bāgh on the right bank of the Jamnā river just outside the Mathurā city and was being used for watering cattle. Rai Bahadur Pandit Radha Krishna acquired it for the Museum by substituting a little masonry reservoir for the aforesaid purpose. The head of the statue is

[1] *Vide Annual Progress Report of the Superintendent, Archæological Survey, Hindu and Buddhist Monuments. Northern Circle, for the year ending 31st March 19.7*, p. 10.

[2] This name also occurs in a Mathurā inscription of the year 299 (*Ind. Ant.*, Vol XXXVII, p. 33 and Pl. facing p. 66).

[3] In the translation of the epigraph, I have interpreted the word *kuṭubiṇi* (Sanskrit *kuṭumbinī*) in its generic sense as the wife of a householder. It might equally well be a proper name. If this suggestion were correct, it would be possible to identify the three female figures to the right of the wheel in the centre of the base of the image with the three ladies who donated the image, and the three male figures on the opposite side with the three men who suggested the pious act.

much defaced and the features of the face and the ears are damaged. The turban is interlaced with a flower garland and we notice, above the forehead, a large round knot encircled with a garland and leaves. The inscription consists of two lines measuring 3′ 7½″ and 3½″ respectively. The first line which begins immediately above the level of the right ear of the statue is preceded by a blank space of two inches to mark the commencement of the document. The inscription records that the bowl, on which it is engraved, was presented by **Ayala, the son of Iṁdrasama** or **Idrasama,** at the hospice of the goldsmiths in honour of all the Buddhas for the acceptance of the *āchāryas,* who were great preachers. The name Iṁdrasama may be construed as "equal to Indra" or it may stand for the Sanskrit Iṁdraśarman. Another bowl similarly mounted on a well-preserved female figure is now kept in the Fyzabad Museum. The bowl being described was presumably used for worship. Fa-Hian informs us that in his time the Buddha's bowl was worshipped in a monastery at Purushapura (modern Peshawar).[1] There are in the Mathurā Museum two or three other bowls of stone one of which (ht. 1′ 11″, diameter 2′ 1″) is labelled a *Mahāpātra*[2] and must have been used for veneration as an imitation of the Buddha's alms-bowl. It is, however, noteworthy that a stone bowl unearthed by Sir John Marshall at Sāñchī bears a short inscription to the effect that the bowl in question was used for the storage of the food, which, having first been presented to the deity, was afterwards distributed among the pilgrims.[3]

TEXT.

1. **Iṁdrasama** [or **Idrasama**]-pūtasa **Ayalasa** dana sava-Būdhanaṁ pūjāya **Suvanakara-[vihārē]** āchariyana [ma]hōpad[ē]sakana
2. parigahē

TRANSLATION.

"*(This bowl is)* the gift of **Ayala, the son of Iṁdrasama** (or **Idrasama**) **in the monastery of the goldsmiths** for the adoration of all the Buddhas *(and)* for the acceptance of the teachers who were great preachers."

No. VII.—Stone channel inscription.

This inscription is incised on one side of a stone fragment (length 11″) which probably formed part of a stone channel for carrying off water. The fragment was found in the débris of a house which fell down in 1917 in the Mātā Galī lane of Mathurā city and was acquired for the Museum in August of the same year.

The inscription is complete at the top and at the bottom but broken off at both ends. A continuous translation of the document is not practicable. It is, however, manifest that it records the erection of something, possibly the channel itself, on a piece of which it is engraved, in a monastery designated **Chutaka-vihāra** which may possibly be interpreted as **Chūtaka-vihāra,** *i.e.,* the mango monastery. The last line contains the year 91 which presumably is the date of the inscription. It should probably be referred to the **Kushāna era.** The pious act mentioned in the epigraph was executed for the increase of the religious piety and strength of the **[Ma]hāsāṅghikas,** one of the eighteen schools into which the Buddhist church was split up early in the history of that religion. Two *aksharas* at the end of the first line which may be read as *vyāstā* cannot at present be explained, though I am inclined to think that the word intended was *vāstavya.*

[1] *Travels of Fa-Hian,* translated by Legge, p. 34.

[2] *Annual Report of the Superintendent, Archæological Survey, Hindu and Buddhist Monuments, Northern Circle, for the year ending 31st March 1917,* p. 8.

[3] See Sir John Marshall's *Guide to Sanchi,* p. 104, and *Catalogue of the Museum of Archæology at Sanchi,* p. 37, No. B. 1.

TEXT.

1\. . . . . . . pitō **Chutaka-vihārē** vyāstā . . .

2\. . . [**Ma**]**h**[**ā**]**sāṅghikana** dharma-va(ba)la-[vṛiddhyarthaṁ*]

3\. . . . [**va**]**rshaṇā 90 1 kāruṇika** . . . .

TRANSLATION.

" . . . . . . was erected . . . . for the increase of the religious merit and strength of the [Ma]**hāsāṅghikas** (residing) at the **Chutaka-vihāra** . . . **ninety-one years** . . . ."

No. 10.—THE KALVAN PLATES OF YASOVARMMAN.

By R. D. Banerji, M.A., Calcutta.

The inscription edited below was discovered in a village near **Kalvan** in the north-western part of the Nāsik district of the Bombay Presidency. It was brought to the notice of Mr. A. H. A. Simcox, I.C.S., then Collector of the Nāsik district, by Mr. Gajanan Gopal Joshi, a teacher of a school at Kalvan, who also read portions of the inscription. In the first instance, only the first two plates were recovered from a Bhīl, but on a reward being announced the third plate also was found at the same place. The plates were purchased for the Prince of Wales Museum of Bombay through Mr. A. H. A. Simcox, I.C.S., who spared no pains to obtain them for that institution.

The inscription is incised on three **plates of copper** each measuring 10″ × 5⅞″. There is a hole in the upper part of each of these plates proving that they were attached together at one time by a **ring**. The ring as well as the seal, that must have been attached to it, are missing. The first and third plates are inscribed on one side only, the second plate being inscribed on both the sides. The **language** of the inscription is Sanskrit and, with the exception of the imprecatory verses, the entire record is in prose. The inscription abounds with mistakes. *Sa* is generally substituted for *śa* : cf. *yasa* for *yaśaḥ* (ll. 2, 4, 7, 8, 14), *sira* for *śiraḥ* (l. 3), *asīti* for *aśīti* (ll. 8-9), *subha* for *śubha* (l. 11), and *Kalakalēsvara* for *Kalakalēśvara* (l. 12). So also we find *śa* for *sa* in *sahaśra* instead of *sahasra* in ll. 8, 33 and 37. *Vakaigala* (l. 21), *paṁchavīsa* (l. 20 f.), *tēlaghāṇaka* (l. 22 f.), *jin-ālaē* (l. 25), *chāurika* and *daṇḍavāsika* (l. 27) are instances of Prākṛitism.

The **alphabet** of the inscription is Nāgarī of the Northern variety of the eleventh century A.D. and may be very well compared with that of the Banswara[1] and the Ujjain[2] plates of Bhōjadēva. The *ai* symbol is represented by the two usual strokes at the top of the consonant or by a single stroke and a vertical line placed before the letter. Long initial *ī* is distinguished from the short by a rectangular stroke placed over the latter (l. 16). A peculiar final form of *n* is to be found in *ādīn* in l. 28. The letter *ya* in l. 2 (Sīyaka) is not closed at the top as is generally done. *Ṇa* has two forms (see ll. 23 and 24).

The inscription is **not dated** but refers itself to the reign of a subordinate chief named **Yaśōvarmman.** Even the genealogy of this prince, in whose territory the land was granted, is omitted. He is simply introduced as having obtained one-half of the town of **Sēlluka** from the illustrious **Bhōjadēva (I)** and as being in the enjoyment of 1,500 villages. This Bhōjadēva is said

[1] *Above*, Vol. XI, plate opposite p. 182.

[2] *Indian Antiquary*, Vol. VI, pp. 53-54.

to have defeated the kings of the **Karṇṇāṭa, Lāṭa** and **Gurjara** countries as well as the lords of **Chēdī** and **Koṁkaṇa** and to have meditated on the feet of the illustrious **Sindhurājadēva,** who cleansed the earth from the mountains to the sea by his wide fame and meditated on the feet of the illustrious **Vākpatirājadēva (II)**, who meditated on the feet of the illustrious **Sīyakadēva** (II) of the **Pramvāra (Paramāra)** family of **Dhārā.** The reference is very clearly to Bhōja I of the Paramāra dynasty of Dhārā, who was the son of Sindhurāja, the brother's son of Vākpatirāja II and the grandson of Sīyaka II. The very fact that an ordinary feudatory chief dares to make a grant of land without referring the matter to his suzerain shows that the power of the Paramāras of Mālava had weakened considerably at the time of the issue of the grant. It is known from the other inscriptions of the Paramāras of Mālava as well as the Haihayas of Tripurī that Bhōja I, the conqueror of the Koṁkaṇa and the great patron of literature, had suffered a crushing defeat and had most probably fallen on the battle-field while trying to stem the tide of a combined invasion on the kingdom of Mālava by Karṇṇa, the king of Tripurī, and Bhīma I of Gujarat. Though the successor of Bhōja I was on its throne in V. S. 1112 (=1055 A.D.), yet history shows that the kingdom of Mālava lost its independence for a short time about that period. It regained its independence under Udayāditya, a kinsman of Bhōja I, and continued to be a divided kingdom up to the twelfth century. It was during these trouble-some times that the grant was issued by a subordinate chief Yaśōvarmman, who, apparently, gave the genealogy of Bhōja I, by way of custom only. The **Śvētapāda** country, which is the same as the northern part of the modern district of Nāsik, was once conquered by the Haihaya king Lakshmaṇarāja[1] and again by Vapullaka, a general of Karṇṇa, the king of Tripurī, some time before the Kalachuri Chēdi year 812 (=1061 A.D.). When he (*i.e.*, Vapullaka) erected a temple of Śiva, in the inscription recording its construction he enumerated some of the famous battles in which he had fought for his king. Therein he also mentions his having defeated a king of Southern Gujarat named Trilōchana, who is known from the Surat plates of Śaka 972 (=1051 A.D.), and a Jain ascetic named Vījjala. The conquest of Śvētapāda, which is adjacent to Surat, must have taken place after 1051 A.D. and before 1061 A.D., *i.e.*, about the time of the fall of Bhōja I. We know from the Nāgpur *praśasti* of the rulers of Mālava that " Bhōjadēva's end was unfortunate, and that during the troubles which then had befallen the realm, Bhōjadēva's relative Udayāditya became king, whose great achievement was that he freed the land from the dominion of (the Chēdī) Karṇa who, joined by the Karṇāṭas, had swept over the earth like a mighty ocean."[2] The same fact is referred to in v. 21 of the Udaipur *praśasti* of the rulers of Mālava.[3]

The grant under notice differs from the regular land grants of the Paramāra kings of Mālava in the following details :—(1) The absence of the Garuḍa and snake seal or the emblem of the Paramāras. (2) The absence of the date and of the mention of the reigning king as *kuśalī*. (3) The absence of the customary verse at the beginning in praise of Śiva. It is, therefore, almost certain that this subordinate chief Yaśōvarmman had issued this grant during the period of anarchy which followed the fall of Bhōja I and the occupation of Mālava proper by Karṇa, the king of Tripurī, the anarchical state of things lasting up to the time of the defeat of Karṇa by Udayāditya. The Śvētapāda country whose location is now fixed by the mention of the temple of **Kālakālēśvara,** which still exists at a distance of ten miles from Kalvan, was not included in Mālava proper, but formed a part of the country that lay within the sphere of influence of the Paramāra rulers at the time of their ascendency.

[1] *Ante*, Vol. VII, p. 86 and note 3, 89, l. 6.

[2] *Ante*, Vol. II, p. 181.

[3] *Ante*, Vol. I, pp. 236, 238.

The inscription belongs to the **Śvētāmbara** sect of the Jaina religion and is, therefore, important, for very few Jaina grants have come down to us. Herein we are informed that the **Rāṇaka Amma,** who was a chief of the **Gaṅga** family, while in the village of **Muktāpali,** in the district of **Audrahādi** which consisted of eighty-four rent-free villages (*Mānyakapaṭṭa*), after hearing the exposition of *Dharmma* and *Adharmma* from the mouth of the illustrious Āchārya **Ammadēva** of the Śvētāmbara sect and having been made to understand by his teaching that the principal *Jaina-dharmma* gives more auspicious results than other *dharmmas* in this world as well as in the next, gave certain pieces of land at **Mahishabuddhikā** in the holy **tīrtha of Kālakālēśvara,** on the occasion of a **solar eclipse,** on the new-moon day of **Chaitra.** The grant consisted of several pieces of land, the first of which measured 40 *nivartanas* and the second 25 *nivartanas*. The latter, however, appears to have been once given by a prince named **Kakkapairāja.** The third measured 35 *nivartanas* while the fourth measured two *nivartanas* and consisted of a flower garden. In addition to these pieces of land two oil mills (*taila-ghāṇakas*), 14 Baniya shops (*Vaṇik-haṭṭāḥ*), and 14 *drammas* were also given to the illustrious **Muni Suvratadēva** in the temple of the Jina in the country of Śvētapāda which was completely repaired (*lupta-jīrṇṇōddhāraṁ*). The land, the oil mills and the shops were given to defray the expenses of worship, which are enumerated in detail (*pūjā, abhishēka, naivēdya* and *Chaitra-pavitraka*), as well as for the maintenance of the Jaina monks, who are called Ṛishis. The officers mentioned are *Dēśilaka, Grāmaṭaka, Gōkulika, Chāurika* (*Chaurika*), *Saulkika* (*Śaulkika*), *Daṁḍavāsika* (*Daṇḍapāśika*), *Prātirājyika* and *Mahattama*. There are eight imprecatory verses at the end of the grant, which are numbered. The deed was written by the illustrious *Sāṁdhivigrahika* **Yōgēśvara** of the twice-born race.

Among the places mentioned, **Dhārā** is the modern city of Dhar, which is the capital of the native state of the same name in the Mālwā Agency of Central India. Kālakālēśvara, spelt Kala-kalēśvara, is, as has been stated above, a temple of Śiva, ten miles to the west of Kalvan, in the Nāsik district of the Bombay Presidency. I am unable to identify the village of **Mahishabuddhikā,** where the Rāṇaka Amma resided, and also the district of **Audrahādi.**

TEXT.

First Plate.

1 Svasti [|*] Śrīmāṁ(n)[1]-**Dhārāyāṁ** Mēru-mahā-giri-tuṁga-śṛiṁg-ōpamē Pravāṁr[2]-āṇvayē anēka-samara-saṁghaṭṭa-[sā]-

2 dhita-śatru-paksha-vistṛita-yasa(śō)-dhavalita-dig-aṁtarālaḥ[3] · śrī - **Sīyakadēva**-pād-ānu-dhyātaḥ Sara[sva]-

3 **tī**-mukha-tilaka-bhūta(ḥ) kṛita-kāvya-mukta-sāyaka-ghūrmmāyita[4] si(śi)raḥ-kavi-jana-śatta(tru)-paksha-

4 śrī-**Vākpatirājadēva**-pād-ānudhyātaḥ anēka-mah-āhava-vijit-āri-jana-prathita-yasa(śō)-nirmmalī-

5 kṛita-sakala-dharādhara-dharā-jaladhi - sīmā - śrī - **Sēṁ(Siṁ)dhurājadēva** - pād-[ā+]nu-dhyātaḥ mahā-va(ba)la-prachaṁḍa-ri-

6 pu-paksha-nirddārita-**Karṇṇāṭa-Lāṭa-Gūrjjara-Chēdy-ā(a)dhipa - Koṁkaṇēsa(śa)** - prabhṛiti-ripu-vargga-nirddārita-

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[1] [If it goes with Dhārā, we should expect *Śrīmatyāṁ* instead.—Ed.] [2] Read *Paramār°*.

[3] Cancel the *visarga* [or the case-ending here as well as in some of the following attributes.—Ed.]

[4] Read -*ghūrṇṇāyita*.

7 janita-trāsa-yasa(śō)-dhavalita-bhuvana-trayaḥ śrī-**Bhōjadēva**-prasād[1]-āvāpta-nagara-**Sē[lluk**-ārddha]-

8 s-ārddha-sahaśra(sra)-grāmāṇāṁ bhōktāraḥ[2] śrī-**Yasō(śō)varmmaḥ**[3] | Tasmin=vishayē **Muktā[pa]lyāṁ** chatur-āsī(śī)-

9 ti-Mānyaka-paṭṭa-**Āudrahādi**-vishayē sāmaṁtō **Gaṁga**-kula-tilaka-bhūtaḥ śrī-**A[mma]rā**-

10 **ṇakēna** | Svē(Śvē)tāṁva(ba)ra-śrī-**Ammadēv-āchārya**-mukh-ākhyāta-dharmm-ādharmm-āgama-vākya-pravō(bō)dhita-

11 chih[4][n*]ēna mukkhā(khya[5])-Jina-dharmmam=anyē(nyad)-dharmmā[d*]=iha para-lōka-su(śu)bha-phala-dāna[m=*] iti vichiṁ-

Second Plate ; First Side.

12 [tya] jāta-manasā **Mahishav(b)uddhikāyāṁ** | śrī-**Kalakalēsva(śva)rē** puṇya-tī[rthē **Chai**]-

13 **tra-mās-āmā**[vā]**syā**[yā*]**ṁ sūryya-grahaṇ**[ē] sāgara-taraṁga-chaṁchala-jīvalō-[ka]chchhā-

14 yā-samā Lakshmī phēn-ōpamaṁ jīvitamaṁ(tam)=avadhārya mātā-pittrōr=ātmanasya[6] puṇya-yasa(śaḥ)-

15 śrī-vṛiddhayē sōpavītēna pāṇinā puṇy-ōttama-tīrtthē aṁvuṁ(bu) gṛihītvā supūrṇṇē-[na] ka-

16 maṁḍalunā **Chāluvy**[7]**-ānvaya**-prasūta-dharmmapatnī śrī-**Chachchāī-rājñī**-kara-gṛihīta-[nikshipta]-

17 jalēna pādau prakshālya bhūmir=iyaṁ dattā **Muktāpalyā** uttarēṇa **Māhuḍalā-grām-ōttara**-

18 disā(śā)yāṁ bhūmī(mi)-nivarttanāni chatvāriṁs(ś)=āsya[8] sīmā pūrvvē nadī dakshiṇē **Hathāvāḍa-grā**-

19 **ma**-sīmā **Kakaḍaḥ** paśchimē garttā uttarē parvvataṁ(taḥ) ēvaṁ chatur-āghāṭa-visu(śu)ddhā bhūmī(mi)[r=i*]yaṁ ta-

20 thā **Kumārīstana-ḍōṁgarikā**-ubhaya-taṭē śrī-**Kakkapai-rāja**-datta-bhū-niva[r*]tta-nāni [pa]ṁcha-

21 vīsa[9] tathā śrī-**Vakaaigala**-prabhṛiti-nagarēṇa **Saṁgāma**-nagara-sīmā-pārśvē **Chaḍaī**-

22 **līvaṭē** niva[r]ttanāni paṁcha-ṛi(tri)ṁśa[t*] puhpa[10]-vāṭikā-bhūmi-nivarttana-dvayaṁ taila [ghā]-

Second Plate ; Second Side.

23 ṇaka-dvaya[ṁ] vaṇika(k)haṭṭāś=chaturddaśa drammā ēva shātra[11] chaturddaśaṁ dadāti [|*] **Aṭṭaṇi**[12]-

24 **kāyāṁ** vōli[kāṁ[13]] pratipatrāṇi paṁchāsa(śa)[14]ity=asē(śē)shaṁ lupta-jīrṇṇōddhāraṁ kṛitaṁ āchaṁdr-ā-

25 rkka-kālaṁ yā[vat] **Svē(Śvē)tapada-Jin**-ālaē(yē) śrī-**Muni-Suvratadēvāya** niv[e*]ditā | Pūj-ābhishē-

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[1] [This would indicate that Yaśōvarmman was a *Sāmanta* or rather some subordinate officer of Bhōja.—Ed.]

[2] Cancel the syllable *raḥ*.

[3] Read *varmmā*.

[4] [Doubtful ; °*chihē(ttē)na* would be more likely.—Ed.]

[5] [The reading seems to be *muktvā-Jina-dharmmam=anyē dharmmā ihaparalōkē mu(śu)bhaphaladā na iti*.—Ed.]

[6] Read *ātmanaś=cha*.

[7] Read *Chāluky*-.

[8] [The reading should be °*ṁsad-a-ya*.—Ed.]

[9] Read *paṁchaviṁśat*.

[10] Read *pushpa*.

[11] Read *ēvaṁ ś=ch-āttra*.

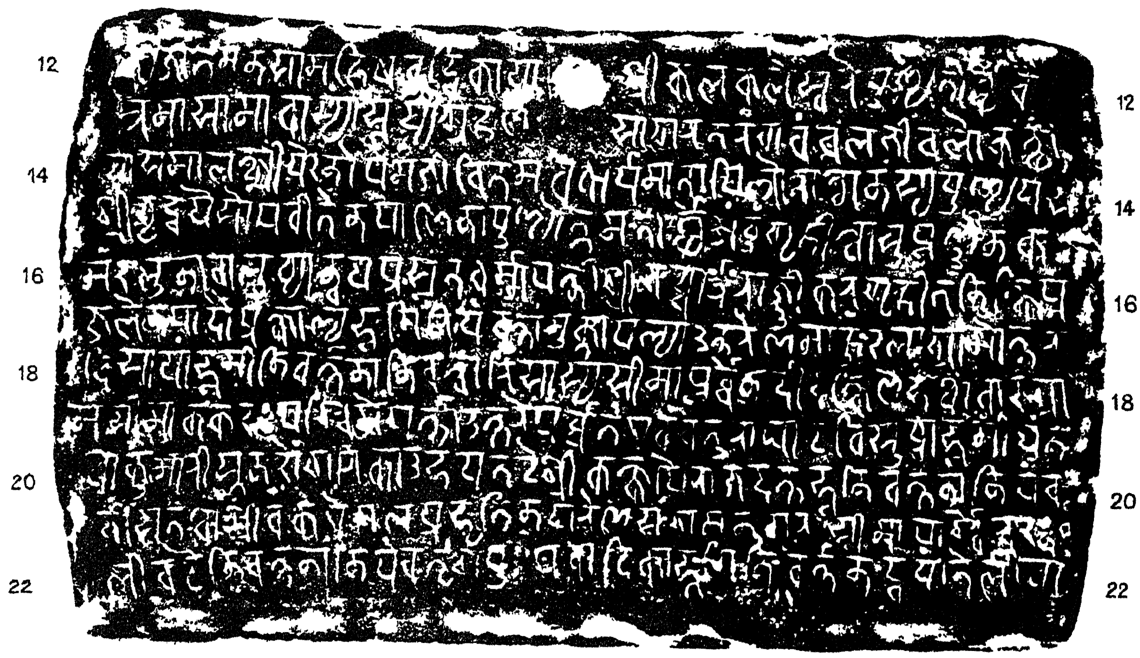
[12] [It seems to be *aṭṭāl[i]kā*.—Ed.]

[13] [Doubtful.—Ed.]

[14] [Better read °*sa(śa)[d*]-ity*-—Ed.]

i.

iia.



HIRANANDA SASTRI.

SCALE THREE-FIFTHS

SURVEY OF INDIA, CALCUTTA.

iib.

iii

26 ka-naivēdya-chaitra-pavitraka-grās-āchchhādaṁ(da)nēshu ri(ṛi)shīṇām=upayōgyā [|*] asmin=vishasa(ya)-vāsī(i)

27 [dē]silaka-grāma[ṭa]ka - gōkulika - chāü(au)rika - sau(śau)lkika - daṁḍā(ḍa)vā(pā)si(śi)ka-prātirājyi-

28 [1]ka-mahattama-kuṭumv(b)inō=nyāṁś=cha tan-nivāsinō janapad-ādīn v(b)ōdhayaty=asya (astu) vō

29 viditaṁ mayā dattaṁ | mad-vaṁśajair=anyair=vv=āgāmi-nṛipati-bhōgapatibhir=iyam=asmad-dā-

30 yō=numaṁtavyaḥ pālayitavyaś=cha | yō v=ājñāna-timira=pa[ṭa]l-āvṛita-matir=āchchhiṁdy[ā]-

31 d=āchchhiṁdyamānaḥ saḥ paṁchabhir=mmahā-pātakair=upapātakaiḥ saṁyukta[ḥ*] syād=iti | U-

32 ktaṁ va(cha) bhagavatā Vyāsēna | Dēva-dravyaṁ gurōr=dravyaṁ dravyaṁ ch=aiva Jinēsva(śva)rē [|*] tṛi(tri)vidhaṁ pata-

33 naṁ dṛishṭaṁ dāna-bhakshaṇa-laṁghanē | 1 | Shashṭir=vvarsha[2]-sahaśrā(srā)ṇi svarggē tishṭhā(ṭha)-

Third Plate.

34 ti bhūmidaḥ [|*] āchchhēttā ch=ānumaṁtā cha[3] tāny=ēva narakē vasēt | 2 |-

35 Saṁ(Śaṁ)khaṁ bhadrāsanaṁ chchha[tra]ṁ |[4] var-āsvā(śvā)vara-vāhanāḥ [|*] bhūmi-dānasya chihnāni

36 dṛisya(śya)[ntē] tāni Bhārata | 3 | Sapta-janmi-āṁtarēṇ=a(ai)va yat=puṇyaṁ pūrvva-saṁchitam | arddh-āṁgu-

37 lēna sīmāyā haraṇēna praṇasya(śya)ti | [4] | Agnishṭōma-sahaśra(sra)ś=cha |[4] Vājapēya-śata(tē)-

38 shu cha | gavāṁ kōṭi-pradānēna |[4] bhūmi-harttā na su(śu)dhyati | [5] | Kiṁ sūryaḥ-(s)=tīvra-tāpō daha-

39 ti śasi(śi)-kalā[ṁ*] pāvakō=ti jvalaṁtē |[4] nō rūḍhaṁ bhūmi-sasyaṁ |[4] na vasati vishayē |[4] mā

40 dhavaś=ch=ālpa-vṛishṭiḥ | kiṁ gōshu kshīram=alpaṁ śushati sarisarā(ō) jīvalōkē na vṛiddhiḥ

41 yatr=āyaṁ bhūmi-harttā vasati parijanē tasya chihnāni=māni(tāni) | 6 | Ya[smi]nu(n) kulē jāyati

42 bhūmi-dātā |[4] sa mōdatē putra-kalatra-dhānyaiḥ | susthaṁ prajānāṁ vasatē cha yatra s[au]khyaṁ śṛi(śri)yā-

43 naṁdati bhūmipālā(laḥ) | 7 | Va(Ba)hubhir=vvasudhā bhuktā rājābhiḥ[5] Sagar-ādibhiḥ | yasya yasya ya-

44 dā bhūmīṁ(miḥ) tasya tasya tadā phalaṁ | 8 | Likhitam=idaṁ Dvij-ānvayē [sā]ndhivigrahika-śrī-Jōga(gē)sva(śva)-

45 rēṇ=ēti |[4]

TRANSLATION.

(Lines 1—8). Hail! In the illustrious (city of) **Dhārā**, in the **Paramāra** family, which was as sublime as the high peaks of the great mountain of Mēru, (was born) the illustrious **Bhōjadēva**

[1] [Note the symbol here.—Ed.]

[2] Read °*shṭiṁ varsha.*

[3] [There seems to be a superfluous *cha* here.—Ed.]

[4] [*Daṇḍa* is unnecessary.—Ed.]

[5] Read *rājabhiḥ.*

who had caused the three worlds to be whitened by his fame (won by) causing fear and by destroying his enemies such as the lords of **Komkaṇa, Chēdi, Gūrjara, Lāṭa** and **Karṇāṭa** and who had destroyed the hosts of his fierce enemies by his great army, (and) who meditated on the feet of the illustrious **Sindhurājadēva,** whose fame had become extensive by his defeating the enemies in many great battles, (and) who had purified the entire earth up to its boundaries of mountains and seas, (and) who meditated on the feet of the illustrious **Vākpatirājadēva** who was, (as it were), the mark on the forehead of the goddess of learning, (and) who had caused the heads of poets and his enemies to be turned by his poems and arrows (respectively), (and) who meditated on the feet of the illustrious **Sīyakadēva** who had caused the cardinal points' to be whitened by his wide fame (won) by his defeating the enemies in many battles and engagements. Through his (*i.e.*, Bhōja's) pleasure, the illustrious **Yaśō-varmman** had obtained one half of the town of **Selluka** and was enjoying 1,500 villages.

(Ll. 8—17). In that province, in the (village) **Muktāpalī,** in the **Āuḍrahāḍi**-*vishaya* (with its) 84 rent-free (villages), the *sāmanta*, the illustrious **Rāṇaka Amma,** who was the mark on the forehead of the **Gaṅga family,** having heard *dharmma* and *adharmma* from the illustrious **Śvē-tāmbara Ammadēva-Āchārya** (and) being made to understand by him, by words as well as by signs,[1] that this particular *Jina-dharmma* is superior to other *dharmmas*, in this world as well as in the next, in producing good results ; (and) having thought so and having made up his mind, this land was given by him at **Mahishabuddhikā,** at the holy and illustrious *tīrtha* of **K[ā]lak[ā]lēśvara,** on the occasion of a **solar eclipse** and the **amāvāsya day of the month of Chaitra,** having ascertained that fortune is (as fleeting) as a shade (and) the world is as transient as the (moving) waves of the sea (and) the life (as worthless) as foam, for the increase of the merit, fame and fortune of his own self as well as of his parents, having taken water in this most holy *tīrtha* with (his) sacred thread in his hand in a well-filled *kamaṇḍalu* and having washed the feet (of the Jina ?) with water thrown from the hands of his legal wife (*dharmma-patnī*) the illustrious **Queen Chachchāī,** (who) was born in the **Chālukya** family.

(Ll. 17—31). This land which is to the north of Muktāpalī, on the northern side of the village of **Māhuḍalā,** (measures) forty *nivarttanas*. Its boundaries (are) :—on the east, the river, on the south, the boundary of the village **Hathāvāḍa,** and the *Kakaḍa* (?), on the west, the water-courses, (and) on the north, the mountain. This land is thus defined with its four boundaries. Again, the twenty-five *nivarttanas* of land given by the illustrious king **Kakkapai** on both slopes of the hill known as 'the breasts of the virgin'; also thirty-five *nivarttanas* (of land) by the **Vakaaigala** and others of the town, by the side of the town of Saṅgama at Chaḍaīlīvaṭa ; (as well as) two *nivarttanas* of flower gardens ; 2 oil-mills ; 14 shops of merchants ; as well as 14 *dramma* coins, and in market[2] places (and) village streets, per leaf (?) fifty. Having caused endless repairs and restorations to be made, to last as long as the Sun and the Moon endure, in the temple of Jina in the **Śvētapada** country, are dedicated to the illustrious **Muni Suvratadēva** for the purpose of worship, *abhishēka, naivēdya, chaitra-pavittraka,* for food and clothing of Ṛishis. (The following officers) and inhabitants of this *vishaya* :—*Dēśilaka, Grāmaṭaka, Gōkulika, Chaurika, Śaulkika, Daṁḍapāśika, Prātirājyika, Mahattama,* householders and others, the inhabitants of towns, are informed : "Let it be known to you, that this (land) given by me, is to be recognized as a gift, by my descendants as well as other future kings and enjoyers and protected, and whoever, with his mind being covered with the dense darkness of ignorance, violates this or causes this to be violated, will be connected with (*i.e.*, afflicted with) the five great *pātakas* as well as *upapātakas*."

[1] [See footnote on text line 11 above.—Ed.]
[2] [See footnote on text line 23 above.—Ed.]

(Ll. 32—44). It has been said by the venerable Vyāsa [here follow eight of the usual imprecatory verses]. Written by the illustrious *Sāndhivigrahika* **Jōgēśvara** of the twice-born race.

No. 11.—AMODA PLATES OF THE HAIHAYA KING PRITHVIDEVA I: CHEDI SAMVAT 831.

BY RAI BAHADUR HIRALAL, B.A. (RETIRED DEPUTY COMMISSIONER, CENTRAL PROVINCES).

These **copper-plates** were found in a field in **Amodā** village, about a foot below the surface. Amodā is about 10 miles from Jānjgir, the headquarters of a *tahsīl* of the same name in the Bilāspur District of the Central Provinces. These are two plates, each measuring 11″ × 7⅞″, the total weight of both being 107 tolas. Each has a hole, the first at the bottom and the second at the top, for being strung with a **seal** which is lost. They are inscribed on one side only, the first containing 20 and the second 21 lines. The plates when found about May 1924 were deposited in the Nagpur Museum, whence I obtained them for deciphering. The accompanying facsimile copy was prepared from impressions taken by Mr. Abdus Suboor, Coin Expert of the same museum.

The writing is in a fairly good state of preservation, except where the metal has been corroded. The size of the letters averages ¼″ except in the last 5 lines in which it is reduced to $\frac{3}{16}$″. The **characters** are Dēvanāgarī of the Kalachuri type with the usual peculiarities found in the records of the kings of Tripuri and Ratanpur. No difference has been made between *ba* and *va*, both being expressed by the sign for *va*. The dental sibilant has been usually employed for the palatal and *vice versa*, for which the text may be read, where the correct sibilant has been put in brackets, just opposite the incorrect one. In many words the dental *n* has been used for the *anusvāra*, *e.g.*, in line 5 *vansa* stands for *vaṁśa* and in l. 8 *sinhāḥ* for *siṁhāḥ*. The letters *ta*, *ra* and *na* have been so formed that they are easily mistaken one for the other, and so is the case with *pa* and *ya*, and also with *va*, *cha* and *dha*. The letters *a*, *i*, *kha*, *ṇa*, *dha*, *bha*, *ra* and *śa* bear antique forms. The record is composed in **Sanskrit** verse and prose, there being altogether 22 verses of which 14 at the commencement are devoted to the eulogy of the donor and his ancestors and the remaining at the end to imprecation, benediction, and mention of officials like the minister for peace and war, under whom the department of gifts was usually placed, and the writer and engraver of the charter. Between these two sets of verses is placed the business portion in prose. The salutation to the deity in the beginning and the year at the end are also given in prose.

The proper **object** of the charter is to record the grant of a village named **Vasahā** or **Basahā** of the **Yayapara**-*maṇḍala* to a Brāhmaṇa named **Kēśava**, son of **Chāṭṭa** and grandson of Thirāicha (who had come from a place named Hastiyāmaṭha), on **Sunday, the 7th tithi of the dark half of Phālguna in the Chēdi year 831**, on the occasion of the dedication of a *Chatushkikā* or hall resting on 4 pillars to the god Vaṅkēśvara at **Tumāṇaka**, by **Pṛithvīdēva I**, son of **Ratnadēva**, and queen **Nōnnalā**, daughter of **Vajuvarman**, prince of **Kōmō**-*maṇḍala*. The genealogy is traced to Kārtavīrya, who imprisoned Rāvaṇa, violently shaken to and fro by the waters of the great Rēvā. In his family were born the **Haihaya** kings, in whose line **Kōkkala** became the lord of **Chēdi** and other countries. He raided the treasuries of the **Karṇāṭa**, **Vaṅga**, **Gurjara**, **Koṅkaṇa**, and **Śākambharī** kings and also of those born of the **Turushka** and **Raghu** families. He had 18 sons of whom the eldest became the king of **Tripurī**, while the others were made feudatory chiefs near about. To one of the younger

brothers was born **Kaliṅgarāja,** whose son was **Kamalarāja.** The latter defeated an **Utkala** king and endeavoured to equal Gāṅgēyadēva in prosperity. To him was born **Ratnarāja** or **Ratnadēva,** the father of the donor of this gift.

Pṛithvīdēva is described as the master of twenty thousand, the lord of the whole of **Kōsala,** a *mahāmaṇḍalēśvara,* and sprung from the Kalachuri family. These facts are important as showing that in spite of being a lord of a very big country like Kōsala extending west to east from Berār to Orissa and north to south from the Amarkaṇṭaka to the Godāvari, he continued to owe allegiance to the parental house at Tripurī near Jubbulpore. It is somewhat difficult to say what the 'master of 20-thousand' means, but it appears to be a measure of importance belonging to the class in which the Southern kings usually indulged. Some writers construed the figures against place-names referring to their revenue capacity, the value of the produce or the quantity of seed required for the cultivation of the tract, but Dr. Fleet in his note on Ancient territorial divisions of India contributed to the *Royal Asiatic Society's Journal* of 1912 has clearly shown that the numerical figures refer to the number of cities, towns and villages assigned to each territorial division. In certain cases like Raṭṭapāḍi 7,50,000, Kavadidvīpa 1,25,000, Gaṅgavāḍi 96,000, Nolambavāḍi 32,000, the figures look enormous, but these he explains as conventional or traditional or at any rate greatly exaggerated. In the light of these, our figure of 20,000 for the lord of the whole of Kōsala country is apparently very modest. In a record found in the Madras Presidency, referring to a gift made by the Kalachuri king of Tripurī, to Sadbhāva-Śambhu, the head of Gōlakīmaṭha, the following occurs :—तस्मै निस्पृहचेतसे कलचुरिक्ष्मापालचूडामणिः । ग्रामाणां युवराजदेवनृपतिः भिक्षां त्रिलक्षं ददौ ॥ *i.e.*, to him the Kalachuri king Yuvarājadēva gifted 3 lakhs of villages. The same record assigns 9 lakhs of villages to the Ḍāhala country, lying between the Jumna and the Narmadā, which Yuvarājadēva held. For our donor, therefore, to hold 20 thousand villages as a *Mahāmaṇḍalēśvara* of Tripurī, looks to be a normal affair. In those days the units must have been very small, as they are still found in backward places like the Bastar State.

The importance of our charter lies in the fact that it **is the oldest dated record of the Haihayas of Mahākōsala.** Up till now Pṛithvīdēva's son's record of the year 1114 was the oldest.[1] Of all the dated records of the Kalachuri kings, the one under notice stands second, the first being that of Karṇadēva of the year 1042 A.D.[2] Karṇa was the son of Gāṅgēyadēva,[3] who finds a mention in our record as a king to be imitated for augmenting one's prosperity. He had died in 1041 A.D., or 38 years before the charter under notice was issued. The **date** of our record regularly corresponds to **Sunday, the 27th January 1079 A.D.** In this charter the Saṁvat is given as *Chēdīśasya* (of the lord of Chēdi), and not as Chēdi or Kalachuri Saṁvat, as found in other records. This seems to support the hypothesis formulated by me about 15 years ago that Chhattīsgarh owed its origin to Chēdīśagaḍha, meaning the forts or districts of the lord of Chēdi, and not to the numerical word *chhattīs* meaning 36. There is no proof of the *gaḍhas* or forts having been limited to 36. On the other hand the account books of the kings of Ratanpur which were seen by the Settlement Officer of the Bilāspur District about 60 years ago showed the names of 48 *gaḍhas* instead of 36. In no inscription has the name Chhattīsgarh been used for Kōsala or Mahākōsala. The Bilāspur District or at any rate a portion of it formed part of the Chēdi country under the sway of the Tripurī kings and the rulers of Mahākōsala were the scions of the same family and remained subordinate to that paramount power. It was, therefore, natural to call all the new forts which formed units of power as belonging to the Chēdīśa or Lord of Chēdi.

[1] See Jājalladēva's Ratnapur inscription in *Ep. Ind.*, Vol. I, pp. 32 ff. [2] *Ep. Ind.*, Vol. VI, pp. 297 ff.

[3] One record of this king is also found with a doubtful date corresponding to 1038 A.D.

The geographical names mentioned in the record include the Rēvā river, which is an alternative name of the Narmadā, the sacred river on whose banks **Tripurī**, the present Tēwar, 8 miles from Jubbulpore, lay, and of whose sanctity the *Sārōddhariṇī* speaks as follows:—" The Ganges is very sacred at Kanakhala, the Sarasvatī at Kurukshētra, but the Narmadā is sacred everywhere, in any village or forest."[1] I have already spoken about the extent of the Kōsala country in which Tumāṇaka or Tummāṇa, the present Tumān, is situate. It is 45 miles north of Ratanpur, which in its turn is 16 miles north of Bilāspur, the headquarters of the district of the same name. The district is formed of many old *maṇḍalas* of which Kōmō-*maṇḍala*, whence the donor's mother hailed, is still identifiable with the Peṇḍra zamīndārī, in which there is still a village named Kōmō. The **Yayapara**-*maṇḍala*, in which the village **Vasahā** or **Basahā** lay, must have been the tract lying about the present village Jaijaipur, 10 miles from Amodā. Basahā apparently exist with its name unchanged in the Bilāspur *tahsil*, a part of which must have been included in the Jaijaipur-*maṇḍala* of ancient days. Among the countries mentioned as raided by Kōkkala, Karṇṇāṭa, the present Karnāṭak, lies far away in the south. Close to it is Koṅkaṇa, still retaining the same name. Further up one meets Gurjara, the present Gujarāt, to the east of which in Rājputāna lies the country of Śākambharī, the tutelary goddess of the Chauhāns. Vaṅga is (Eastern) Bengal, but it is not clear what country the Turushkas and Raghus then occupied. Apparently, the latter's dominions had no specific name. Kamalarāja is stated to have vanquished an Utkala or Orissa king, but the personal names of the conquered have been left out in every case.

The temple of Vaṅkēśvara, as is clear from the record, was situated in Tumāṇa, where a superb temple, now in ruins, still exists. For further details I may refer the reader to my article on a visit to Tumāna published in the *Indian Antiquary* of 1924. The temple of this god has also been mentioned in a stone inscription of Jājalladēva of the year 1114 A.D.[2] But I cannot find a god of this name in the recognised Hindu pantheon. Apparently he was an aboriginal local deity, believed to exercise the greatest influence and was, therefore, adopted by the Kalachuris as their tutelary god in order to prevent him from doing any harm to the newcomers, unless it is another name for Śiva, of whom the Kalachuris were the great worshippers. In fact they styled themselves as *Parama-Māhēśvaras*, as has been done in this charter also. They belonged to a sect which is known as Pāśupata-pantha, now believed to practise a degraded form of Śiva worship. Vaṅkēśvara means the 'lord of vagabonds', a title equally applicable to an aboriginal god or to Śiva, as the latter is always accompanied by an army of vagabonds. Prior to the advent of the Kalachuris in the Bilāspur District, the country was inhabited mostly by aborigines, as it is so even now in the portion where Tumāna is situated. It is, therefore, very likely that Vaṅkēśvara was adopted from their pantheon, otherwise we should have temples dedicated to that deity in the Ḍāhala country, at least in the capital at Tripurī, but we find no trace of him there.

It is curious that, barring the names of kings, other names even of high officials like ministers of peace and war sound non-Aryan. The minister was named Dhōdhāka or Dhōdhā in plain language. Although the donee was named as Kēśava and was given the high title of Ṛishi, yet his father was named Chāṭṭa and his grandfather Thirāicha, both being out and out non-Aryan names. Even the prince of Kōmō-*maṇḍala* was named Vaju, which cannot be considered to be flattering. His daughter who was married to Ratnadēva bore the name of Nōnnalā, more correctly Nōnallā as found in other records of the same family. This seems to be an inflation

[1] गङ्गा कनखले पुण्या कुरुक्षेत्रे सरस्वती ।
ग्रामे वा यदि वारण्ये पुण्या सर्वत्र नर्मदा ॥

[2] *Ep. Ind.*, Vol. I, pp. 35 ff.

of Nōni which in the Chhattīsgarhī dialect of Hindi means 'a maiden,' as it does in Oriya and Bengali. The ladies of rank apparently had the termination "allā" added to their names, as we find other queens of the same family bearing names like Āvallā, Lāchhallā, Rājallā, Rambhallā, Jāsallā, Sōmallā and Triallā.

In noticing these few points which the charter brings to prominent notice, I have been actuated by the idea that the time has come when a broader view of the manner of studying these records might well be taken, than has been hitherto the case. Up to this time attention was chiefly concentrated on kings, dates and places, but these unusual finds reveal a lot of unusual ethnographical and other data, which is well worth collection.

TEXT.

[Metres : Vv. 1, 4, 10, 11, 12, 17-23, *Anushtubh* ; v. 2, *Upēndravajrā* ; v. 3, *Sragdharā* ; vv. 5, 6, 8, 9, 14, *Vasantatilakā* ; vv. 7, 15, 16, *Upajāti* ; v. 13, *Śikhariṇī.*]

First Plate.

1 ओम् ॥ ओम्[1] नमो व्र(ब्र)ह्मणे ॥ निर्गुणं व्यापकं नित्य शि । ।[2]वं परमकारणं । भावग्राह्यं परं ज्योतिस्तस्मै स-

2 ह्र(ह्र)ह्मणे नमः ॥[१॥*] यदेतदग्रेसरमस्व(म्ब)रस्य ज्यो । ।[2]तिः स पूषा पुरुषः पुराणः । अथास्य पुत्रो मनु-

3 रादिराजस्तदन्वयेभूद्भुवि क[ा]र्त्तवीर्यः ॥[२ ॥*] देवः श्रीकार्त्त-वोर्यः क्षितिपतिरभवद्भूषणं भूतधात्र्या हे-

4 लोत्क्षिप्ताद्रिवि(बि)भ्यत्तुहिनगिरिसुता[श्लेष]सन्तोषितेशम् । दोर्द्दण्डाक(का)ण्डसेतु-प्रतिगमितम-

5 हावारिरेवाप्रवाह[2]व्याधूतच्छत्रपूजागुरुजनितरुषं रावणं यो वव(बब)न्ध[3] ॥[३॥*] तद्वन्स(ंश)प्रभवा भूपा व(ब)-

6 भूवुर्भुवि हैहयाः । तेषां वन्स(वंशे) च चेद्यादिक्षितीसः(शः) कोक्कलो-भवत् ॥ [४ ॥*] कार्णाट(कर्णाट)वङ्गपतिगूर्ज्जरको-

7 ङ्कणेशसा(शा)कंभरीपतितु[रुष्कर]घूद्भवानाम् । आ[द]ाय को[श]हरिदन्त(न्ति)-चयं हठेन स्तंभो जय-

8 स्य विहितो भुवि येन राज्ञा ॥[५ ॥*] अष्टादशारिकरिकुंभविभङ्गसिन्हाः (सिंहाः) पुत्रा [व](ब)भूवुरतिसौ(शौ)र्य-

9 पराश्च तस्य । तत्राग्रजो नृपवरस्त्रिपुरीश आसीत्पा[4]र्स्वे(र्श्वे) च मण्डलपती-न्स चकार व(ब)न्धून् ॥[६॥*] तेषा-

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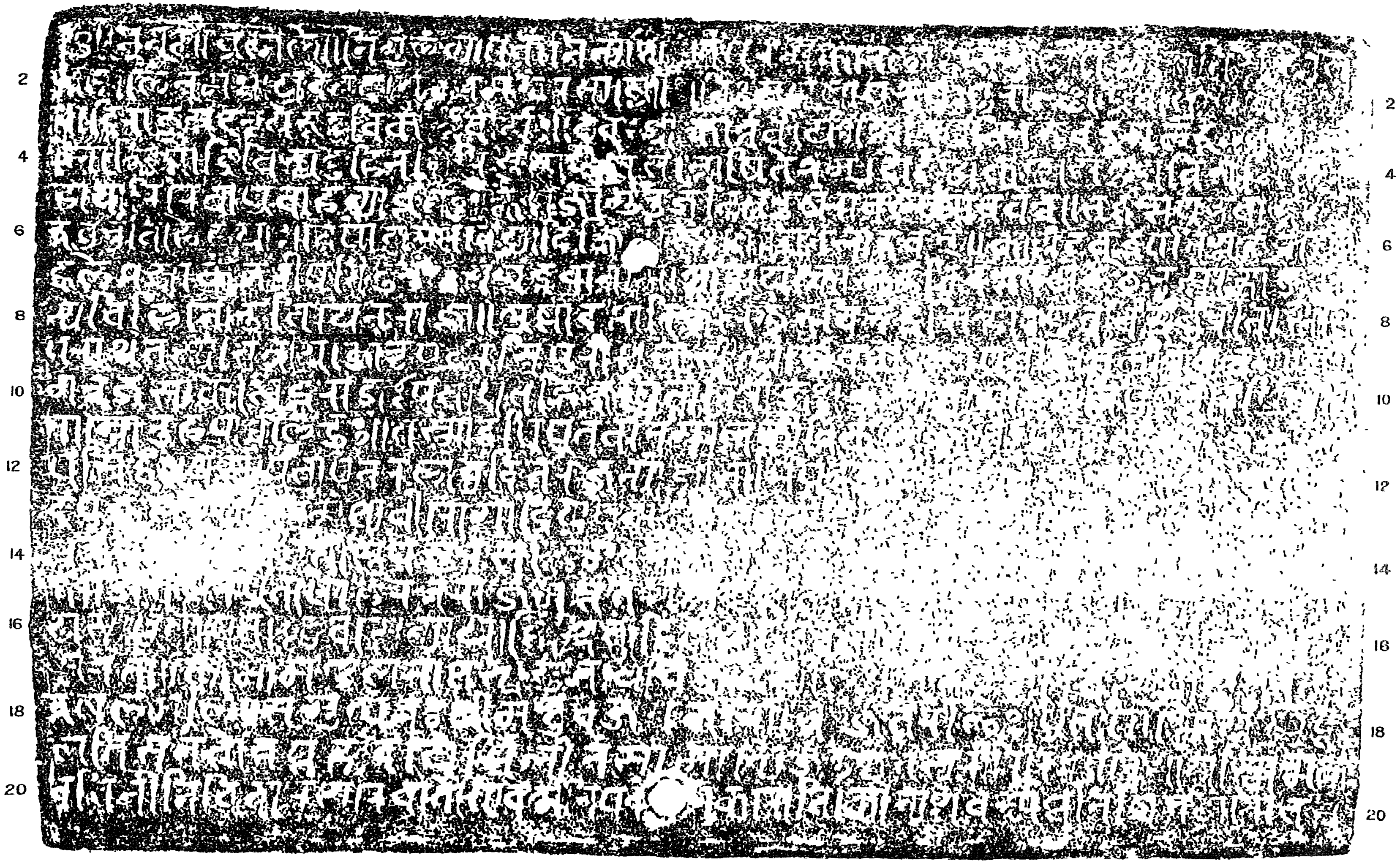
[1] Represented by two different signs. [The first symbol possibly stands for सिद्धिरस्तु ; see above, Vol. XVII, p 352.—Ed.]

[2] [The *dandas* are unnecessary.—Ed.] Here the space enclosed by the two vertical lines and just below it in the second line was reserved for making a hole for stringing the first plate with the second plate, but the hole was finally made at the bottom instead of at the top

[3] Compare with the 3rd *ślōka* of the Benares copper-plate inscription of Karṇadēva (*Ep. Ind.*, Vol. II, p. 305).

[4] Elsewhere this reads as श्रीश्व (see *Ep. Ind.*, Vol. I, p. 34, *ślōka* 6).

I.

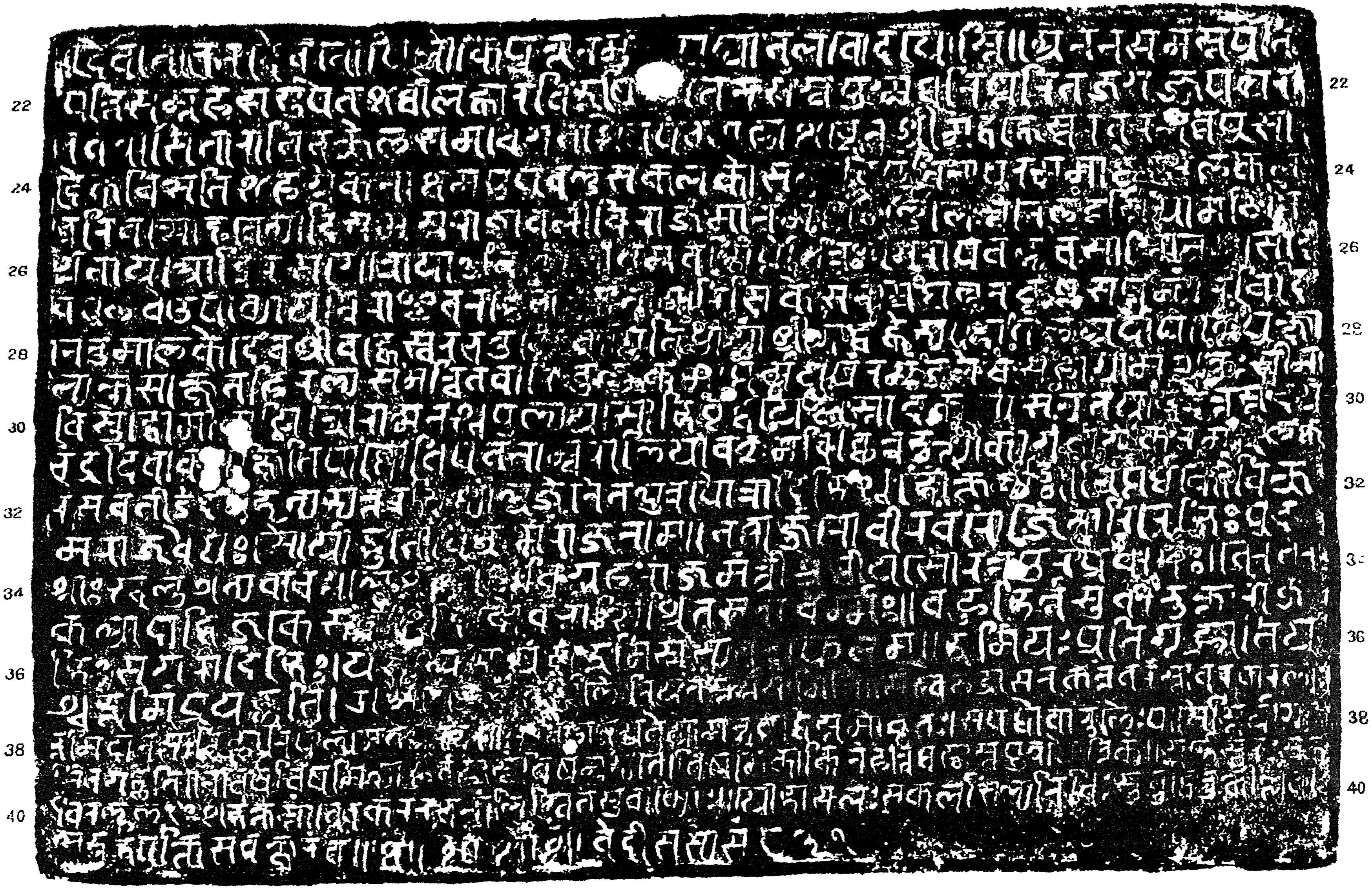


HIRANANDA SASTRI.

SCALE THREE FOURTH

SURVEY OF INDIA. CALCUTTA

II



10 मनू[1]जस्य कलिङ्गराज: प्रतापवह्निज्ज्वलितारिराज: । जातोन्वये द्विष्टरिपु-प्रवीरप्रियान-

11 नाम्भोरुहपार्व्वणेन्दु: ॥[७ ॥*] तस्मादपि प्रततनिर्म्मलकीर्त्तिकान्तो जात: पु(सु)त: क[म*]लराज इति

12 प्रसिद्ध: । यस्य प्रतापतरणावुदित(ते) रजन्यां जातानि पङ्कजवनानि विकासभांजि(भाञ्जि) ॥[८ ॥*] क्षोणी-

13 दपु(सु)त्कलनृपं परिमथ्य धीरो गाङ्गे(ङ्गे)यदेवविभवे स(श)मदाच्छ्रियं य: । उच्चैस्थिरप्रण[धरनृ]प-

14 रत्नदानसंतोषितासुरसुर: स हि मन्दराभ: ॥[९ ॥*] महीभर्तृविभूषाय[2]-पयो(यो)धिरिव [कौस्तु]-

15 भं । जितसू(शू)रप्रतापं हि रत्नराजमसूत स: ॥[१० ॥*] दृप्त[वि]द्विष्ट-सामन्तध्वान्त[ध्वं]सनभास्करं ।

16 यस्य प्रतापतस्यैव सै(शै)त्याया(धि)श्रिता द्विष: ॥[११ ॥*] नोनल्लाख्या प्रिया तस्य सू(शू)रस्येव हि

17 सू(शू)रता । कोमोमण्डलनाथस्य सुता या वज्जुवर्म्मण: ॥[१२ ॥*] तत[:*] पृथ्वीदेव: सकलधरणी-

18 भूषणमणि: समुत्पन्न: श्रीम[द्र]धजनमनोम्भोजतरणि: । प्रतापाग्नौ यस्य ज्व-

19 लति सततोत्तप्तहृदयैर्व्विलीनं सामात्यैर्जडक्षतस(श)रीरैरिव परै: ॥ [१३ ॥*] यस्मिन्मही-

20 [भ*]वति नीतिविचारस(सा)रे वार्त्ताप्यवर्त्मनि पदं न करोति कोन्य: । धर्म्म[ा*]ध्वनि[स्थि]तमतौ च न

Second Plate.

21 दैवत्येचन[3] दैवतोपि लोकेपु(षु) नूनमुपघातलवोदयोस्ति ॥[१४ ॥*] अनेन समस्तप्रति-

22 पत्तिसमूहसमु(मु)पेतश(स)र्व्वालङ्कारविभूषितेन सं(शं)खयुग्मध्वनिपूरितजगज्जप-(य)श्वर[4]-

23 रवत्रासितारातिचक्रेण समधिगताशेषपंच(पञ्च)महाशब्दे(ब्दे)न श्रीमद्रत्नेस(श)र-वरलब्ध(ब्ध)प्रसा-

[1] नू should be short, but apparently it has been made long for the sake of metre, with a view to make it a *pāda* of *Indravajrā*, like the third *pāda* of the same *ślōka*, the second and fourth being those of *Upēndravajrā*.

[2] Elsewhere it reads विभूषार्थं which appears to be better (see *Ep. Ind.*, Vol. I, p. 35, *śloka* 9).

[3] Delete the first five letters as superfluous.

[4] [These two letters seem to be unnecessary. The reading is not certain. Mr. Hiralal conjecturally suggests °जगज्जयेश्वर°—Ed.]

24 देकविन्स(विंश)तिश(स)हश्रे(स्रै)कनाथमप(ण्हा)प्रचण्डसकलकोसलाधिपतिना पर-
ममाहेश्व(श्व)रेण कल-

25 चुरिवन्शो(वंशो)द्भवे[नि*]त्यादि समस्तराजावलोविराजमानमहामण्डलेश्वरेण श्चस्ति-
य।मठिनि-

26 र्गताय । आङ्गिरसगोत्राया(य) उचि(च)थ्यगौतमवसिष्ठेति त्रि:(त्रि)प्रम(व)-
राप(य) व(ब)ह्वचसा(शा)खिने [य]सो(शो)दे-

27 वप्रणवे(व)उपाध्यायथिराइचनमु चा[ट्टसु]ता[य] रिसि(ऋषि) कैस(श)राम्न(वाय)-
फ(फा)ल्गुनकृष्णसप्तम्यां रविदि-

28 ने तुमाणके देवश्रीवङ्केस्व(श्व)रचतु[ष्किकाप्र]तिष्ठायां श्रीमद्वङ्केस्व(श्वर)[पट्टा]धि-
सम्नदो(हौ) पादौ प्रक्षा-

29 ल्य कुसा(शा)क्षतहिरण्यसमन्वितवारितुण्डकमात्रयपरमंडल(मण्डले) वसहा-
ग्रामश्चतु:सोमा-

30 विसु(शु)द्धो मातायि(पि)त्रोरात्मनश्च पुण्ययसो(शो)भिवृद्धये [ह]स्तो-
दक[सा](शा)सनतया . प्र[द]त्तस्तदयं

31 चंद्रदिवाकरक्षितिपाथोधिपवनाम्व(म्ब)राणि यावत् म(अ)विछिन्नभुक्त्याकाग-
[भाग]करसं[ग]लङ्ग-

32 रसवतीडं[1] दम(समा)ह्वत्य(त्या)भ्यन्तरसिद्यां(ध्यां) भजैनैतत्पुत्रपौत्रादिभिश्च
भोक्तव्यः ॥ विपूर्व्वको विक्र-

33 मराजधेय: सो(शो)र्याद्भुतो विक्रमराजनामा । तथार्जुनो वीरवरो
जितारिरेभि: प्रद-

34 आ:(त्ता:) खलु स(स)त्यवाच: ॥[१५ ॥*] ण(त)थ [था] सधे(संधि)विग्रह-
राजमंत्री श्रेष्ठी यसो(शो)रत्नपुरप्रधा[न]: । धोधा-

35 क आद्यद्विजकेस(श)[वाय ददौ] ध[रां संभ्रि]तसत्यधर्म्म: ॥[१६[2] ॥*]
व(ब)हुभिर्व्वसुधा द(भु)क्ता राज-

36 भि: सगरादिभि: । यस्ययस्य यदा भूमिस्तस्य[तस्य*] तदा फलम् ॥[१७ ॥*]
भूमिं य: प्रतिगृह्णा(ह्णा)ति य-

37 श्च भूमिं प्रयच्छति । उभौ [तौ पुण्यकर्म्मा]णौ नियतं स्वर्गगामिनौ ॥
[१८ ॥*] सं(शं)खं भद्रासन(नं) छत्रं वरस्वा(राश्वा) वरवारणा: ।

38 भूमिदानस्य चिह्नानि फलमेत[त्पु]रन्दर ॥[१९ ॥*] [हरते हार]यति यो
मन्दवु(बु)द्धिस्तमोवृत: । स प(ब)द्धो वारुणै: पासै(शै)स्तिर्यग्यो-

[1] [Reading uncertain.—Ed.]

[2] **Metre**: *Upajāti*. Apparently the intention was to write in *Indravajrā* metre. But through the fault of the engraver or otherwise it has become irregular.

39 निं च गच्छति ॥[२० ॥*] न विषं विषमित्याहुर्व्रं(ब्रं)ह्मस्वं विषमुच्य(च्य)ते ।
विषमेकाकिनं ह[न्ति] व्व(ब्र)ह्मस्व(स्वं) पुत्रपौत्रि(त्र,कं ॥[२१ ॥*] गर्ग्गस्व-
(श्व)र: सुक-

40 विरल्हण ईश्वभक्तास्तांव्रे(म्रे) चक(को)रनयनां(नो) लिखितं सुधाच्चि: । योद्दास
(श्र)ल: सकलसि(शि)ल्पनिधि: सुवु(बु)द्धिरुत्कीर्ण्णं(र्ण्णं)वा-

41 न्स भु(श्रु)भप(पं)क्ति सव(द)क्तरं च ॥[२२* ॥]१॥ थ ॥ था थां[थ] ।
चेदीस(श)स्य सं ८३१

No. 12.—TAKKOLAM INSCRIPTION OF RAJAKESARIVARMAN (ADITYA I).

BY K. V. SUBRAHMANYA AYYAR, B.A., M.R.A.S., OOTACAMUND.

Takkōlam, which is now a petty village in the North Arcot District[1] and a flag station on the Arkonam-Chingleput line of the South Indian Railway, was an important place in ancient times. It occurs under the name Tiruvūṛal in the *Dēvāram*, and is stated to have been situated in Toṇḍai-nāḍu.[2] It is celebrated for its Śiva temple, referred to in the hymns of the Tamiḻ Śaiva saint Tirujñānasambandar,[3] who flourished in the middle of the seventh century A.D. Even at the present day, its Śiva temple is an old structure of the Chōḻa times, referable to the 9th century A.D., to judge from the inscriptions[4] engraved on the walls of the central shrine. Besides being a place of pilgrimage, it is historically important as one of the ancient battle-fields of South India. In the middle of the 10th century A.D., it witnessed a sanguinary encounter[5] that took place between the Chōḻas on the one side, and the Rāshṭrakūṭas allied with the Gaṅgas on the other, the bone of contention being Toṇḍai-maṇḍalam,—the plum of the Pallava dominions,—which had been snatched away by the Chōḻas from the Pallavas[6] in the third quarter of the 9th century A.D. The Chōḻas were under the banner of the great Parāntaka I, the general being the valiant Chōḻa prince Rājāditya, while the contending Rāshṭrakūṭa was the famous Kṛishṇa III,[7] allied with the Gaṅga Būtuga II.[8] In the encounter, Būtuga managed to get into the *howdah* of the

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[1] Regarding the situation of Takkōlam, see *Ep. Ind.*, Vol. V, p. 167.

[2] Tiruvūṛal is included in the first *Tirumuṛai* and is stated to be a place in Toṇḍai-nāḍu.

[3] Of the eleven verses composed by this saint verses 6 and 7 are lost and the rest are preserved in the *Dēvāram*.

[4] The inscriptions of Takkōlam are registered as Nos. 1 to 19 of the Madras Epigraphical collection for 1897 and Nos. 243 to 277 of the same collection for 1921. The kings represented in them are Rājakēsarivarman (No. 5 of 1897 and Nos. 255 and 260 of 1921), Parāntaka I (Nos. 8 to 12 of 1897 and Nos. 245, 246, 248, 249, 251 to 254 and 261 of 1921), Kaṉṉaradēva (No. 2 of 1897), Parakēsarivarman (No. 6 of 1897 and No. 250 of 1921), Pārthivēndravarman (Nos. 4, 7, 13 and 14 of 1897), Rājarāja I (No. 3 of 1897 and Nos. 247, 257, 258 and 259 of 1921), Rājēndra-Chōḻa I (No. 15 of 1897 and 256 of 1921), Vimalāditya (No. 1 of 1897), Rājakēsarivarman Vijayarājēndradēva (No. 262 of 1921), Rājakēsarivarman Vīrarājēndra (No. 19 of 1897), Kulōttuṅga I (No. 18 of 1897 and Nos. 243, 263 and 268 of 1921), Tribhuvanachakravartin Kulōttuṅga (Nos. 16 and 17 of 1897), Tribhuvanachakravartin Rājarāja (Nos. 265 and 266 of 1921), Vijayagaṇḍagōpāla (Nos. 264 and 267 of 1921), Rājanārāyaṇa-Śambuvarāya (No. 271 of 1921), Dēvarāya (No. 270 of 1921) and Sadāśiva (Nos. 269 and 272 of 1921). One bears no king (No. 273 of 1921).

[5] This battle is mentioned in the Ātakūr stone inscription (see *Ep. Ind.*, Vol. VI, p. 55).

[6] This fact was first surmised by Mr. Venkayya in editing the Tirukkaḻukkuṉṟam inscription of Rājakēsarivarman, dated in the 27th year of reign (*Ep. Ind.*, Vol. III, p. 279), and subsequently proved to be correct by a statement in the Tiruvālangāḍu plates (*S. I. I.*, Vol. III, p. 419, v. 49).

[7] Kṛishṇa III is invariably referred to in Tamiḻ Inscriptions by the appellation "*Kachchiyum Tañjaiyum-koṇḍa Kaṉṉaradēva*," (Kaṉṉaradēva, the capturer of Conjeeveram and Tanjore). The Doḍḍaśivaram inscription (No. 112 of 1899) refers to his having been encamped at Mēlpāḍi in the North Arcot district.

[8] *Ep. Ind.*, Vol. VI, pp. 55 and 57.

elephant on which Rājāditya rode, engaged him in a hand-to-hand fight and put him to death, thus securing victory to his overlord.[1] Soon after, Kṛishṇa III is said to have marched through Toṇḍai-maṇḍalam.[2]

To fix the date when the Rāshṭrakūṭa invasion of the Chōḷa country took place,[3] we may briefly state here the events of the period :—

(1) A number of stone inscriptions of Parāntaka I have been found dated in years 40 and later and of these the latest known so far is one belonging to the 46th year of reign.[4] His accession being in A.D. 907, the last date takes us to A.D. 953. In the face of the existence of this record which has been recently examined and found to be clearly of the 46th year and of another dated in the 45th year, we cannot place Parāntaka's death before A.D. 952-3.

(2) The Kanyākumari inscription states that Parāntaka I himself fought with Kṛishṇarāja and defeated him earning thereby the title Vīra-Chōḷa, though it does not state when and where the encounter took place.[5] If the success attributed to Parāntaka I is to be taken seriously, we must regard this event as having happened before A.D. 944 when, as will be shown in (3) below, Kṛishṇarāja was occupying Toṇḍai-maṇḍalam.

(3) The Rāshṭrakūṭa king Kṛishṇa III occupied Toṇḍai-maṇḍalam in at least A.D. 944, for there is a clear record of his at Siddhaliṅgamaḍam in the South Arcot District dated in the 5th year of his reign mentioning his conquest of Kachchi and Tañjai.[6] Records of Kṛishṇa III show that he reigned for 28 years[7] and one of them states in unmistakable terms that he died in A.D. 967.[8] Therefore, it is certain that his reign lasted from A.D. 9?0 to 967 and that his fifth year fell in A.D. 944.[9]

(4) A few years after his occupation of Toṇḍai-maṇḍalam, Kṛishṇa III had to fight against the Chōḷas at Takkōlam. We have definite information in contemporary records as to when this happened and the whole course of events that followed. The Śōḷapuram record is dated in A.D. 949, which is stated to be two years after Kṛishṇa III had fought with Rājāditya and entered Toṇḍai-maṇḍalam.[10] Who it was that killed Rājāditya in the battle and what kind of entry is referred to here are clearly learnt from the Ātakūr stone inscription. It states[11] that at the time when Kṛishṇa III was fighting against the Chōḷa, Būtuga II (the Gaṅga ally of the

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[1] *Ep Carn., Vol III*, Md. 41 and *J. R. A. S.* for 1909, p. 443.

[2] *Ep. Ind.*, Vol. VII, p. 195.

[3] *Ep. Ind.*, Vol. XV, p. 52. Some of the statements therein made fall self-condemned.

[4] Madras Epigraphical collection Nos. 384 of 1903, 232 of 1894, 82 of 1896, 520 of 1905, 310 of 1906, 225 of 1915, 345 and 353 of 1918 belong to the 40th year; Nos. 88 of 1892, 419 of 1903, 184 and 313 of 1906 and 149 of 1916 belong to the 41st year; No. 465 of 1918 belong to the 45th year and No. 15 of 1895 to the 46th year.

[5] *Trav. Arch. Series*, Vol. III, p. 143, v 48.

[6] No. 375 of the Madras Epigraphical collection for 1909.

[7] Quite a large number of inscriptions of the 28th year of this king have been found: see Nos. 125 of 1906 and 364 of 1902 of the Madras Epigraphical collection.

[8] No. 236 of the Madras Epigraphical collection for 1913 from Kolagallu is dated in Śaka 889, Kshaya, Phālguna, *śu. di.* 6, Sunday, and states that Kṛishṇa III died in this year and Koṭṭiga succeeded him. The date equivalent is Sunday, February 17th, A.D. 967.

[9] Since the Deoli grant of Kṛishṇa III is dated in 940 A.D. and does not mention his conquest of the Chōḷas, that event should have happened after this date and most probably in **A.D** 944.

[10] *Ep Ind.*, Vol. VII, p. 195. The actual words used are "*Svasti Śrī yāṇḍu iraṇḍu Śaka varsham eṇṇūṟ-eḻupatt-oṉṟu chakravartti Kannaradēva-vallabhan Rājādittarai eṟiṇḍu Toṇḍai-maṇḍalam pagundav-āṇḍu.*"

[11] *Ep. Ind.*, Vol VI, p. 57, l. 20 and *J. R. A. S.* 1909, p. 445.

Rāshṭrakūṭa king) made the *howdah* of the elephant on which Rājāditya was mounted the battle-field, fought with Rājāditya, stabbed him with a dagger and killed him. In token of appreciation, Kṛishṇa III gave Būtuga the Banavase 12,000, Beḷvola 300, Purigeṛe 300, Kisukāḍ 70 and Bāgenāḍ 370. The same record further informs[1] us that Kṛishṇa III having attacked Mummaḍi-Chōḷa Rājāditya and having fought and killed him at Takkōlam was going in triumph. Thus, it is clear that this entry into Toṇḍai-maṇḍalam which took place a few years after the Rāshṭrakūṭa occupation of that part of the Chōḷa dominions was the final triumphant march or state procession in the conquered territory when all obstacles had been overcome. It will be noted that Rājāditya died long before his father's death. Accordingly, we see that the Tiruvālaṅgāḍu plates do not state that he became king while they do say so with regard to his brothers.[2]

(5) Twelve years after Kṛishṇa III had his state entry into Toṇḍai-maṇḍalam, *i.e.*, on the 9th day of March 959 A.D., he was encamped with his victorious army at Mēlpāḍi in the Chittoor district when he established his followers in the southern provinces, took possession of the estates of the provincial chiefs and began to construct temples to Kālapriya, Gaṇḍamārtaṇḍa, Kṛishṇēśvara, etc.[3]

The events of the period, in the order of occurrence, may be given thus :—

1. Before A.D. 944 . . Parāntaka I fought with the Rāshṭrakūṭa king Kṛishṇa III and gained victory.
2. A.D. 944 . . . . Kṛishṇa III occupied Toṇḍai-maṇḍalam.
3. A.D. 947 . . . . Battle of Takkōlam: Rājāditya killed by Būtuga and the triumphant march of Kṛishṇa III into Toṇḍai-maṇḍalam.
4. A.D. 953 . . . . Last year of Parāntaka's reign known so far.
5. A.D. 959 . . . . Kṛishṇa III's encampment at Mēlpāḍi and the establishment of Rāshṭrakūṭa subordinates in the several provinces of Toṇḍai-maṇḍalam.
6. A.D. 967 . . . . Death of Krishṇa III.

The subjoined inscription is engraved on the west wall of the central shrine in the Jalanāthēśvara temple at Takkōlam.[4] It is written in the **Tamiḻ** and **Grantha characters** of the ninth century and is in the **Tamiḻ** language. The record is in a good state of preservation. The Grantha letters used are *svasthi śrī* (l. 1), *sūryya graha* (l. 5) and *māhēśvarakshai* (l. 11). The *vū* in *Tiruvūṟal* (l. 6) is shaped as in Grantha. A careful comparison of the characters employed in this record with those of Parāntaka I found in the same place, shows that this inscription must belong to a slightly earlier period. It is worthy of note that while the Parāntaka inscriptions in this place do not use the *puḷḷi* or *virāma*, it is invariably marked by a small vertical line over the letters[5] throughout this inscription, wherever necessary. The characteristic Tamiḻ letters that

[1] *Ibid.*, p. 55, l 2.

[2] *South-Ind. Inscrs.*, Vol. III, p. 419, v. 54.

[3] *Ep. Ind.*, Vol. IV, p. 281. It is stated in this inscription that Kṛishṇa III erected a high column of victory at Rāmēśvaram after making the Chēra, Chōḷa, and Pāṇḍya his tributaries (V. 35 of the Karhad plates).

[4] No. 5 of the Madras Epigraphical collection for 1897.

[5] It is also marked in the Tirukkaḻukkuṉṟam inscription of the same king (*Ep. Ind.*, Vol. III, plate facing page 284).

show an earlier type are *śa*, *ma* and *ta*. The marking of the secondary *i*-symbol from right to left like a circle over the letter is another archaic feature that is worthy of note. The etymology and orthography of the record do not call for any remarks.

The inscription is dated in the **24th year of the reign of Rājakēsarivarman** without any distinguishing epithets and registers the grant of a silver water-vessel with a spout, made to the temple of **Tiruvūṟal-Mahādēva** by **Piridipadiyār,** son of **Māramaraiyar, on the occasion of a solar eclipse which occurred on the first day of the bright fortnight in the month of Āṇi.** The donor Piridipadiyār is no doubt identical with the Gaṅga Pṛithvīpati II, son of Mārasiṁha, who is referred to by the name of Māramaraiyar here.[1] It was on this Gaṅga chief that the Chōḷa king Parāntaka I (A.D. 907 to 953) conferred later on the Bāṇa kingdom which he had obtained by defeating the then reigning Bāṇa chief, along with the feudatory title Śembiyan Māvali-Vāṇarāyaṇ.[2] Since before Parāntaka I the only Chōḷa king that bore the title Rājakēsarivarman was **Āditya I,** this inscription must belong to him. Palæographical considerations and the fact that Pṛithvīpati II figures as donor in this record point to the same conclusion.

The **importance** of this inscription consists in the fact that it can, with certainty, be ascribed to the Chōḷa Āditya I ; that it enables us to fix the date of his accession to the throne which has not hitherto been done ; besides, it also reveals the fact that the Gaṅgas under Pṛithvīpati II assumed a subordinate position under, or were at least friendly towards, the Chōḷas even during the reign of Āditya I, as they certainly were in the time of Parāntaka I.

It is reported in the Udayēndiram grant that the Gaṅga king Pṛithvīpati I, grandfather of the donor of our record, fought on the side of the Pallava Aparājita against the Pāṇḍya king Varaguṇa in the battle at Śrīpurambiyam and secured victory for his ally, though he himself lost his life in the strife.[3] The Pāṇḍya king Varaguṇa, who was defeated in this battle, is no doubt Vatraguṇavarman, the eldest son of Śrīmāra Parachakrakōlāhala.[4] Of his reign an inscription had been found at Aivarmalai[5] in the Madura district dated in the 8th year and Śaka 792, from which it is learnt that he ascended the throne in A.D. 862. It is clear that the battle of Śrīpurambiyam must, therefore, have been fought some time after that date, perhaps in about A.D. 870. The victor in this battle, *i.e.*, the Pallava king Aparājita, continued his rule for some time[6] when he had to encounter a more formidable foe in the Chōḷa Āditya I. The Tiruvālaṅgāḍu plates state that Āditya I defeated the Pallava Aparājita, gained victory and took possession of his dominions.[7] This must have happened in about A.D. 870.

The statement made in this inscription that in the 24th year of the king's reign there was a solar eclipse in the month of Āṇi is of the utmost importance, for it enables us to fix the year of his accession to the throne as will be shown presently. Keeping A.D. 907, the year of accession of Parāntaka I, as the last year of the reign of Āditya I, we have to look for the date meant in the

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[1] Pṛithvīpati I, having died in the battle of Śrīpurambiyam, it is impossible that he might be meant in this record though Māramaraiyar may be equated with Śivamāra or Mārasiṁha.

[2] See *S. I. I.*, Vol. II, page 384. See also Sholingur inscription of Parāntaka I (*Ep. Ind.*, Vol. IV, page 224), where the following words अलभत पट्टमयं प्रसादं बाणाधिराजपदलंभनसाधनं are used with reference to the title obtained by Pṛithvīpati II from Parāntaka I.

[3] See *S. I. I.*, Vol. II, p. 384, v. 18, and *Ep. Ind*, Vol. IX, p. 87.

[4] *A. R on Epigraphy* for 1907, Pt. II, page 66 f.

[5] No 705 of the Madras Epigraphical collection for 1905.

[6] The inscriptions of Aparājita range in date from the 3rd to the 18th year of reign (see No. 435 of the Madras Epigraphical collection for 1905 and No 351 of the same collection for 1908).

[7] *S. I. I.* Vol. III, p. 419, v. 49.

inscription. From Mr. L. D. Swamikkannu Pillai's *Indian Ephemeris*, it is seen that before A.D. 907 the following are the dates when solar eclipses occurred in the month of Āṇi :—

1. Saturday, 5th June 829 A.D.
2. Thursday, 5th June 848 A.D.
3. Saturday, 16th June 866 A.D.
4. Friday, 6th June 867 A.D.
5. Saturday, 27th May 876 A.D.
6. Wednesday, 16th June 885 A.D.
7. Friday, 7th June 894 A.D.
8. Wednesday, 28th May 895 A.D.

It may be noted at the start that as Parāntaka I had had a long reign extending to 46 years Āditya I, his father, could not have reigned as long. And if the fact that the Pallava king Aparājita and his Gaṅga ally Pṛithvīpati I fought at Śrīpurambiyam in the Tanjore district not far from the new capital of the Chōḷas, without the Chōḷas taking any part in it, against the Pāṇḍya king Varaguṇa,—which event must have taken place after A.D. 862, the year of accession of Varaguṇa and somewhere about 870,—could suggest anything, it is that the Chōḷas had not formed themselves into a power to count for much. For these reasons, we cannot place the date of accession of Āditya I, prior to A.D. 862. As such, we can safely leave out of consideration the first six probable date-equivalents of the details given in our record, since they give an accession date earlier than A.D. 862. Thus, the only two probable equivalents of the day of the solar eclipse in Āṇi given in this inscription are **7th June 894 A.D.** and **28th May 895 A.D.** which would place the **accession of Āditya I in A.D. 870 or 871** and give him a rule of 36 or 37 years. The only other equivalent that is worthy of consideration is 16th June A.D. 885. This would place Āditya's accession in A.D. 861 and give him a long reign of 46 years. In the absence of any evidence to show that Āditya I was a mere boy at the time of his coronation, one would rather hesitate to adopt this as a probable date for the reason that the reigns of Āditya and his son Parāntaka I would cover a period of 92 years.[1] Sometime after his accession to the throne Āditya I should have thought it opportune to try issues with the Pallava victor of Śrīpurambiyam, *i.e.*, Aparājita. While the Tiruvālaṅgāḍu plates state that Āditya fought with the Pallava Aparājita and defeated him,[2] the Kanyākumāri inscription goes further and explicitly declares that he killed him and got possession of the territory.[3] It is very likely that Aparājita, after having reigned for 18 years, lost his life and his kingdom in the encounter with the Chōḷa Āditya I.

Here it becomes necessary to consider certain inscriptions of Rājakēsarivarman which have been thought, perhaps on palæographical grounds, to be of an earlier date than A.D. 907 and consequently as belonging to Āditya I, noticed on page 96, para. 20 of Part II of the *Annual Report on Epigraphy* for 1915 and for which 5 possible equivalents are noted on page 72 of the same report. Of these equivalents, the only one that agrees with one of the equivalents of the present record is the first which places the accession in A.D. 861 and which also we consider as highly improbable. I think these inscriptions of Rājakēsarivarman should belong to some sovereign in the Chōḷa line who came after Parāntaka I and not to one that preceded him. My reasons for thinking

[1] South Indian history affords an odd example where the reigns of two consecutive sovereigns together lasted for more than a century. This is the case of Nandivarman Pallavamalla and his son Dantivarman; but in this case we are assured that Nandivarman Pallavamalla was crowned king while he had not reached the teens.

[2] *S. I. I.*, Vol. III, p. 419, v. 49.

[3] *Trav. Arch. Series*, Vol III, p. 155, v. 55, where it is stated that Āditya, called also Kōdaṇḍarāma, pounced upon and killed in battle the Pallava king who was seated on a rutting elephant.

that they are later than the time of Parāntaka are (1) that in two of these records,[1] which palæographically indicate the same period, there occurs a village called Uttamaśīli-chaturvēdimaṅgalam which should have been so termed after Uttamaśīli, one of the sons of Parāntaka I as we know it from his inscriptions; and (2) that these two inscriptions mention a chief named Vēḷān Vīranārāyaṇa *alias* Śembiyaṉ Vēdi-Vēḷāṉ, who must have been so called after Vīranārāyaṇa, one of the surnames of Parāntaka I. The only two Rājakēsarivarmans to whom they could be assigned in my opinion, are Sundara-Chōḷa and Rājarāja I, both of whom coming after Parāntaka I bore the title Rājakēsarivarman. The equivalents of the details of dates given in these records for either of these two kings are noted below :—

No. and year.	Details of date.	Equivalent for Sundara-Chōḷa.	Equivalent for Rājarāja I.
74 of 1914	5th yr. Makara, Friday, Punarvasu.	4th Jan. 964 A.D. .	2nd Jan. 991 A.D.
101 of 1914	7th „ Makara, Tuesday, Ārdrā.	27th Dec. 964 „ .	19th Jan. 992 „
104 of 1914	7th „ Makara, Thursday, Mūlā.	14th Jan. 964 „ .	11th Jan. 994 „
105 of 1914	7th „ Siṁha, Saturday, Rōhiṇī.	15th Aug. 963 „ .	12th Aug. 993 „
127 of 1914	6th „ Makara, Tuesday, Svāti.	23rd Dec. 962 „ .	17th Jan. 993 „
130 of 1914	6th „ Makara, Tuesday, Ārdrā.	27th Dec. 964 „ .	19th Jan. 992 „
133 of 1914	5th „ Mithuna, Wednesday, Svāti.	4th Jan. 961 „ .	27th May 991 „

The part played by the Gaṅgas in the political affairs of the Tamiḻ country calls for some remarks. In the beginning of the 9th century A.D., the Western Gaṅgas of Talakkāḍ were hard pressed by the Rāshṭrakūṭas who under Dhruva II raided the Gaṅga territory, actually took possession of a part of it and twice kept in prison Śivamāra II, the then reigning Gaṅga sovereign. Not long after Śivamāra II was set at liberty and reinstated on his throne by the Rāshṭrakūṭa Gōvinda III he passed away, and the country became subject to the rule of Rājamalla Satyavākya I, who tried to regain possession of the territory lost under the late king, and when he was effecting this, he found a fierce opponent in Baṅkēśa, a general of the Rāshṭrakūṭas.[2] Fortunately for the Gaṅga this general was recalled owing to certain internal dissensions in the Rāshṭrakūṭa realm, thus affording the Gaṅgas a breathing time. Rājamalla's successor Nītimārga had to face the rising of the Bāṇas who took up the place of the Rāshṭrakūṭas in causing disturbance to the Gaṅgas, and this he did effectively by gaining a victory over the Pallava army at Rājarāmaḍu and capturing from the Bāṇas Mahārājara-nāḍu called also the Mahārājavāḍi (in the Cuddapah district).[3] We find Rājamalla occupying the North Arcot district which should have been previously held by the Bāṇas and where their inscriptions are actually found.[4] While this was the case with the Gaṅgas, the country of Drāviḍa was not in a state of

[1] Nos. 104 and 105 of the Madras Epigraphical collection for 1914.

[2] *Ep. Ind.*, Vol. VI, p. 26.

[3] *Ep. Carn.*, Kl. 90 Nj. 269. and Mb. 228.

[4] *Ep. Ind.*, Vol. IV, page 140.

TAKKOLAM INSCRIPTION OF RAJAKESARIVARMAN (ADITYA I).

HIRANANDA SASTRI.

SCALE THREE-TENTHS.

quiet. The successors of Nandivarman Pallavamalla could not command his strength or tact. A general like Udayachandra was also absent from the scene. The Pallava dominions were exposed to the rushing tide of the Pāṇḍya aggression which was ever threatening to sweep off at least the southern parts of it since the time of Arikēsari Māṟavarman.[1] Seeing that the Pallavas were becoming weaker, the Bāṇas also appear to have aimed at independence. The trouble caused to the Pallavas which is evidently manifested by the Pāṇḍya king Varaguṇa-Mahārāja marching as far north as Araiśūr on the banks of the river Peṇṇai,[2] and the pressure that was brought to bear on the Gaṅgas by the Rāshṭrakūṭas and the Bāṇas, as we have seen already, appear to have brought about a union of the Pallavas and the Gaṅgas at this period. The Chōḷas were then holding, be it noted, a subordinate official position under the Pallavas and this is in evidence in the Vēḷūrpāḷaiyam plates which state that the Chōḷamahārāja Kumārāṅkuśa was one of Nandivarman III's principal officers.[3] The position of the several powers of South India at the time of which we are speaking is clearly brought out when the Śiṉṉamaṉūr plates state that Śrīmāra Parachakrakōlāhala fought at Kuḍamūkku, *i.e.*, Kumbhakōṇam against the allied armies of the Gaṅga, Chōḷa, Pallava, Kaliṅga and others.[4] Not long after, we notice the Gaṅga Pṛithvīpati I, son of Śivamāra II, forming an alliance with the Pallava Aparājita and fighting against the latter's foe, *i.e.*, the Pāṇḍya Varaguṇa.[5] We can well imagine that friendly relations must have existed between the Gaṅgas and the Chōḷas, the latter of whom held then a subordinate position under the Pallavas, while the former were their allies.[6] This relationship should have continued even after the downfall of the Pallava power which was brought about by Āditya I : it is not unlikely that the Gaṅgas aided the Chōḷas in the endeavour. The aim of the Gaṅgas must have been to secure help against the Bāṇas which they needed badly and which was fully obtained in the reign of Āditya's successor Parāntaka I. These circumstances clearly show the interest taken by the Gaṅgas in the affairs of the Tamil country and account for Pṛithvīpati II figuring as donor in our record and the subsequent acquisition by him of the rule of the Bāṇa kingdom together with the title Sembiyaṉ Mahāvaḷi Vāṇarāyaṉ from the hands of Parāntaka I.

TEXT.

1. Svasthi(sti) śrī [||*] Kōv-**Irāśakē-**
2. **śaripaṉma[r*]kku iyāṇḍu**
3. **irubattu-nālāvadu Ā-**
4. **ṉi-ttalai-ppiṟaiyāl**
5. **tīṇḍiṉa Sūryya-grahaṇat-**

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[1] The Pāṇḍya king Arikēsari Māṟavarman is said to have gained a victory over Pallavamalla. Varaguṇa-Mahārāja is reported to have advanced as far north as Araiśūr on the Pennar and to have encamped there. Śrīmāra Parachakrakōlāhala called also Pallavabhañjana is said to have fought the battle of Kuḍamūkku against the Pallava and others.

[2] *Ep. Ind.*, Vol. IX, pp. 86 and 91.

[3] *S. I. I.*, Vol. II, p. 512, v. 26 and the Tamil portion which follows it. It is said of him that he was the heroic head-jewel of the Chōḷa race, that his glory was well known, that he had the liberality of Karṇa and that his conduct was upright.

[4] *Annual Report on Epigraphy* for 1907, p. 68, para. 23.

[5] *S. I. I.*, Vol. II, p. 384, v. 18 and *Ep. Ind.*, Vol. IX, page 87.

[6] All the circumstances so far known seem to suggest that Vijayālaya, the first member of the revived Chōḷa line, could not have had any independence. There is no question of his valour or chivalry. At the same time there is nothing to suspect the statement of the Tiruvālaṅgāḍu plates that he captured the town of Tañjāpurī. What looks probable is that he might have done it being under the employ of the Pallava. Perhaps, he was left to protect the Pallava interest in the southern portion of their dominions, *i.e.*, the Tanjore district, which was exposed to attacks for years by the aggressive Pāṇḍyas.

6. **ti-nāṉṟu Tiruvūṟal-Mādēva-**
7. **ṟkku Māramaraiyar magaṉār**
8. **Piridipadiyār** kuḍutta ve-
9. ḷḷi-kkeṇḍi niṟai muṉṉū-
10. ṟṟu-orubatt-eḻu kaḷañju
11. idu paṉ-Māhēśva[ra*]-rakshai [||*]

TRANSLATION.

Hail ! Prosperity ! On the day of the **solar eclipse** which occurred on the first moon **in the month of Āṉi in the 24th year** of (*the reign of*) king **Rājakēsarivarman, Piridipadiyār** (*i.e.*, Pṛithvīpati), son of **Māramaraiyar** (*i.e.*, Mārasiṁha), presented a silver can with a spout weighing three hundred and seventeen *kaḷañju*, to (*the temple of the god*) Mahādēva at **Tiruvūṟal**. This (gift shall be under) the protection of all Māhēśvaras.

No. 13.—A FURTHER NOTE ON THE BEZWADA PILLAR INSCRIPTION OF YUDDHAMALLA.

BY J. RAMAYYA PANTULU, B.A., B.L.

Mr. C. R. Krishnamacharlu's note[1] on the inscription, named above, and his readings or interpretation of it cannot be accepted except in one case. He says that the word "*bayanna*" in the 3rd line of the 4th verse (l. 27 of the inscription) must be read as *mayanna* (*mba* does not scan well) and not as *maiyunna* as proposed by me. Apart from the difficulties of construction, Mr. Krishnamacharlu's reading offends the law of prosōdy in a very important respect. It was shown in the original article that the verses of the inscription are in the Madhya-akkara metre. The scheme of this metre requires an *indra-gaṇa* at the place where *bayanna* stands. *Bayanna* is a *ja-gaṇa* and a *ja-gaṇa* cannot be an *indra-gaṇa*. The possible contention that *ja-gaṇa* may have been regarded as an *indra-gaṇa* at the period when the inscription was composed upsets the whole scheme of the metre adopted in the inscription. The emendation *maiyunna* meets this difficulty and renders the passage quite natural and clear. Admitting that emendations should not be proposed where the original reading can possibly be adopted, it may be contended that this is a case in which the original wording of the inscription cannot be adopted and an emendation is necessary.

As for the contention that the verse should be so interpreted as to mean that it was king Yuddhamalla, and not the god Kumārasvāmi that went on a pilgrimage from Chēbrōlu to Bezwada, it must be admitted that this interpretation is literally possible, though the interpretation offered already is the more probable one. Chēbrōlu does not appear to have ever been a Chalukyan capital.

The second point in the note concerns the prose passage in lines 29-36. The restoration of the lost letters suggested herein is problematical and rests upon emendations in other parts of the passage.

The third point is in regard to the reading and interpretation of the word '*vēṟṟu*' in lines 39 and 40. The exact reading is certainly *vēṟṟu* but the interpretation put upon it by Mr. Krishnamacharlu cannot be accepted. '*Eṟu*' is unknown to Telugu. In Kanarese, it is a verb meaning 'to be complete', and it can hardly be used in Telugu as an adverb in the way suggested.

The fourth and last point is in regard to the reading and interpretation of the concluding portion of the inscription consisting of the last two letters of line 44 and lines 45 and 46. The deci-

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[1] [See above, Vol XV, p. 364 f.—Ed.]

phering of this passage is quite correct. Mr. Krishnamacharlu takes the last two syllables *kunda* as a noun meaning 'a pillar', and interprets the passage *nṛipula kunda* as meaning 'pillar for kings (that recognize and maintain his charity).' The Kanarese word *kunda* is identical with the Telugu word *kundamu* and means the same thing, *viz.*, 'a pile of bricks or tiles'. This is not exactly a pillar. *Nṛipula kunda* means *kuṇḍa* of *nṛipulu* (kings) but not *kunda* for *nṛipulu*. 'Pillar of kings' does not give any sense. Yuddhamalla, apparently, erected this pillar for the purpose of having the inscription engraved thereon and not to the honour of unnamed future kings whom he wants to maintain his charity. How does this pillar serve the latter purpose ? Is there any other instance of such a pillar being erected ?

The passage, so far as it goes, scans exactly to the *Maḍhya-akkara* metre and the last syllable *ḍa* which, for purposes of *yati*, matches with *ta*, the initial syllable of the passage, certainly suggests that the passage is part of a verse line, and a glance at the estampage cannot fail to show that the engraving is abruptly left off at this point.

No. 14.—THE KANDUKURU PLATES OF VENKATAPATIDEVA I : SAKA 1535.

BY G. V. SRINIVASA RAO, B.A., MADRAS.

These five **copper-plates** were secured on loan from M. R. Ry. Uddi Narasimhacharya of **Kandukūru**, Madanapalle Taluk, Chittoor district, in 1921-22.[1] They have raised rims and curved tops with a ring-hole, about ½″ in diameter, bored in the middle. They measure 9½″ in height together with the projections and 7½″ without them and are 6¾″ wide. To the **ring**, which is circular in shape with a diameter of 2¾″, is attached, by a hole at the back of it, a sliding circular **seal** measuring 1⅝″ in diameter. On this is represented in high relief a **boar**, advancing to the proper left, and a **dagger** pointing downwards, both cut upon a horizontal double line supported by a vertical line in the centre. Above the boar are the figures of the **sun** and the **crescent**. The plates with the ring and seal weigh 307 tolas. The ring had been cut when the plates were received in the office of the Assistant Archæological Superintendent for Epigraphy at Madras.

The inscription is engraved on the inner sides of the first and last plates and on both sides of the rest. The leaves are numbered in Telugu numerals incised to the left of the ring-hole on the first written side of each plate. The **alphabet** of the grant is Nandi-Nāgarī except the sign manual '*Śrī*-**Veṅkaṭēśa**' at the end which is in Telugu, and the **language** is metrical Sanskrit. The portion in lines 148 to 152 is, however, in the **Telugu** language and is evidently an addition made after the original grant was completed.

The inscription shows the various **orthographical peculiarities** usually seen in the Vijayanagara grants, such as (1) the invariable use of *anusvāra* in place of the nasal and *vice versa*, (2) the treatment of the second letter as adjunct to the *ṛēpha* in conjunct consonants, (3) the omission of the *visarga* generally before the letters *śa* and *sa*, and also in a few other cases, (4) the omission of the first member in double consonants, (5) the superfluous use of an *anusvāra* before nasals, (6) the use of a stroke in addition to a hook after the vowel *i* to denote length as in consonants, (7) the occasional use of the letter *a* followed by *i* to denote *ai* sound in consonants, (8) the substitution of their mere vowels for the letters *ya* and *va* and *vice versa*.[2]

The grant was issued by **Veṅkaṭapatidēva** of the **Karṇāṭa** dynasty and is dated in Śaka 1535, Pramāthin, Vaiśākha, *śu.* 12, which regularly corresponds to A.D. 1613, April 21,

[1] No. 9 of Appendix A to the *Madras Epigraphical Report* for 1921-22.

[2] See *Ep. Ind.*, Vol. III, p. 236, Vol. IV, p. 299, Vol. XI, p. 327 and Vol XVI, p. 241.

Wednesday, and is, therefore, nearly three months earlier than the British Museum plates of the same king.[1] After the usual invocatory verses, the inscription begins with the genealogy of the king which agrees with that given in all the other grants of the dynasty up to Tirumala I. Like the Daḷavāy-Agrahāram plates[2] and the Viḷāpākkam grant,[3] this record also mentions the two sons of Tirumala by Vengaḷāmbā, *viz.*, Śrīraṅgarāya and Veṅkaṭapatidēva.

In the course of the narration of his ancestry and its panegyric, the document mentions **Bukka** as having firmly established **Sāḷuva-Nṛisiṁha** on the throne, and his son **Rāmarāya** as having put to flight Kāsappoḍaya and captured the hill-fortress Ādavani 'protected by Sapāda's army of 70,000 Sindh horse' as well as Kandanavōlu. Kāsappoḍaya has been surmised to be identical with Kāchapa-Nāyaka of Ādavani[4] who figures as a subordinate of Sāḷuva Narasiṅgarāya in Śaka 1420.[5] Possibly Kāchapa, for selfish ends, made common cause with the Mussalmans who invaded the Vijayanagara dominions in Śaka 1425,[6] and Rāmarāya continued his allegiance to the political successors of the Sāḷuvas under king Krishṇarāya.[7] Sapāda has been identified with Yūsuf Adil Shāhi of Bijāpūr who is said to have borne the name *Savaee*.[8] The next important member of the line was **Tirumala**, the brother of **Aḷiya Rāmarāya**, who was the first to adopt the title '*Samrāṭ*.' His successor was **Śrīraṅga** and after him came **Veṅkaṭa**, the donor of the grant and the last powerful king of the family. He was born about Śaka 1471 (A.D. 1549-50) if we can rely on the testimony of Barradas who says that he was 67 years[9] at the time of his death which, according to Floris, took place in A.D. 1614.[10] He figures as a subordinate of king Sadāśiva in A.D. 1567-68.[11] We learn from the *Vasucharitramu* and the *Chikkadēvarāya-vaṁśāvaḷi* that during his father's time he was the Viceroy of the Chandragiri-rājya comprising the Tuṇḍīra, Chōḷa and Pāṇḍya countries, and had his capital at Chandragiri while his brother Śrīraṅga governed the Telugu districts from Penukoṇḍa. When the latter came to the throne, Veṅkaṭapati continued to be the Viceroy[12] and held the charge of the Telugu country also. This is gathered from No. 541 of 1909 which states[13] that in Śaka 1502 (A.D. 1580) the Golkonda Sultān Hazrat Ibrāhīm Pādishāh acquired Uddagiri (*i.e.*, Udayagiri) by driving out Veṅkaṭarāju and captured the regions around Vinikoṇḍa, etc., and Koṇḍavīḍu.[14] In the same year Śrīraṅga was taken captive by the Sultān who, with the help of the Haṇḍe chiefs, gained effective possession of the territory lying to the north of Penukoṇḍa. This event is mentioned in No. 70 of 1915 dated Śaka 1506 (A.D. 1584) which states that Ahōbalam had been in the occupation of the Muhammadan chief Vībhurāmu and his Haṇḍē allies for about 7 years. Probably it is these reverses that account for a grant of land in A.D. 1579 to a temple at Mahābalipuram by Gōbūri Tirumalai-Nāyakkar for the merit

[1] *Ibid.*, Vol. XIII, p. 231 *f.*

[2] *Ibid.*, Vol. XII, pp. 159 *ff.*

[3] *Ibid.*, Vol. IV, pp. 269 *ff.*

[4] *Mad. Ep. Report* for 1920-21, Part II, paragraph 12.

[5] No. 719 of the Mad. Ep. Collection for 1917.

[6] Brigg's *Ferishta*, Vol. III, p. 348.

[7] The *Krishṇarāya-vijayam* mentions Āravīṭi-Bukkarāju as one of the chiefs who attended the coronation of the king. (*Sources of Vij. Hist.*, p. 129).

[8] *Ep. Ind.*, Vol. XVI, p. 243, footnote 6.

[9] Sewell's *Forgotten Empire*, p. 224.

[10] Sewell's *List of Antiquities*, Vol. II, p. 251.

[11] Nos. 240 of 1897 and 163 of 1905 of the Mad. Ep. Collection.

[12] In No. 383 of 1919 dated Śaka 1496 in Śrīraṅga's reign he confirms certain appointments made by Tātāchārya.

[13] *Mad. Ep. Report* for 1910, Part II, paragraph 64.

[14] These, according to the copper-plate grant No. 23 of 1910-11, had been conquered by Śrīraṅga in Śaka 1498. *Ibid.* for 1911, Part II, paragraph 57.

of Veṅkaṭapati.[1] The Telugu work *Rāmarājīyamu* states that Veṅkaṭa chased the Golkonda army back and defeating it on the banks of the Penner settled, with his vanquished and suppliant enemy, the river Krishna as the boundary line between their territories. His faithful feudatories who helped him on these and other occasions were the Maṭla chief Ananta who calls himself 'the right hand of the Karṇāṭa emperor,'[2] and the Tanjore chief Achyutappa as well as his son Raghunātha who 'brought all the Karṇāṭa territory once more under Veṅkaṭadēvarāya.'[3] But he had his own internal enemies to contend against; for we hear of a revolt of the Nandyal chief Krishṇama having been quelled by Veṅkaṭa early in his reign[4] and of Kṛishṇappa-Nāyaka of Gingee having been imprisoned by the emperor and subsequently set free.[5] Vīrappa-Nāyaka of Madura also seems to have aimed at independence. The *Chikkadēvarāya-vaṁśāvaḷi* informs us that shortly after his accession, Veṅkaṭa sent his nephew Tirumala against Madura, but the latter received bribes from the chief and retired with his army to Śrīraṅgapaṭṭaṇa. In spite of this, Veṅkaṭapati should have asserted his authority over Vīrappa as evidenced by later grants.[6] We get some interesting glimpses into the history of this period from certain Jesuit letters[7] noticed by the Reverend Father Heras of Bombay. About A.D. 1607 Veṅkaṭa had removed his seat of government to Vēlūr[8] though Chandragiri was still 'the royal city.' Towards the close of his reign Veṅkaṭa had to yield to the rising chief Rājā-Uḍaiyar of Mysore on whom he had to confer the viceroyalty of Śrīraṅgapaṭṭaṇa, as his attentions were diverted again by the troublesome Golkonda chiefs who threatened his dominions in the north. It was on this occasion that Raghunātha-Nāyaka of Tanjore came to his rescue and saved the kingdom from the Muhammadan invasion. It is probable that Muttu-Vīrappa-Nāyaka of Madura was also trying to shake off the Vijayanagara sovereignty, and therefore espoused the cause of Jaggarāya in the war of succession after Veṅkaṭa's death.[9]

The object of the document is to record the grant of some garden lands and fields at **Chandragiri** and **Gollapalle** for the worship of the god and the goddess at Tirupati during certain festivals specified in it. The grant was made by Veṅkatapatidēva at the request of *Mahāmaṇḍalēśvara* **Gōbūri Śēshādrirāja**, the son of Veṅkaṭarāja and the grandson of Pāpa-Timmarāja of the Solar race and the Kāśyapa-*gōtra*. Very little is known of these Gōbūri chiefs so far except the names of some individual members of the family. They first figure in the reign of Kṛishṇarāya at the time of his expedition against Kaliṅga,[10] but came into prominence during the rule of Sadāśiva and his successors and had frequent matrimonial alliances with the latter.[11] We meet with a certain

[1] *Mad. Ep. Rep.* for 1910, Part II, paragraph 56.

[2] *Ibid.* for 1916, Part II, paragraph 75.

[3] *Sources of Vij. Hist.*, p. 285.

[4] *Ibid.*, p. 243.

[5] सदात्ययी (तदत्ययेना) वार्तधराधिनाथः
रसैकतानो रघुनाथभूपः ।
कारास्थितं कृष्णपनायकं तं
अमोचयद्वेंकटदेवरायात् ॥
(*Raghunāthābhyudayam* of Rāmabhadrāmbā, Canto VII, verse 73).

[6] *Ep. Ind.*, Vol. XII, pp. 159 *ff*. Copper-plates Nos. 9 of 1905-06 and 9 of 1911-12 of the Madras Epigraphical collection.

[7] *Mythic Society Journal*, Vol. XIV, pp. 130-140 and 312-317.

[8] This is probably in consequence of the revolt of Liṅgama-Nāyaka whom, according to *Bahuḷāśvacharitram* Chenna defeated on behalf of Veṅkaṭa.

[9] Sewell's *Forgotten Empire*, p. 230.

[10] *Sources of Vij. Hist.*, p. 131.

[11] According to the *Rāmarājīyamu*, Koṇḍamma, one of the five queens of Veṅkaṭa I, was a daughter of Obarāja, while two more daughters of his, Narasiṅgamma and Baṅgāramma, were respectively married to Rāma and Veṅkaṭa II, the grandsons of Aḷiya-Rāmarāja. Other members of the family who had marriage connection with the Āraviḍu chiefs were Gōbūri Veṅgaḷa, the father of a certain Pāpamma married to Śrīraṅge III, the adopted son of Gōpāla who was himself the son-in-law of (Gōbūri) Giriyappa, and Yatirāju whose daughter Koṇḍamma was married to Rāma IV.

Mahāmaṇḍalēśvara Gōbūri Ōbayadēva-Mahārāja as a subordinate of Sadāśiva in Śaka 1469 in an inscription at Ahōbalam,[1] though we cannot say for certain whether he is the same chief who is referred to as *Mahāmaṇḍalēśvara* Gōbūri Aubhaḷarājayya in No. 543 of the Epigraphical collection for 1915, dated in Śaka 1482, from the Bellary district. About this period some more chiefs of the family are brought to our notice, who were connected with the Kurnool, Cuddapah and Chingleput districts. For instance, we find a certain Koṇḍrāju in Śaka 1473 at Koilkuntla,[2] a Narasarāju in Śaka 1478 at Toṇḍūru,[3] a Giriyapparāju in Śaka 1529 at Dudyāla,[4] a Gōbūri Tirumalai-Nāyaka in Śaka 1501,[5] and a *Mahāmaṇḍalēśvara* Gōbūri Ōbarājayyadēva-Mahārāja.[6] Barradas[7] mentions a certain Ōbo Rāya as the brother-in-law of Veṅkaṭa and a Chinnaobraya (Chinna-Ōbala-Rāya) as a brother of the traitor Jaggarāya who also belonged to the Gōbūri family,[8] and whose daughter Bāyamā was married to Veṅkaṭa. This Ōbarājayyadēva should evidently have been different from Ōbayadēva, the subordinate of Sadāśiva, and possibly his grandson. He has been surmised[9] to be a son of Tirumalai-Nāyaka of the Kunnattūr inscription with whom again, if we may hazard a guess, Pāpa-Timmarāja, mentioned above, and Timma, who married Ōbāmbā, the sister of Tirumala I,[10] and was the father of Narasa, might be identical. In that case Veṅkaṭarāja, the father of Śēshādrirāja of the present grant, Ōburāja or Ōbalarāja and Narasa should have been brothers.

Of the **places** mentioned in the grant, **Tirupati** is called Śēshāchala and Phaṇīśvaragiri. **Taṅgaṭūru** is a village in the Proddutūr taluk of the Cuddapah district. Chandragiri is too well known to require identification. Veṅkaṭājammapēṭa seems to have been a part of Chandragiri itself. The name Toṇḍavāḍi-taṭāka seems to be connected with the modern Toṇḍavāḍa near Chandragiri and Gollapalli is a few miles further east. I am unable to identify Gōpidēvīpāḷya. Like the Maṅgalampāḍ charter of the same king[11] this grant was also composed by **Chidambara-Kavi** and incised by **Kāmayāchārya.**

TEXT.

[Metres : Verses 44-69 and 73-76, *Anushṭubh* ; vv. 70-72, *Āryā* ; v. 77, *Śālinī*.]

Fourth Plate ; First Side.

111 * * * [12]बाणशक्तिक-

112 कंवेंदुगणिते शकवत्सरे । प्रमाधीशा[13]भिधे वर्षे मासि वै-

113 शाखनामनि ।[।४४*] पक्षे वळक्षे पुष्यर्क्षे पुष्यायां द्वादसो(शो)तिथौ । श्री-

114 वेंकटेशपादाब्जसन्निधौ श्रेयसान्निधौ[14] ।[।४५*] श्रीरामाकुच

[1] No. 63 of the Mad. Ep. Collection for 1915.

[2] Rangacharya's *Madras Inscriptions*, Kl. 110.

[3] *Ibid.*, Cd. 635.

[4] *Ibid.*, Kl. 401.

[5] No. 255 of the Mad. Ep. Collection for 1909. See *Ep. Rept.* for 1910, p. 105, para. 56.

[6] No. 332 of Mad. Ep. Collection for 1909.

[7] Sewell's *Forgotten Empire*, pp. 223 and 228.

[8] *Sources of Vij. Hist.*, p. 263.

[9] *Mad. Ep. Rep.* for 1910, Part II, para. 56.

[10] *Sources of Vij. Hist.*, Genealogy on page XIV.

[11] *Nellore Inscriptions*, Part I, p. 26.

[12] In lines 1 to 111 the first forty verses of the Viḷāpākkam grant (*Ep. Ind.*, Vol. IV, pp. 272-276) are reproduced with two other verses (Nos. 29 and 30) which occur in the Penagalūru grant as vv. 31 and 32 (*Ep. Ind.*, Vol. XVI, p. 250).

[13] Read प्रमादीशा° [The name of the year is Pramādin.—Ed.]

[14] Read श्रेयसां निधौ.

115 कस्तूरीचिन्ह(ह्न)श्रीवत्सलक्ष्मणे । पूषानुष्णांशुनेत्राय शेषाच-
116 लकुटुंबिने ।[१४६*] स्वामिपुष्कर(रि)णीतीरधामनित्यविहारिणे ।
117 इंदिराया जगन्मातुर्मंदिराइ(यि)तवक्षसे ।[१४७*] शयनालीनदु-
118 ग्धाब्धिशैवाललतिकोपमां । वहते वारिजाक्षाय वक्षसा
119 वनमालिकां ।[१४८*] शंखं चक्रं च वहते [1]शयाभ्यामुज्वलं रुचा ।
120 इत्याविति ज्ञापयते चंद्रार्कौ वामदक्षिणे ।[१४९*] शश्वनीय्(य)तरं र-
121 त्नमकुटं मूर्ध्नि(र्ध्नि) बिभ्रते । चक्षुर्भूतेंदुमार्तांडज्यो(ज्यो)तिरक्रमि-
122 वाश्रितं ।[१५०*] श्रीमद्वेंकटनाथाय श्रीनिवासाय विष्णवे । श्री-
123 (श्री)वेंकटाचलेंद्रस्य शिखराभरणाइ(यि)ते ।[१५१*] प्राचीभागपरिष्का-
124 रे श्रीपुष्करिणीतटे श्रीवराहस्वामिसंनिधौ... नटसस्त्री[न*]रसणनायकोद्यान-
125 दक्षिणे ।[१५२*] विशालरथवीथ्याश्च वायवीं दिशमाश्रिते । शयस्कार-
126 जीयगारितोटादुत्तरदिग्भवे ।[१५३*] श्रीमद्वेंकटगिरिशेषाद्रिरा[जा]-
127 रामे मनोरमे । दीपयंतं दिशो दीप्त्या मङ्घार्घमणिमंट[पं] ।[१५४*]

Fourth Plate; Second Side.

128 [2]पतिमासं भूषयतः फणीश्वरगिरीशितुः । विविधा-
129 पूपनैवेद्यविभवो(वी)त्सादनाय च ।[१५५*] तत्रैव स्वामिनो ब्रं-
130 म्ह[3]वसंतोत्सवयोरपि । नानागंधोपचाराय नैवेद्याय
131 विशिष्य च ।[१५६*] [4]मुक्कोटितीर्थनाद्यारितेष्पदिव्योत्सवेषु च । शर-
132 प्यर्थं च सततपुष्पदामार्पणाय च ।[१५७*] रमास्पदं चंद्रगिरि-
133 राजधानीप्रसाधनं । गोपिदेवीपाख्यराजवीथी[5]निधिपथा-
134 दपि ।[१५८*] श्रीवेंकटाजंमपेटादपि प्राचीदिगाश्रयं । श्रीमबूड(बु)ल-
135 बंडाश्च दक्षिणस्यां दिशि स्थितं ।[१५९*] तोंडवाद्रि(डि)तटाकांतसीमांता-
136 दपि पश्चिमं । वु(उ)त्तरं श्रीगोपराजकाङ्वाकेदारवैभवात् ।[१६०*] तंग-
137 टूरि कोंडुभट(ट्ट)मान्यकेदारकं विना । सूरप्पका[ङ्वा]सुभगतोटवे-
138 चकदंबकं ।[१६१*] गोल्लपल्यासुङ्कवडकाल्लाके(के)दारकाण्यपि । सर्वमा-
139 न्यं चतुःसी(स्सी)मासहितं च समं[त*]तः ।[१६२*] निधिनिक्षेपपाषाण-
सिद्धसाध्य-
140 जलान्वितं [।*] अ[क्षि*]ण्यागामिसंयुक्तं[6] देवभोज्यं सभूरुहं ।[१६३*]
परीतः प्र-

[1] Perhaps a mistake for कराभ्यां [2] Read प्रति°. [3] Read ब्रह्म.

[4] मुक्कोटितीर्थं is the name of a tank at Tirupati. Almost every temple in South India has a tank or a well with a sacredness attached to it. The literal meaning of the first part of the word is 3 crores and the belief is that the tank has the collective virtue of so many sacred waters of the country. Compare the *Kōṭi-tīrtha* at Rāmēśvaram and the *Sarva-tīrtha* at Conjeeveram.

[5] Read वीथी°. [6] Read संयुक्तं.

141 यतै[:*] स्निग्धैः पुरोहितपुरोगमैः । विविधैर्विबुधै[:*] श्रौतपथिकैर-

142 धिकैर्गिरा ।[।६४*] काश्य(श्य)पान्वयदीपस्य काश्य(श्य)पोकल्पशाखिनः । श्री-

143 सूर्यवंशरत्नस्य श्रीमतामग्रयाइने[1] ।[।६५*] श्रीमन्महामंडलेश्वर-

144 स्य सारस्य शालिनः । प्रतीतिमत्यापतिंमराजपौत्रस्य रा-

145 जतः ।[।६६*] श्रीवेंकटमहीपालपुत्रस्यामित्रकर्षिनः । श्रीमद्वीबू-

146 री(रि)शेषाद्रिराजस्य रवितेजसः ।[।६७*] विशेषज्ञानभरितां विप्रधि-

147 मनुपालयन् । श्रीवीरवेंकटपतिमहारायमहीपतिः ।[६८*] सहि-

148 रण्यपयोधारापूर्वकं दत्तवान्मुदा[2] ॥ [६९*] श्रीवेंकटेश्वरस्वामुलु क[ट्ट]-

149 ड शेशिनदि धर्मकर्त शे(से)नामोदलारि कृष्णयगारिकि[3] प्रतिसंवत्सरानकुन्नु
ग २४

150 वरहालु । तोटवाक(कि)ट चलिविद्रकुन्नु

Fifth Plate.

151 तोट शेशेवालकु शासालुन्नु ई काल्वरोस्खंलोनु क-

152 इड शायनवधरिंचिनाद ॥ श्री ॥

153 श्रीवेंकटपतिरायक्षितिपतिवर्यस्य कीर्त्तिधुर्य्यस्य[4] ॥

154 शासनमिदं सुधोजन[5]कुवलयचंद्रस्य भूमहे(हें)द्रस्य(।) ॥ [७०*] श्री-

155 वेंकटपतिरायगिरा [6]सिवसूर्य्यकवींद्रभागिनेयत-

156 या [।*] कलिनोन्नतिंचदंबरकविरवदत्ताम्रशासनश्लोका-

157 न् ।[।७१*] श्रीवेंकटपतिरायक्ष्मापतिदेशेन कामयाचार्यः ।

158 गणपयतनय[:*] शासनमलिखदिदं वीरणानुजस्ताम्रं ।[।७२*] दा-

Ll. 159-167 give five imprecatory stanzas *Dānapālanayōr*, etc. etc.

168 श्रीवेंकटेश[7]

ABRIDGED TRANSLATION.

(Vv. 44-69.) In the **Śaka year** computed by the **arrows (5), Śakti (3), arrows (5) and moon (1)**—(*i.e.*, **1535**)—in the (cyclic) year called **Pramādin**, in the month known as **Vaiśākha**, in the **bright fortnight**, in an auspicious asterism on the sacred *tithi* of **Dvādaśī**, at the holy lotus-feet of (god) Śrī-Veṅkaṭēśa, the abode of all happiness,—to the (same) glorious Vishṇu known as Vēṅkaṭanātha and Śrīnivāsa, and living at Śēshāchala, ever sporting in his residence on the banks of the Svāmi-Pushkariṇī (tank), whose chest is made the abode of Indirā, the mother of

[1] Read °याबिनः.

[2] The second half of this verse is wanting though the sense is complete.

[3] This word is written below the line.

[4] Read कीर्तिधुर्यस्य.

[5] The letter seems to be a correction from म.

[6] Read शिवसूर्य°.

[7] In Telugu characters.

all the worlds and is adorned with the Śrīvatsa (mark) bearing marks of musk from her breast, who bears on his chest the *Vanamālikā* (garland)[1] resembling the mossy creeper (growing) in the milky ocean clinging to his couch; who holds in his hands the conch and the disc glowing with lustre, whose left and right eyes are the Moon and the Sun, who wears on his head the magnificent jewelled crown appearing (by its brilliance) as if it were the very halo of light of those dual luminaries settled (thereon), and who adorns like a crest-jewel the glorious Veṅkaṭa, the king of mountains, for various cake offerings and excellent unguents to this lord of Phaṇīśvaragiri (Śēshāchala) who adorns every month the jewelled *maṇṭapa* of great value illuminating with its splendour (all) the quarters, built in the pleasure-garden (founded by) the prosperous **Gōbūri Śēshādrirāja**, which is situated to the east of the Red Hillock, to the south of the fair garden[2] (called after) Narasaṇa-Nāyaka, to the north-west of the broad car-street and to the north of (the garden) Śayaskara-Jīyagāritōṭa; for worship with sandal and various offerings (to the god) in the same place during the *Brahmōtsava* (grand annual festival) and *Vasantōtsava* (spring festival), and for the [3]unintermittent offering of flower-garlands particularly during the floating festivals of the goddess (Nāchchāru) in the Mukkōṭi-tīrtha (tank); with due regard to the wise request (made for this purpose) by the illustrious *Mahāmaṇḍalēśvara* Gōbūri Śēshādrirāja possessed of great exeellence and of splendour like that of the Sun, who was the grandson of the famous **Pāpa-Timmarāja** and the son of **Veṅkaṭa-Mahīpāla**, the destroyer of his foes, who was the gem of the Solar race and the light, as it were, of the Kāśyapa-*gōtra* and was of the school of Kāśyapī-*kalpa*, and who was the foremost of the fortunate; the glorious king **Vīra-Veṅkaṭapati-Mahārāya**, being surrounded by pious and amiable priests and several wise and learned men following the path prescribed by the Vēdas, gave away with pleasure, to the accompaniment of libations of gold and water, excluding the small *mānya* field of Koṇḍu-Bhaṭṭa of Taṅgaṭūru, the whole beautiful plot of garden-lands and fields called (after the canal) Sūrappa-kālvā which is the very abode of Ramā (Lakshmī) and the ornament of the capital city of Chandragiri and is situated to the east of the high-road to Gōpidēvī-pāḷya and of the happy Veṅkaṭājammapēṭa, to the south of (the rock) Nūvulabaṇḍa, to the west of the extreme border-line of the (tank) Toṇḍavāḍī-taṭāka and to the north of the field called (after the canal) Gōparāja-kālva; and also the group of fields (known as) Uḷvaḍa-kālvā in Gollapallī, together with the trees (growing on them) and (the other eight privileges such as) natural resources and deposited treasures, stones, realised and realisable (income), water, *akshiṇī* and *āgāmi*, as a *sarvamānya* with the four boundaries (marked out) on all sides to be enjoyed by the god (in perpetuity).

(Ll. 148-152.) (The god) Śrī-Veṅkaṭēśvarasvāmi ordained (the payment of) 24 *varāhas* every year to the Dharmakartā **Sēnā-Modalāri Kṛishṇayagāru**. For the watershed at the entrance of the garden and for the maintenance of the gardeners, (He) was (also) pleased to command (payment to be made) from the cash (income) from the above *kālvā*.

V. 70. [In praise of king Veṅkaṭapati.] (This is identical with verse 124 of the Kūniyūr plates of Veṅkaṭa II.)

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[1] *Vanamālikā* is thus defined :—

आजानुलंबिनी माला सर्वर्तुकुसुमोज्ज्वला ।
मध्ये स्थूलकदम्बाढ्या वनमालेति कीर्तिता ॥

Daśaratha is described as wearing a wreath or *vanamālā* on his crown while going out hunting. (*Raghuvaṁśa* IX, 51.)

[2] In the vernacular idiom any beautiful place is known as the favourite haunt of Lakshmī, the Goddess of Prosperity, who is supposed to dance there for sheer joy.

[3] The meaning of the word चरप्यं occurring in the verse is not clear. Perhaps it is a Sanskrit rendering of the Tamil word *Śiṟappu* which means "offerings made on special occasions and distributed to the devotees then assembled." It is called *charupu* in Kanarese and Telugu.

(Vv. 71-72.) By the order of the king, **Chidambara-Kavi**, the sister's son of the poet Śiva-Sūrya, composed this edict and **Kāmayāchārya** engraved it on the plates.

(Vv. 73-77.) The usual imprecation and admonition.

(L. 168.) *Śrī*-**Veṅkaṭēśa.**

No. 15.—MATHURA PEDESTAL INSCRIPTION OF THE KUSHANA YEAR 14.

BY DAYA RAM SAHNI, M.A., RAI BAHADUR.

This inscription is an entirely new discovery, photographs and estampages of which have, with his characteristic promptitude, been supplied to me by Rai Bahadur Pandit Radha Krishna, the Honorary Curator of the Museum of Archæology at Mathurā. The stone image pedestal on which the epigraph is engraved was found in an elevated part of the Dalpat-ki-Khiṛki Mohalla in the city of **Mathurā** when an inhabitant of that town was digging foundations for his house. The excavation was not done with care with the result that the pedestal was broken into several pieces. Of the statue itself only the feet remain with the lower portion of a small standing figure at each side. There is thus nothing to show the exact nature of the central image, though from the tenor of the epigraph and other indications it must have been a standing image of Gautama Buddha.

The epigraph consists of three lines (measuring respectively 14¾", 14¾" and 4¾") and is in a perfect state of preservation, except for the two *aksharas*, which have been partially cut away at the end of the first line. The **characters** used belong to the Brāhmī alphabet of the Kushāṇa period. It must, however, be noted that the *m* everywhere shows the advanced form of the Gupta period with a small knob attached to the left of the letter instead of the triangular base. Similarly the *akshara 'h'* assumes the form peculiar to the eastern variety of the Gupta script in which the horizontal base-stroke is completely suppressed, the hook of the *akshara* being turned sharply to the left. The *anusvāra* is throughout represented by a short horizontal stroke instead of the usual dot. The long medial *ā* is in some cases not distinctly defined. The inscription is composed in the usual **mixed dialect,** though the deviations from the Sanskritic mode of spelling, the rules of *sandhi* and declension, etc., are much fewer than are generally found in the inscriptions of the Kushāṇa period. The irregular forms met with in the inscription are :—*asmiṁ divasē* in place of *asmin divasē* in l. 1 ; *bhagavatō pitāmahasya* in place of *bhagavataḥ pitāmahasya, saṁmya-saṁbuddhasya* in place of *samyak-sambuddhasya* in l. 2 ; and *dukkha* instead of *duḥkha* in l. 3.

The **object** of the epigraph is to record the fact that, on the **10th day of the month of Pausha** in the **year 14 of the Mahārāja, Dēvaputra Kaṇishka,** a certain **Saṁghilā,** the wife of the Prāvarika Hasthi (?), installed, for the cessation of all misery, an image for the worship of her favourite deity, the Lord, the **Pitāmaha,** who is truly and perfectly enlightened. It will be noticed from the text given below that the name of Gautama Buddha is not mentioned in the inscription. The title *saṁmya-sambuddha* (Pāli, *sammā-saṁbuddhō*) is ordinarily applied in Buddhist texts to any supreme Buddha. The term is, however, often used as a proper noun, signifying Gautama Buddha himself, as for example in the sentence, *namō tassa arahatō sammā-saṁbuddhassa,* which is generally written in the beginning of Buddhist texts.[1] The substitution of the word *pitāmahasya* for *arahatō* in the inscription is inexplicable. Both in Buddhist and Brahmanical texts this word is commonly applied to the Hindu god Brahmā, and I am unable to say why it is used here as an appellation of the Buddha.

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[1] *Vide* Kachchāyana's *Pali Grammar* by Francis Mason (*Bibliotheca Indica*, No. 123), p. 162.

MATHURA PEDESTAL INSCRIPTION OF THE KUSHANA YEAR 14.

(FROM A PHOTOGRAPH).

HIRANANDA SASTRI

SCALE ABOUT A THIRD

SURVEY OF INDIA, CALCUTTA.

The main interest of the inscription lies in the fact that it is **the first Brāhmī inscription of the Kushāṇa period which quotes the month of its date by its Hindu solar name** instead of by the season name, which is invariably the case in other Brāhmī inscriptions of this period. This remark, of course, does not apply to the Kharōshṭhī inscriptions, as several of them contain the solar names of months.[1] The inscription is also important for another reason. Hitherto we possessed no inscription dated between the years 11 and 22[2] of the Kushāṇa era which was definitely assignable to the reign of Kaṇishka. The present inscription is clearly **dated in the year 14** of that king.

TEXT.

1 **Mahārāja-Dēvaputrasya Kaṇishkasya saṁvatsarē 10 4 Pausha-māsa-divasē 10** asmiṁ divasē **Prāvarika-Ha[sthisya]**

2 bha(ā)ryyā **Saṁghilā** bhagavatō pitāmahasya Saṁmyasaṁbuddhasya svamatasya dēvasya pūjārtthaṁ pratima(ā)ṁ pratishṭhā-

3 payati sarvva-dukkha-prahāṇārtthaṁ— [||*]

TRANSLATION.

On the **10th day of the month of Pausha in the year 14 of the Mahārāja Dēvaputra Kaṇishka,** on this day, **Saṁghilā,** the wife of **Prāvarika Hasthi** (?), installs (*this*) image for the veneration of her favourite deity, the Bhagavat, the *pitāmaha*, Gautama Buddha (*lit.* who is truly and completely enlightened), for the cessation of all misery.

No. 16.—PATNA MUSEUM PLATES OF SOMESVARA II.

By R. D. Banerji, M.A.

The inscription edited below is inscribed on a set of **three copper-plates** discovered in the **Baudh** State of Orissa by Mr. L. E. B. Cobden Ramsay, I.C.S., Political Agent, Orissa Feudatory States. The plates were sent to the late Dr. D. B. Spooner, B.A., Ph.D., then Superintendent, Archæological Survey, Eastern Circle, who had them sent to Rao Bahadur H. Krishna Sastri, the then Government Epigraphist for India. A short note on the inscription was published in the *Annual Report of the Archæological Survey, Eastern Circle*, for the year 1916-17.[3] A set of impressions of the record was supplied to me by Dr. D. B. Spooner for publication. Later on, at my request, Sir Edward Gait, I.C.S., K.C.S.I., then Lieutenant-Governor of Bihār and Orissa, kindly lent the original plates to me for examination.

The plates are joined together by a thick **ring** of copper to which is attached the **seal,** bearing a **lion** couchant in relief but no inscription. The first and third plates are inscribed on one side only while the second plate is inscribed on both the sides. The **characters** used in the inscription are Oriyā of the fourteenth or fifteenth century A.D., and are much later than the Sonpur plates of Kumāra Sōmēśvara and the Mahada plates of Yōgēśvara-

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[1] Cf. *Ind. Ant.*, Vol. XXXVII, p. 46.

[2] See my article on "Three Mathura Inscriptions, etc." in the *J. R. A. S.*, 1924, pp. 399ff.

[3] Page 4, para. 5.

dēvavarman.[1] The beginnings of the cursive Oriyā script are to be found in the form of *ṇ* in l. 25. The first eight lines contain three verses giving the genealogy of the donor. The first person mentioned is **Challamarāja** of the **Chōla lineage** (l. 2), whose son was **Jasarāja** (=Yaśōrāja) I, whose son was **Sōmēśvara I.** This prince was succeeded by his nephew (*bhrātṛija*) **Jasarāja II.** The donor of the grant is the latter's son **Sōmēśvara II.** An additional name is furnished in the prose account of the genealogy in ll. 8-14, according to which Sōmēśvara II meditated on the feet of the *Paramamāhēśvara* **Jasarāja II**,[2] who meditated on the feet of the *Paramamāhēśvara* **Chandrādityadēva.**[3] The last named person may be the younger brother of Sōmēśvara I and the father of Jasarāja II. Sōmēśvara II is styled the lord of the entire **Kōsala** (*sakala-Kōsal-ādhīśvara*), the devout worshipper both of Śiva and of Vishṇu (*Paramamāhēśvara-Paramavaishṇava*), a *Mahāvyūhapati*, *Rāja* and *Rāṇaka*. These titles indicate his subordinate position and, most probably, he was a subordinate chief under the Eastern Gaṅga kings of Kaliṅga. He is also called the bee on the lotus feet of Vaidyanātha. This Vaidyanātha is evidently the same as that mentioned in the Mahada plates of Yōgēśvaradēva varman, and identified by Mr. B. C. Mazumdar with a temple of that name in the State of Sonpur.

The **object** of the inscription is to record the grant of the village of **Phullamuṭhī** together with **Dōhalī** situated, probably, in the *vishaya* of **Chārōdā.** The grant is addressed to the people of another village named **Vaṇiyāvandha,** the connection of which with the two villages granted is not understood. The donees were **Utsavakara** and **Divākara,** the two Brāhmaṇas belonging to the Gārggya-*gōtra*, who followed the Ṛig-vēda and had studied the rites of the Yajur-vēda. The grant was made with the object of pleasing the Lord Nārāyaṇa (ll. 23-24), on **the sixth day of the bright half of the month of Jyaishṭha in the year 17,** evidently of the reign of Sōmēśvara II. The inscription was written by Paṇḍita **Nārāyaṇa** and incised by **Lōkanātha,** a Vijñāni (?).

I am unable to identify any of the **localities** mentioned in this grant (*viz.*, Chārōdā-*vishaya*, Vaṇiyāvandha, Phullamuṭhī and Dōhalī), except **Svarṇṇapura** (l. 14) which is the modern Sonpur in Orissa. I edit the inscription from the original plates.

TEXT.

First Plate.

1 Ōṁ[4] [||*] Āsīt kshatriya-sattamō Ravi-samutpannē=tra **Chōl-ānvayē** śrī-

2 mān **Challamarāja** ity=ari-vadhū-vaidhavya-dīkshā-guruḥ | tat-putrō

3 **Jasarājadēva** iti vikyātaḥ satā[ṁ*] vallabhō jitvā vairi-va(ba)laṁ va(ba)-

4 bhūva na(nṛi)patir=dēmō(vaś)chiraṁ **Kōsalē** || [1*][5] Tasmād=abhūd=ari-kulaṁ[6]-kshaya-dhūma-

5 hētuḥ **Sōmēśvarō** nṛipat[i*]r=apratima-pratāpaḥ | tad-bhrātṛijas=tadan[u*] |[7]

6 nīti-vidā[ṁ*] varishṭhaḥ śrīmān=abha(bhū)n=narapatir-**Jasarājadi(ē)vaḥ** || [2*][8]

7 Tat-tanayō guṇaśālī prasiddha-mad(h)imā jit-āri-vara-vargga[ḥ*|]

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[1] [The script is not so late. See Mr. H. Krishna Sastri's remark in the note referred to in the preceding para.—Ed.]

[2] This chief is probably mentioned in the Kaṅkālī and Kawardhā inscriptions No. 235 of the *Descriptive Lists of Inscriptions in the Central Provinces and Berar*, by Rai Bahadur Hiralal, pp. 165-66.

[3] Rao Bahadur Krishna Sastri is inclined to identify him with Challamarāja; see *Ann. Rep. of the Arch. Sur. of India, E. C.*, 1916-17, p. 4, para. 5. A chief of this name is mentioned in the Bārsūr inscription, *Descriptive Lists of Inscriptions in the C. P. and Berar*, pp. 144-45, No. 198, who also claims to be a Chōla.

[4] Expressed by a symbol.

[5] The metre is *Śārdūlavikrīḍita*.

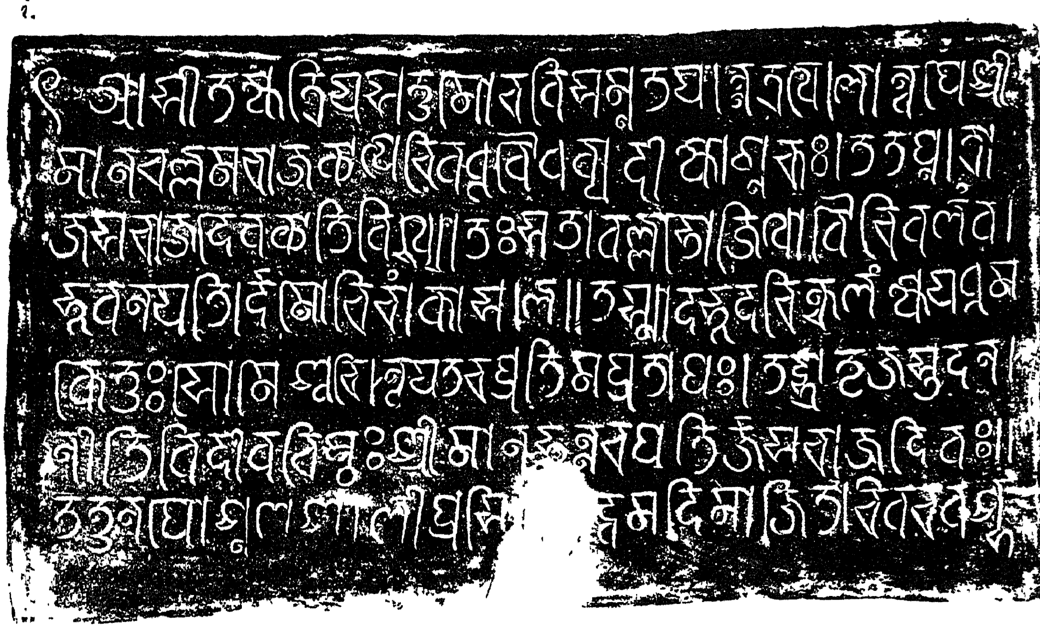
[6] The *anusvāra* is superfluous.

[7] Delete the *daṇḍa*

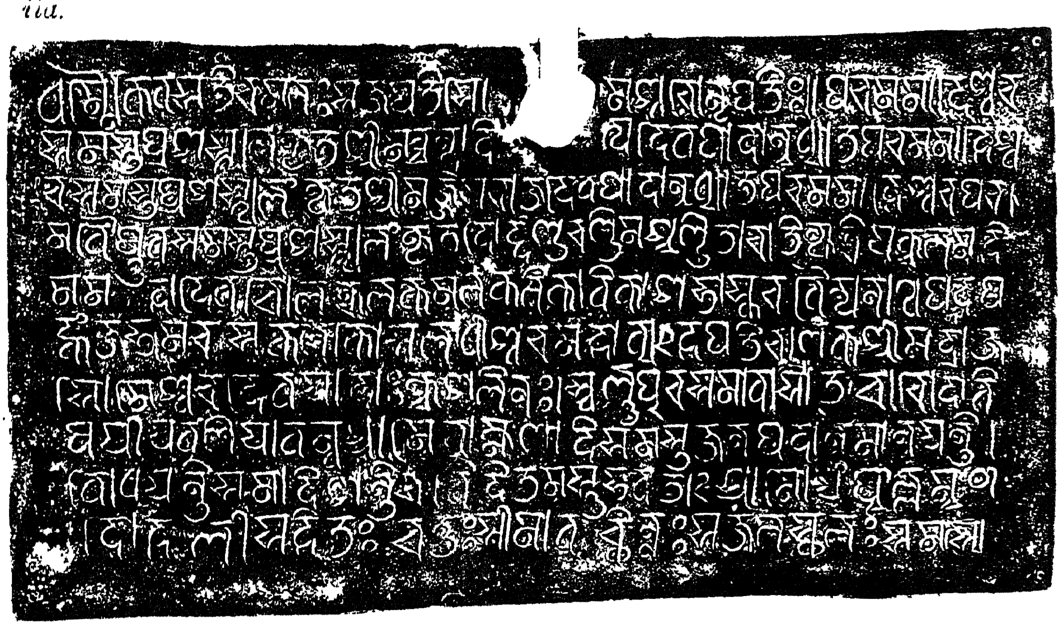
[8] The metre is *Vasantatilakā*.

PATNA MUSEUM PLATES OF SOMESVARA II.

i.



iia.



HIRANANDA SASTRI. SCALE TWO-THIRDS SURVEY OF INDIA CALCUTTA.

iib.

18 20 22 24 26

iii

28 30 32 34 36

Second Plate ; First Side.

8 dharmm-aika-vasatir=amalaḥ sa jayati **Sōmēśvarō** nṛipatiḥ || [3*][1] Paramamāhēśvara-
9 samasta-praśasty-alaṁkṛita-śrīmach-**Chandrādityadēva**-pād-ānudhyāta-Paramamāhēśva-
10 ra-samasta-praśasty-alaṁkṛita-śrīmaj-**Jasarājadēva** -pād-ānudhyāta-Paramamāhēśvara-parā- |[2]
11 mavaishṇava-samasta-praśasty-alaṁkṛita-dōrddaṇḍa-chaṇḍima-khaṇḍit-ārāti-kshatriya-kula-mahi-
12 ma-Mahādēva-Chōla-kula-kamala-kalikā-vikāśa-bhāskara-Vaitya(dya)nātha-pa(pā)da-pa-
13 ṅkaṁ(ṅka)ja-bhramara-sakala-**Kōsal-ādhīśvara**-mahāvyūhapati-Rāṇaka-śrīmad-rāja-
14 **Sōmēśvaradēva**-pādāḥ kuśalinaḥ | **Svarṇṇapura**-samāvāsāt | **Ghārōdā**-vi-
15 shayīya-**Vaṇīyāvandha-[grā]mē**[3] vrā(brā)hmaṇ-ādi-samasta-janapadān mānayanti |
16 vō(bō)dhayanti samādiśanti cha | viditam=astu bhavatā[ṁ][4] grāmō-yaṁ **Phullamuṭhī**
17 **Dōhalī**-sahitaḥ chatuḥ-sīm-āvachchhinnaḥ sajala-sthalaḥ samatsya-

Second Plate ; Second Side.

18 kachchhapaḥ prastara-nikha(ā)ta-kṛita-sīmō[5]chaṭa(ṭṭa)-bhaṭṭa-pravēśaḥ sakala-vādhā-virōdh-ādi-ra-
19 hitaḥ samasta-rāja-dēya-nikara-vijay-ādi yāvad-utpattimān[6] | bhūmichchhidr-āpi(bhi)dhā-
20 na-nyāyēna āchandr-ārka-kshiti-samakālaṁ | Gārggya-sagōtrābhyāṁ Try-ārsha(ē)ya-
21 pravarābhyāṁ | Ṛig-vēdibhyāṁ Yajur-vēda-vihit-ābhyāsābhyāṁ | smṛiti-pu-
22 rāṇ-ādi-śravaṇa-nihata-kalmashābhyāṁ nitya-sad-anushṭhāna-pavitrābhyāṁ
23 mahā-vrā(brā)hmaṇya-śōbhitābhyām sādhu-**Utsavakara-Divākarābhyāṁ** Bhaga- |[2]
24 vatō Nārāyaṇa-bhaṭṭārakasya prītayē mātā-pitrōr=ātmanaś=cha puṇya-
25 yaśō-bhivṛiddhy-arthaṁ tāmra-śāsanīkṛitya pradattō[5]smābhiḥ | ataḥ pra-
26 bhṛiti ētayōr=adhīnībhūya vā[r*]shika-pratyāya-nikar-ādikaṁ
27 dadānāḥ sukhaṁ prativasata karshata cha | asmad-anantara-

Third Plate.

28 bhāvibhiś=cha rājabhir=bhūmi-dā[na-pā]lana-puṇya-śravaṇāt haraṇā-
29 n=naraka-pāta-bhayād=asmad-dattam=idaṁ sva-dattam=iv=ānumōdya pari-[7]
30 paripālanīyaṁ | Bhavanti ch=ātra dharmm-ānusa(śa)ṁsinaḥ ślōkāḥ | Bhūmiṁ yaḥ prati-
31 gṛihṇāti yaś=cha bhūmiṁ prayachchhati [|*] ubhau tau puṇya-karmmāṇau niyataṁ sva-[8]
32 rgga-gāminau ||[9] [4*] Gām=ēkāṁ svarṇṇam=ēkāṁ cha bhūmēr=apy=arddham=aṅguṁ(gu)laṁ | haran=na-
33 rakam=āpnōti yāvad[10]=ābhūtisaṁplatra(va)ṁ || [5*] Va(Ba)hubhir=vasudhā dattā rājabhiḥ Sa-
34 gar-ādibhiḥ | yasya yasya yadā bhūmis=tasya tasya tadā phalam || Saṁvat
35 17 Jyaishṭha śudi 6 [|*] likhitaṁ Paṇḍita-**Nārāyaṇēna** [|*] utkīrṇṇaṁ Vijñāni-**Lē(Lō)kanā-**
36 **thēn**=ētē(ti) [||*]

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[1] The metre is *Āryā*. [2] Cancel the *daṇḍa*.
[3] The letter *grā* was actually written *gyā*. [4] The *anuśvāra* mark is peculiar.
[5] *Avagraha* is used here
[6] [Hardly any distinction is made between *t* and *ta*, *n* and *na* and also *m* and *ma* in some cases.—Ed.]
[7] This word is superfluous. [8] The *avagraha*-like sign after *sva* is superfluous.
[9] This and the two following verses are in the *Anushṭubh* metre.
[10] The letter *dā* is written over the line.

No. 17.—RITHAPUR PLATES OF BHAVATTAVARMMAN.

BY Y. R. GUPTE, B.A., M.R.A.S.

These **copper-plates** were discovered at **Rithapur** (Riddhapur of the Mahānubhāvas) in the Morsi tāluka of the Amarāvatī (Amraoti) district of the Central Provinces, along with a set of copper-plates of the Vākāṭaka queen Prabhāvatiguptā,[1] and were lent to the Bhārata-Itihāsa-saṁśōdhaka-Maṇḍala of Poona by Mahanta Dattarāja. The Secretaries of this Maṇḍala handed them over to me for decipherment, and with their kind permission I edit the interesting record incised on them in this Journal.

The grant[2] is engraved on three copper-plates, which measure $7\frac{8}{16}''$ long, $3\frac{6}{16}''$ to $3\frac{10}{16}''$ broad and $\frac{1}{16}''$ thick and weigh $87\frac{3}{4}$ tolas. The first plate has no writing on its outer side; the second and the third plates are engraved on both the sides. The letters are well-cut and well preserved, except a few on the back side of the third plate. Their average size is $\frac{1}{4}''$ to $\frac{1}{2}''$. There is no seal attached to the plates though holes, 1″ in diameter, apparently meant for the ring, are to be seen on the proper right margin of each plate.

The **alphabet** is of the box-headed type which was current in the Central Provinces about the 5th century A.D. The peculiarities are :—(1) the contraction of the breadth of letters, and (2) the conversion of the curves, seen in older forms, into rectangular strokes. Though the box-headed type of the alphabet used here is decidedly Southern,[3] yet the influence of the Northern script is clear enough. The most marked Southern characteristics in the present record are :—(1) The retention of the ancient forms of *pa*, *sha*, and *sa* open at the top, of the old *ma* and the semi-tripartite *ya*; *Cf.* °*nṛipa-vaṁśa-* l. 2, *vishayōchitāḥ* l. 11 and *sadaśa-* l. 16. (2) The right hand stroke of *la* is longer than the left; *Cf. lōbhāt-* l. 14. (3) The right-angled ornamental strokes to the left of the verticals of *a*, *ā*, *ka*, *na*, *ra*, of the subscript *ra*, and of the medial *u* and *ū*, which are evidently developed out of the curves. (4) The *ḍa* with two right angles, evidently an adaptation of the *ḍa* with the round back; *Cf. piṇḍaraka-* l. 19. (5) The medial *ṛi* with a curled curve to the right; *Cf.* °*nṛipa-* l. 2. (6) The form of *ṇa*; *Cf. hiraṇy-ādayaḥ* l. 11. The influence of the Northern script is observable in the following cases :—(1) *Ga* and *śa* with bends at the left downward strokes; *Cf.* °*giri-grāmē* l. 3 and *sadaśa-* l. 16. There are two forms of the letters *ga* and *śa* in this inscription, of which one is with a hook and the other has no hook. (2) *Na* with a loop and *ta* without a loop; *Cf. Nandivarddhanāt* l. 1 and *=ānugṛihītēna* l. 24. (3) The occasional peculiar *mātrās* above the line, though the horizontal and the middle *mātrās* are most common as in the Southern script; *Cf. =āsmākam=* l. 6 and *=saṁvai(ē)dyē* l. 5. The raised marks for the long *ā* are seen in the Southern alphabet also.[4] (4) The turn of the medial *i* to the left; *Cf.* °*nivarttanikaḥ* l. 16. There are also some examples of the medial *i* turning to the left.[4]

The **epigraphical peculiarities** of the present record are :—(1) The loop on the left side of *ya* is complete in some cases while not so in others, thus shewing the transition from the tripartite form to the bipartite one : *Cf. yō* in *-Yamunayōs=* l. 5, *ya* in *Mātrāḍhyāryyāya* l. 7, and *yā* in *-tārikayā* l. 12. (2) The *tha* with a peculiar transitional ringlet at the base as in the

[1] For a brief notice of the record see the *Quarterly Journal of the Bhār. Itih. Saṁ. Maṇḍala*, Vol. IV, pp. 115-116.

[2] *Vide ibid.*, Vol. III, Nos. II-IV, pp. 89-90; *Ind. Ant.*, 1924, p. 48, *J. R. A. S.*, 1924, pp. 94-96 and *J. B. A. S.*, pp. 53-62.

[3] See Buhler's *Ind. Pal.*, *Tafel* VII, col. XIV.

[4] *Ibid.*, col. X.

Western script : *Cf. ēkādaś=ētha* l. 20. (3) The form of *ba* is two-fold in this record : in *Brāhmaṇa* l. 3 where it is a correction from *pa*, and in *Bōppadēvēna* l. 26 where it is open on the left side : but in *Bakasāmalakam* l. 19 it is closed on this side. The initial *a* occurs in ll. 1, 13 and 16 ; *ā* in ll. 10, 12, 22, 23 and 24 ; *ē* in ll. 10, 12, 17 and 20. The final *t* and *m* are reduced in size and slightly different in shape when compared to their usual symbols : *Cf. t* in ll. 1, 15, 16 and 24 and *ma* in ll. 6, 7, 9, 10, 21 and 23. The letter *ma* is written in this record in three different forms :—(*i*) with the box-head attached to the left arm of the letter (ll. 1 to 5), (*ii*) with this head attached to the right arm of it (*grāmaḥ* in l. 12), °*maryyādā* (in l. 14, etc.), and (*iii*) with the head attached to both the arms (*Kumāra*° in l. 8, °*navamāya* and *Mātrā*° in l. 10). Similarly there are also two different forms of the subscript *m*, *viz.*, one with one box-head (°*varmmā* and *Brāhmaṇa*° in l. 3, °*smābhiḥ* in l. 4), and the other without the box-head at all (*ātma* and *Brāhmaṇa*° in l. 10, *asmābhiḥ* in l. 16). The letter *śu* is written in two different forms : one with the *u*-sign turned to the right as in l. 11 and the other with the sign turned to the left as in l. 13. The letter *su* is written differently from this letter in the box-headed type shown in Bühler's *Palæographical Table* VII, Col. XI, where the *u*-sign is turned to the right of the letter and not to the left as in this record. On this account there is a very slight difference between the shapes of *a* and *sa* in our inscription. The medial *i* is shown by one curve but the *ī* is expressed by this curve supplemented by a smaller curve within it.

With regard to **orthography** we may note the doubling of consonants (with the exception of sibilants) following *r*, such as *Mātrāḍhyāryyāya* and *Dēvāryyasya* l. 7. In this process of doubling, if the letter is the 2nd or the 4th of its class, the first member is replaced by the 1st or the 3rd of its class, *e.g.*, *Nandivarddhanāt* l. 1. The letter *va* is doubled when it comes after the *anusvāra* either in the same word or in the following ; see *saṁvvaidyē* in l. 5 and *lopaṁ vvā* in l. 15. The class nasals are generally used in this inscription : *Cf.* °*kuṭumbinaḥ* l. 4, *Gaṅgā*° (l. 5), etc. The rules of *sandhi* are often ignored :—°*vibhavaḥ Nalanṛipa-vaṁśa-prasūtaḥ tripatākā-* l. 2 ; *=asmābhiḥ Bhagavataḥ* l. 4 ; *ch=ēty=ēvam ātmanavamāya* ll. 9 and 10, etc. The *Upadhmānīya* occurs once (l. 23) and is used wrongly, being followed by *cha*.[1] It is likely that the engraver discovered his mistake and tried to change *ḥcha* to *mā*. The engraver seems to have misread the draft in the following cases :—For *samahattara* he has put in *sama-harttara*° l. 3 ; for °*m=avichālyaṁ* he has engraved *ḥchavachālyaṁ* l. 23.[1]

The **language** is Sanskrit prose, excepting the verse in the Āryā metre which gives the date and mentions the writer of the grant.

The inscription refers itself to *Mahārāja* **Bhaṭṭāraka-Artthapati Bhavattavarmman** of the **Nala** family. Artthapati, I understand, is only an epithet. It literally means 'the lord of riches', that is, 'a king'. But it is probably not used in its general sense in the present record. The Assistant Archæological Superintendent for Epigraphy, Southern Circle, Madras, copied sometime ago at Pōḍāgaḍh in the Jeypore Agency (Vizagapatam district), an epigraph of the 12th year of the son of king Bhavadatta, also of the Nala family. This document has been briefly noticed in the *Annual Report on Epigraphy for the year 1921-22*, where a facsimile of it is also given.[2] The possibility that Bhavatta may be a prākṛitised form of Bhavadatta is not altogether precluded.[3] But it is presumptuous at this stage to identify

[1] *Vide* f. n. 7 on p. 103 below.

[2] See p. 95 and plate II. [It was first noticed by the late Mr. Robert Sewell who in his *Lists of the Antiquarian Remains in the Madras Presidency*, p. 317, mentioned it as an inscription on the rock in Dēvanāgarī characters without giving its contents.—Ed.]

[3] [It is interesting to observe here that another name, which in all probability was Durgga-datta, has been written (l. 9) as 'Durggattha', and that in 'Dēvadatta' *da* was added as a correction below the line.—Ed.]

Bhavadatta with Bhavattavarman. As very little was known so far about the Nalas,[1] these two records are of special value for they help us in determining the country over which they ruled.

The inscription records the **grant** of a village called **Kadambagiri-grāma** to **Mātrāḍhyāryya** and his eight sons, namely, **Dēvāryya, Dēvadattāryya, Kumāradattārya, Vi(Vī)radattāryya, Vasudattārya, Gō(Gau)ridattāryya, Dhruvadattāryya and Durggatth(datt)āryya** of the Parāśara-*gōtra*. The grant was issued from **Nandivarddhana** but actually made at **Prayāga** or the confluence of the Ganges and the Jumna. However, it does not follow that Prayāga formed part of the dominions of Bhavattavarmman, for grants of distant villages, we know, were often made at exceptionally holy places or *tīrthas* like it or Benares. The charter was written at the oral instructions (*of the king*) by **Chulla,** his confidential officer, and engraved by **Bōppadēva,** the grandson of Paddōpādhyāya.

The document is **dated** on the **7th day** of the **dark fortnight of Kārttika of the 11th (regnal) year** of king **Bhavattavarmman.** Palæographically the record may be assigned to the latter half of the 5th or the first half of the 6th century A.D.

Of the **localities** mentioned, **Nandivarddhana,** from where Bhavattavarmman issued the grant, deserves notice. Perhaps, it is different from the Nandivarddhana which has been identified by Rai Bahadur Hiralal with Nagardhana in the Nāgpur district, and is identical with Nandur in the Yeotmāl tāluka of the Central Provinces, which has a good camping ground. **Kadambagiri-grāma** is apparently Kalamba in the same district, without the appendage *girigrāma*. Other villages I am unable to identify.

TEXT.[2]

First Plate.

1 सिद्ध[म्] ॥ स्वस्ति [।*] नन्दिवर्द्धनात् [॥*] महेश्वरमहासेनातिसृष्ट-
2 राज्यविभवः नलनृपवंशप्रसूतः त्रिपताकाध्वजः श्रीमहाराज-
3 भवत्तवर्म्मा कदम्बगिरिग्रामे [ब्र]³ाह्मणपुरोगान् समहत्तं(त्त)⁴र-
4 कुटुम्बी(म्बि)नः समाज्ञापयति यूयमस्माभिः भगवतः प्रजापतिः(तेः)
5 प्रसादसिद्धक्षेत्रे गङ्गायमुनयोस्संवे(वे)द्ये प्रयागस्थितैरुदकपूर्व्वकं

Second Plate; First Side.

6 मम चाचपो(पि)⁵ भट्ट[ा]रिकायाश्च दंम्पं(दाम्प)त्यस्यास्माकमनुग्रहार्त्थम्(र्थं) पराशरस-
7 गोत्राय मात्राढ्यार्य्याय पुत्राणां चास्याष्टानाम्(नां) यथा देवार्य्यस्य
8 देवद⁶त्तार्य्यस्य कुमारदत्तार्य्यस्य वि(वी)रदत्तार्य्यस्य वसुद-
9 त्तार्य्यस्य गो(गौ)रिदत्तार्य्यस्य ध्रुवदत्तार्य्यस्य दुर्ग्गत्था(दत्ता)र्य्यस्य चेत्येवम्
10 आत्मनवमायमा त्राढ्यार्य्याय दत्ता(त्तो) यत एतेषाम् ब्राह्मणा[ना*]म्(नां) वि-

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[1] See the *Dynasties of the Kanarese Districts* of the Bombay Presidency, p. 6, and the *Early History of the Deccan*, p. 49.

[2] From the original plates.

[3] The letter ब seems to be a correction from प.

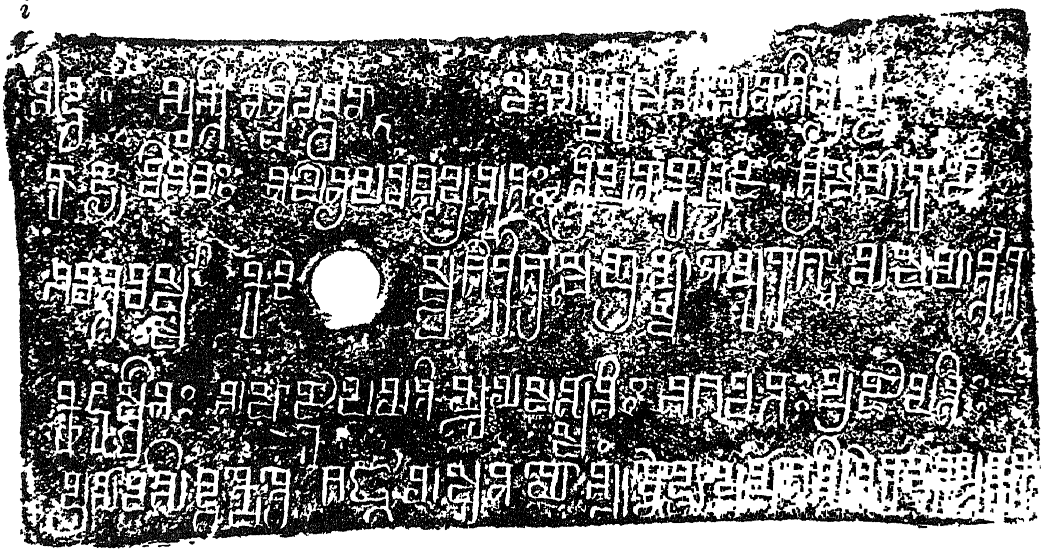
[4] [The plate reads समहत्तं(त्त)र[ा]न्, न् being incised below रा.—Ed.]

[5] Superfluous. [Or perhaps चापिच is meant.—Ed.]

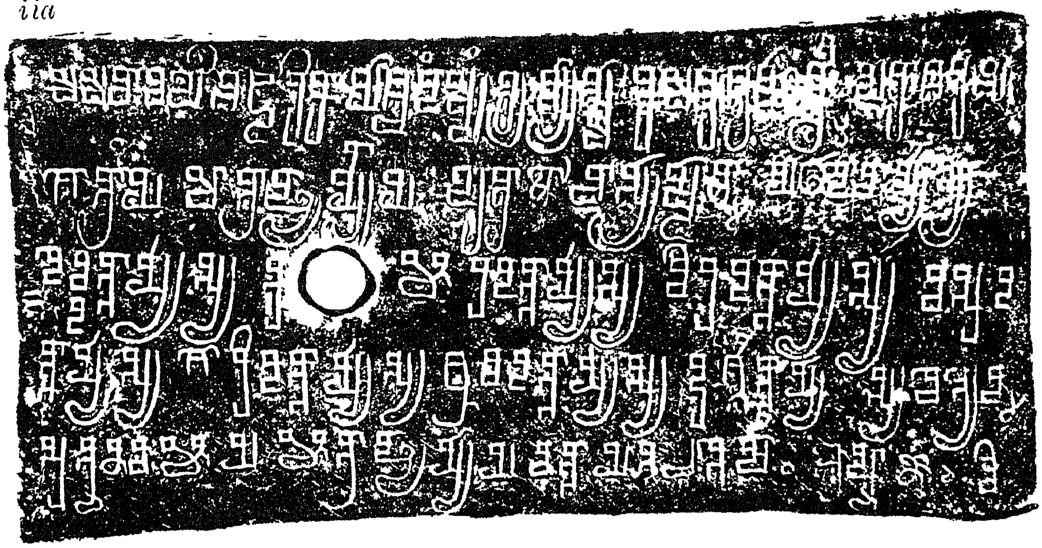
[6] द is added below the line by way of interlineation. The two horizontal lines in the margin may be noticed

RITHAPUR PLATES OF BHAVATTAVARMMAN.

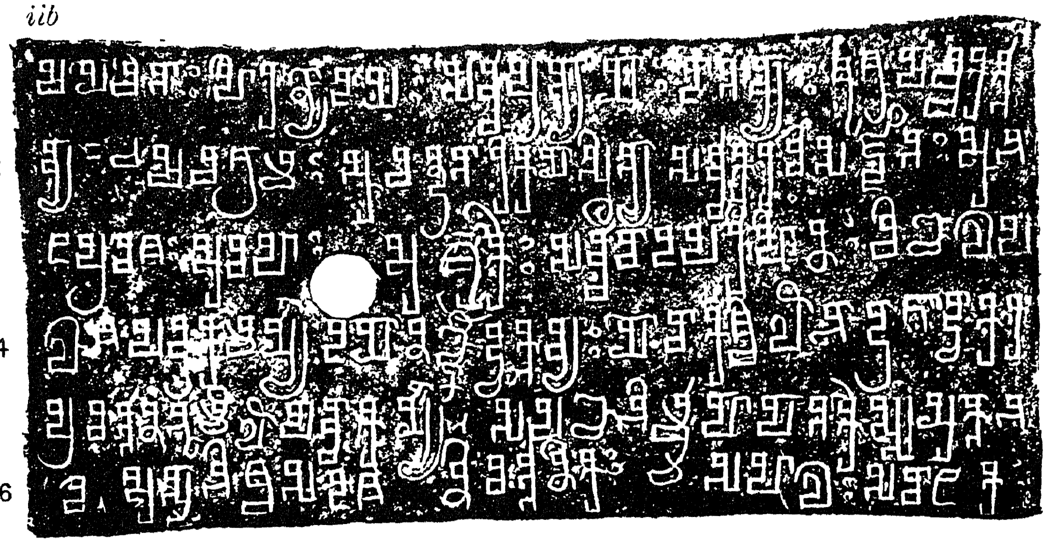
i



iia



iib



HIRANANDA SASTRI.

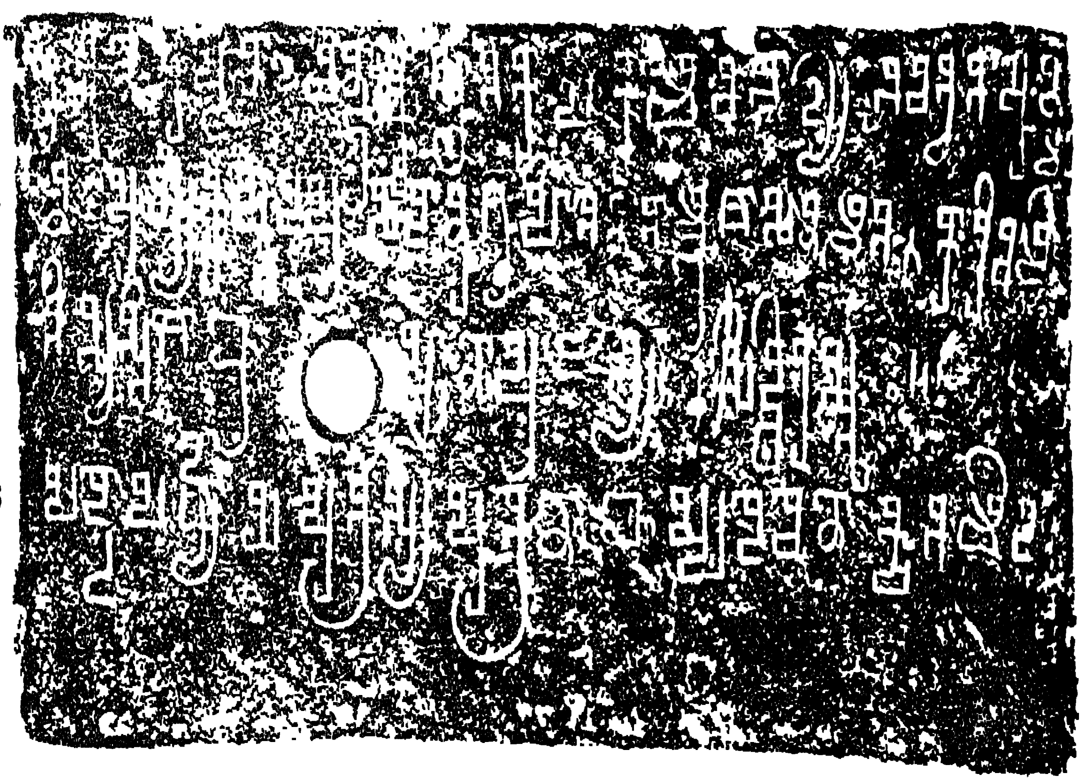
SCALE . THREE-FOURTHS.

SURVEY OF INDIA, CALCUT

iiia

18 20 22

iiib



24 26

Second Plate ; Second Side.

11 ष[यो]चिता: हिरण्य[ा]दय: सर्व्वप्रत्याया: दातव्या: शुश्रूषा च(च) कर्त्त-

12 व्या = एष च ग्राम: आचन्द्रतारिकया स्थित्या सर्व्वकरविसर्ज्जित: आ(अ)भ-

13 टप्रवेश: अबद्ध: अशुल्कै:(ल्क:) सर्व्ववादपरी(रि)हीन: चिरन्तन-

14 लाग्रपद्रकमर्य्यादया न कि[1]ञ्चिद्दातव्य: [॥*] यो वा कश्चिलो(ल्लो)भाद्वाम्मोहा कर-

15 प्रवर्त्तनं भूमिलोप(पं) व्या(वा) कुर्य्यात् स पञ्चभिर्म्महापातकैस्संयुक्तो भ-

16 वेत् [।*] अस्माभिश्च सदग्रनिवर्त्तनिक: सहल: सवाटक:

Third Plate ; First Side.

17 ग्रामोयम् दत्त: यत एतदर्थम्(र्थं) न क(के)नचित् किञ्चित् वक्तव्य: [।*] सि(सी)मा चास्य

18 ग्रामस्य उत्तरेण पर्व्वत: विषयसि(सी)मान्तिको कर्म्मान्तकेन सह मा-

19 लुकविरक: मधुकलतिका[2] पिण्डिरकावृत्तेण बकसामलकम्(कं) चिमन्दर-

20 श्च विरक: राज्यसि(सी)मेति [॥*] [3]याचे[4]काद्यथेथ वर्षे कार्त्तिकमासस्य बहुल-

21 सप्तम्याम् [।*] स्वमुखाज्ञा(ज्ञ)या[5]भिलिखित:(ता) रहसि नियुक्तेण(न) बुद्धेन ॥ श्रीमद्दारा-

22 जार्यपतिभट्टारकेण आत्मन: मातापित्रो: पुण्यकीर्त्तिवर्द्धनधर्म्मस्थान(नं)

Third Plate ; Second Side.

23 [पुत्राणां अष्टाणा[6]][मा]चन्द्रार्कस्थितिका[लि]का[7](म)[वि]चाल्यं भवत्विति आत्म-

24 न[ा*] आर्य्यकपादप्रसादानुग्रहीतेन ताम्ब्र(म्र)शासनमेतत् कारितमि-

25 ति [॥*] स्वस्ति गोब्राह्मणप्रजाभ्य: = सिद्धिरस्तु:(स्तु) ॥

26 पद्दोप(पा)ध्या[8]यपुत्रस्य पुत्रेण बोप्पदेवेण(न) त्क्षतमिद[म्*॥]

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[1] कि is engraved below the line.

[2] The का of लतिका is entered below the line.

[3] या is written above the line.

[4] Here follows a verse in the *Āryā* metre.

[5] [A letter like सा seems to be written below the symbol for *bhi*, apparently, as a correction.—Ed.]

[6] The reading पुत्राणां° is not quite certain; but the traces of the damaged letters favour the reading अष्टाणाम° at any rate. [Then अष्टाणाम् would require correction. Cf. reading in l. 7 above.—Ed.]

[7] [The correct reading seems to be का[लि]कम[वि]चाल्यं भवत्विति.—Ed.]

[8] The engraver seems to have inserted a द above ध्याय so as to make it द्ध्याय.

TRANSLATION.

(Lines 1-21.) Perfection has been attained! Hail! From **Nandivarddhana.** The illustrious *Mahārāja* **Bhavattavarmman,** whose banner bears the *Tripatākā* (hand with three fingers stretched out or whose banner consists of three pennons), who is born of the lineage of the **Nala** kings, upon whom has been bestowed the glory of royalty by Mahēśvara (Śiva) and Mahāsēna (Kārttikēya), orders the house-holders and great men headed by the Brāhmans, residing in the village of **Kadambagiri,** as follows:—(*Know*) ye (*that*) by us while staying at **Prayāga,** the place blest by the favour of the Divine Prajāpati (Brahmā) at the confluence of the **Ganges** and the Jumna, (*this village*) is bestowed for blessing the matrimonial relationship of ours, *i.e.*, myself and (*my*) queen, with libations of water, on **Mātrāḍhyāryya** of the Parāśara-*gōtra* and his eight sons, namely, **Dēvāryya, Dēvadattāryya, Kumāradattāryya, Vi(Vī)radattāryya, Vasudattāryya, Gō(Gau)ridattāryya, Dhruvadattāryya** and **Durggatth(datt)āryya,** he himself being the ninth (*recipient*).

To these Brāhmans, therefore, all the taxes including gold duly accruing from the place (*mentioned below*) should be given and (*all customary*) services should be rendered. And this (*grant of the*) village is to endure with the moon and the sun (*i.e.*, for ever), free from all taxes. It is not to be entered by soldiers or horses.[1] It is to be free from tolls and customs duties and from disputes.

Nothing shall be said (*against this grant*) with (*reference to some*) tamarind or *palāśa* tree or any boundaries in the village. Whoever out of covetousness or passion, levies taxes or takes away the land (*granted*), shall incur the five great sins. This village, measuring in extent ten *nivarttanas*, is given together with (*the right of*) ploughing and the garden, for which nothing should be spoken (*against it*) by anybody. The boundaries of this village are: to the north is the mountain, the extreme limit of the *vishaya* (district), Māluka-viraka[2] with the cultivated ground, Madhuka-latikā,[3] Bakasāmalaka with the pomegranate tree, Trimandara-viraka, and the boundary of the district (*rājya*[4]); which (*royal grant*) has been written at our oral command by **Chulla,** the Confidential Officer,[5] on the **seventh day** of the **dark fortnight of Kārttika in the eleventh (regnal) year.**

(Lines 21-26.) This copper-plate charter, which is the abode of the virtue of increasing the sacred fame of his father and mother, has been caused to be made by the illustrious *Mahārāja* **Artthapati[6] Bhaṭṭāraka,** who has been favoured by the kindness of respectable people, so that it may last undisturbed (*in the possession*) of the (*said*) eight sons (*enduring*) with the sun and the moon. (*May there be*) prosperity to cows, Brāhmans and subjects! May there be success! Engraved by **Bōppadēva,** the son's son of Paddōpādhyāya.

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[1] वह: may either stand for a horse in particular or a conveyance in general.

[2] विरक: apparently stands here as well as below (l. 2) for a village or its suburb.

[3] मधुकलतिका, बकसामलकम् and त्रिमन्दर विरक: are apparently the names of bordering villages or suburbs.

[4] राज्यं does not mean a kingdom here. It is used for a division of a kingdom.

[5] See f. n. 5 on p. 103 *ante*.—Ed.]

[6] This is apparently, as suggested by Mr. K. N. Dikshit, M.A., an epithet of king Bhavattavarmman. In construing these words as I have done, there will be, I must admit, the fault of *dūrāntaya*.

No. 18.—TWO INSCRIPTIONS OF THE PALLAVA KING RAJASIMHA-NARASIMHAVARMAN II.

By V. Rangacharya, M.A.

A.—THE MAHĀBALIPURAM INSCRIPTION.[1]

This record is engraved on the plinths of two platforms in the western side of the second courtyard of the Shore Temple at **Mahābalipuram** (Māmallapuram), and was discovered by the Archæological Department in 1912. The platforms have been surmised to be either the *balipīthas* of the two main shrines of that temple or the supports of their missing flagstaffs. One of the three Chōla inscriptions[2] of the Shore Temple, discovered in 1887, calls the god of the temple 'the Lord of Tirukkaḍalmallai.' Another calls the temple itself Jalaśayana, while the third mentions the shrines of Kshatriya-siṁha-Pallavēśvara-dēva, Rājasiṁha-Pallavēśvara-dēva and Paḷḷikoṇḍaruḷiya-dēva. Rao Saheb Krishna Sastri[3] believes that the two platforms, above mentioned, and the monolithic *dhvajastambha* in the sea are the probable remnants of the three shrines referred to in the last of the Chōla epigraphs. The discovery of the inscription on the platforms is important for the fact that it throws light on the identity of the king who built these shrines, a question about which nothing definite has been known. It is true that the names Rājasiṁha and Kshatriyasiṁha, after which two of the deities were named, indicated a Pallava origin to the temple; but no direct or contemporary evidence had been available to prove it. The present inscription supplies it.

The inscription[4] is written in the **Pallava-Grantha** character and consists of a single line running round the plinths. It is much damaged. The existing portion comprises six **Sanskrit** verses in the *Āryā*, *Vasantatilakā* and the *Anushṭubh* metres, besides the attributes **[Bhaya]rahitaḥ** and **Bahunayaḥ** after the first verse and the title *śrī*-**Udayachandraḥ** after the second verse, which are in prose. They contain the names, surnames and titles of a Pallava king who, as will be shown presently, has to be identified with **Narasiṁhavarman II.** The first verse, which is wanting in the last three syllables, gives the king the epithets of **Apratima, Avanibhūshana, Akalaṅka, Dharanichandra, Arimardana, Atulabala** and **Kulatilaka.** The second verse gives him, among others, the titles of **Atyantakāma, Aparājita, Chandrārdhaśē-**

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[1] See my *Topographical List of Inscrns.*, Vol. I, pp. 327-329. The local inscriptions herein noted (Cg. 50-81 f.) do not include those taken from the Mack. Mss., which are 31 in number. Of the thirty-six included in the list twenty (Cg. 58-74 & 77-79) have been edited by Dr. Hultzsch in *S. I. I.*, Vol. I, pp. 1-16 and *Ep. Ind.*, Vol. X, pp. 1-11. Two inscrns. (Cg. 75 and 76) discovered by the late Mr. Venkayya in 1907 are edited in *Ep. Ind.*, Vol. X, p. 8, under Nos. 18 and 19. All these belong to the Pallava kings from Mahēndravarman I onward. Of the remaining nine epigraphs five belong to the Chōḷa kings Rājarāja I, Rājēndradēva, Vīra-Rājēndra and Kulōttuṅga-Chōḷa I; the details of two (Cg. 53 and 54) are not available; and one (Cg. 56) is dated in the reign of the Vijayanagara emperor Achyutarāya. The inscription which is edited above, forms No. 566 in that year's official list of epigraphs and Cg. 80 in my *Topographical List.*

[2] These are Nos. 1, 2 & 3 of 1887 and Cg. 50-52 in the *Topographical List.* They have been edited by the late Dr. Hultzsch in *S. I. I.*, Vol. I, under Nos. 42, 40 and 41 respectively.

[3] *Madr. Epigr. Rep.*, 1913, p. 88, para. 8. The Rao Saheb surmises that god Talaśayana whom Tirumaṅgai-Āḻvār refers to was Vishṇu and the Śaivite god, Kshatriyasiṁha-Pallavēśvara " who is directly facing the sea and being even washed by it, appears to have received the name Jalaśayana "—the one being on land, and the other on water. It seems to me that Jalaśayana is a later paurāṇic variant of Talaśayana and that both the terms can refer to Vishṇu Paḷḷikoṇḍaruḷiyadēva alone, as Śiva is not in the *śayana* posture. Moreover, *Talaśayana* is only a shorter form of *Kaḍalmallai-ttalaśayana* and, as such, need not be taken as a term of contrast to *jalaśayana.*

[4] It may be pointed out that the analysis given in this paragraph is not based on the plate given in the *Madr. Epigr. Rep.*, 1913 (p. 88), but a revised one kindly prepared by the Government Epigraphist for the present edition. A comparison of the two plates will show that the order of the verses is changed.

śēkhara-śikhāmani and **Chaṇḍāśani**. The third verse is identical with the last verse of the inscription round the outside of the Rājasiṁhēśvara shrine in the Kailāsanātha temple at Kāñchipuram.[1] Verses 4 and 5 give, among others, the *birudas* **Śrī-kārmuka, Kālakāla, Abhirāma, Raṇabhīma, Guṇālaya, Śrī-Vallabha, Atimāna, Ūrjjita, Unnatarāga** and **Yuddhārjuna**. The last verse, which is damaged in the beginning and which cannot be satisfactorily read, makes, however, clear mention of the expression **Narēndrasiṁha** in its latter part.

The identification of the king who bore the above titles is, as Mr. Krishna Sastri has pointed out, easy enough. First, it is obvious that he was the same as the builder of the Kailāsanātha temple at Kāñchī. Secondly, the identity of verse 3 in the present epigraph with the last verse of the Rājasiṁhēśvara epigraph at Kāñchī gives a clue to the eulogy of the same sovereign. The Kāñchīpuram epigraph tells us that Rājasiṁha was the son of **Ugradaṇḍa**[2] or **Paramēśvara**, who was the destroyer of the city of Raṇarasika. Dr. Fleet has pointed[3] out that Raṇarasika is an epithet of the Western Chāḷukya king Vikramāditya I (A.D. 655-680), that Ugradaṇḍa is identical with the Pallava king Paramēśvaravarman I who, the Kūram[4] Plates tell us, crossed arms with Vikramāditya, and that Rājasiṁha (*alias* Narasimhavishṇu) must be identified with Narasiṁhavarman II. Now, an inscription[5] of Rājasiṁha Narasimhavarman II discovered at Vāyalūr in 1908 says that he had also the title of Kshattrasiṁha (Kshatriyasiṁha of other inscriptions). To quote the passage itself :—

श्रीपल्लवान्वयकुलाचलराजसिंहो
यः क्षत्त्रसिंह इति विश्रुतपुण्यकीर्त्तिः ।

It is thus clear that the two Śiva shrines of the Shore Temple, Rājasiṁha-Pallavēśvara and Kshattriyasiṁha-Pallavēśvara, were named after Narasimhavarman II and are, therefore, his works.

In his analysis of the scripts of the Mahābalipuram and Śāluvaṅkuppam inscriptions Dr. Hultzsch distinguishes four styles. Of these one is entirely northern and may be ignored for the present discussion. The remaining three, he attributes respectively to the epochs of Narasiṁhavarman I, Atyantakāma (whom he identifies with Paramēśvaravarman I) and Atiraṇachaṇḍa (whom he assigns to the age of Nandivarman Pallavamalla). The palæography of our inscription closely resembles that of the Atyantakāma group. As will be seen from my note 12 at page 108 below, I believe that the attribution of the second set of inscriptions to Paramēśvaravarman I by Dr. Hultzsch is without sufficient basis and that it can be equally legitimately ascribed to his son Narasiṁhavarman II. I am also disposed to believe that Atiraṇachaṇḍa is Narasiṁhavarman II himself (see below, page 109, note 3). But this difference of opinion regarding the identity of the kings need not cause a doubt in regard to the relative times of the three sets of scripts, though even from this standpoint there can be no agreement in regard to the exact chronological gaps dividing them. A comparison of their scripts from the fine facsimile plates given above (see Vol. X, plates Nos. 1 to 6) shows clearly that the first of these is archaically simple, the second very florid and ornamented with elaborate flourishes, and the third much simpler though not so simple in formation as the first set.

[1] *S. I. I.*, Vol. I, p. 13, v. 12

[2] *Ibid.*, verse 5. रणरसिकपुरोन्मर्द्दनादुग्रदण्डात्पुत्रस्त्रख्य: कुमारी गुह इव परमादीश्वरादात्तजन्मा.

[3] *Dyn. Kan. Distr.*, p. 329 f. In his *S. I. I.*, Vol. I, p. 11, Hultzsch identified Rājasimha with Narasiṁhavarman I, but in *Ep. Ind.*, Vol. X, he accepts the conclusion of Dr. Fleet.

[4] See lines 40-41 : विक्रमादित्यं कार्पटमात्रपरिच्छदमेकाकिपलायितम् कृत[वान्*]. *S. I. I.*, Vol. I, p. 149, Text l.49 f.

[5] Cg. 1235 in my *Topo. List.* I am thankful to the Government Epigraphist for permission to consult and note from the office copy of this inscription.

A close study of the palæography of the present epigraph shows that the Shore Temple inscription is later than the Atyantakāma and Kāñchipuram inscriptions and earlier than those of the Atiraṇachaṇḍa group. Incidentally it shows that to judge of the identity of kings from the palæography of their inscriptions alone, is dangerous in-as-much as at least three styles, namely, those of the Atyantakāma and Rājasiṁha group, the Shore Temple inscription and the Atiraṇachaṇḍa group, have to be attributed to the same king, *i.e.*, Narasiṁhavarman II. This question as well as the chronology of the epigraphs will be discussed in my paper B on the Panamalai inscription of the same king printed below.

TEXT.[1]

Platform A.

West Side—

श्रीः [।*] अप्रतिममवनिभूषणमकलंकम्बरणिचन्द्रमवनीन्द्राः[।*] अरिमर्द्दनमतुल-

South Side—

[2][ब]लं कुलतिलकं ये नमन्ति ते . . . [3][॥१*] . .[4]रहितो बहुनय-[5]

East Side—

:॥ अत्यन्तकाममपराजितमेकराजञ्चन्द्रार्द्धशेखरशिखामणिमद्भुतं[6] यम् [।*] चण्डाश-

North Side—

निं क्षितिभृतामहतामसह्यं सम्प्राप्य काममिव नन्दति जीवलोकः [॥२*] श्रीः(श्री) उदयचन्द्रः M[7]

Platform B.

West Side—

श्रीराजसिंहो रणजय[:*] श्रीभरश्चित्रकार्म्मुकः[।*] एकवीरश्चिरम्पातु शिवचूडा[8]मणिर्म्महीम् [॥३*] श्रीकार्म्मुकः

South Side—

कालकालः काला[9] . . . . . . [।*][अ]भिरामो विजयते रणभीमो गुणालयः M [४*] श्रीवल्लभमति-

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[1] From the plate prepared by the Editor of this Journal. I must also thank him for his having permitted me to consult his transcript.

[2] The space available at the beginning of this line is more than necessary for the letter ब.

[3] As the *vritta* of this verse is Āryā, four *mātras* are wanting in order to complete the verse. Adopting the above reading, the word सन्धा, will suit the purpose, ये and ते being appositional. सुखिनः would suit equally well.

[4] Two syllables are wanting here. They may be भय or कुल as in the 22nd and 9th niches respectively of the Rājasiṁhēśvara temple inscription. See *S. I. I.*, Vol. I, pp. 15 and 16.

[5] The *visarga* of this word is seen in the beginning of the east side.

[6] The reading मद्वितीयं is also possible.

[7] This symbol has been used as a punctuation mark.

[8] ळा seems to be the more probable reading, in the opinion of the Government Epigraphist.

[9] Six syllables are wanting to make up the *Anushṭubh* metre. It might be restored by some such expression as °न्तकपदार्चकः.

East Side—

मानं रणवीरं कुल[1] . . . . [।*] ऊर्ज्जितमुन्नतरामम्प्रणमत युद्धा-
[र्ज्जुन][2] . . . . [॥ ५*]

North Side—

. . पमत्यं हष्टो[3] शत्रूणाम . म . म . . विनयनभक्त . . नरेन्द्रसिंहनमन्ति
नृपाः M [६*]

TRANSLATION.

(Verse 1.) Prosperity! Those kings (*are fortunate who*) bow to (*the king*) who is unequalled,[4] the ornament of the earth, the spotless,[5] the moon of the earth,[6] the conqueror of enemies,[7] the matchless in strength,[8] the ornament of (*his*) family.[9]

The fearl ss (or the guileless).[10] The great statesman.[11]

(V. 2.) The world of men, having obtained this (*king*) is happy, as if it has obtained (*its*) desire—the king whose desires are endless,[12] the invincible,[13] the sole ruler,[14] the wearer of Śiva as his crest-jewel,[15] the wonderful,[16] the fierce thunderbolt[17] who is intolerable to great (*hostile*) kings.

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[1] This space should have been filled by six or seven letters representing eight *mātras*. Such as प्रकाशकरं or ध्वजं जयिनं.

[2] As प्रणमत is Imperative, 2nd person, plural, we have to suppose that this is an address, and an expression like नराधीशाः after युद्धार्ज्जुन may be understood. The letter अ is found in smaller size after द्धा and thus enables us to decipher the word युद्धार्ज्जुन, which is also found in *S. I. I.*, Vol. I, No. 25, niche 15.

[3] This reading is tentative. As the space available is for 32 letters, the verse may be in the *Anushṭubh* metre; but the last portion does not agree with this, and suggests the *Āryā* metre. The Government Epigraphist would read the earlier portion thus: यमत्यंहष्टे शत्रूणाम्मम. महामल्ल[।*] विनयनभक्तं नितम्. The whole verse is so defaced that the reading given above is, as it is, meaningless. [In the Vāyalūr inscription also Mahāmalla occurs as a surname of Narasiṁhavarman II.—Ed.]

[4] See niche 27 in *S. I. I.*, Vol. I, No. 25.

[5] The same is found in niches 8 and 19 above in modified forms.

[6] Cf. अवनिदिवाकर in niche 19 of the above.

[7] *Ibid.*, niche 4. Compare also अरिनाशः in niche 44.

[8] *Ibid.*, niche 26.

[9] *Ibid.*, niche 4.

[10] *Ibid.*, niche 9 where the expression छलरहित is found and niche 22 where the epithet भयरहित is given.

[11] The epithets श्रीबहुनयः and नयानुसारी occur in the 3rd and 42nd niches of the above epigraph. Compare also विदितबहुनयः in *S. I. I.*, Vol. I, No. 24, verse 5.

[12] This *biruda* is found in *S. I. I.*, Vol. I, No. 24, verse 5; *ibid.*, No. 25, niche 1; and the Vāyalūr and Tiruppōrūr inscriptions. *Atyantakāma* was also a *biruda* of Narasiṁhavarman I as is proved by No. 5 of the Dharmarājaratha inscriptions at Mahābalipuram. The late Dr. Hultzsch believed that it was also the title of Paramēśvaravarman I, to whom he attributed No. 17 of the Dharmarāja-ratha epigraphs and those in the Gaṇēśa temple (*S. I. I.*, Vol. I, p. 4, No. 18 and *Ep. Ind.*, Vol. X, p. 8, No. 20), the Dharmarāja-maṇḍapa (*ibid.*, No. 21) and Rāmānuja-maṇḍapa (*ibid.*, No. 22). The reason why he concluded thus is the mention of Paramēśvara. It seems to me to be, however, a mere pun and not a real name. The palæography of the epigraph in which it occurs, moreover, is the same as that of Rājasiṁha in the Kailāsanātha temple. On these grounds I seriously doubt the correctness of identifying Atyantakāma with Paramēśvaravarman I and am disposed to think that all the *birudas* attributed by Hultzsch to this king must be attributed to Narasiṁhavarman II.

[13] See *S. I. I.*, Vol. I, No. 25, niche 2.

[14] *Ibid.*, niche 37.

[15] Compare शिवचूडामणि in verse 3 and महेश्वरशिखामणिदीप्तमौलि in the Vāyalūr epigraph.

[16] Compare niches 10 and 28 in *S. I. I.* Vol. I, No. 25.

[17] *Ibid.*, niche 10 which gives the expression अनिवाशनिः.

The glorious rising moon.[1]

(V. 3.) [For the translation of this see *S. I. I.*, Vol. I, p. 14.]

(V. 4.) The blessed archer,[2] the death to Death[3] the beautiful,[4] the terrible in war,[5] the abode of virtues,[6]—is victorious.

(V. 5.) (*O kings!*) bow (*to him*) who is the beloved of Śrī[7] (Lakshmī), who is highly proud,[8] the hero in battle,[9]...the mighty,[10] the exalted and lovely,[11] like Arjuna[12] in war.

(V. 6.) ...... The lion[13] among kings....all kings obeyed....

B.—THE PANAMALAI INSCRIPTION.

The subjoined inscription and the temple on which it has been engraved are mentioned in Mr. Sewell's *Lists of Antiquities*, Vol. I, p. 209, and the *Gazetteer* of the district of South Arcot, p. 385. It was brought to the notice of the Assistant Archæological Superintendent for Epigraphy, Madras, by Prof. J. Dubreuil of Pondicherry in 1915. The village of **Panamalai** is situated sixteen miles north of Villupuram. An inscription[14] from this place consisting of one Sanskrit verse which is identical with the last verse of the Kailāsanātha inscription[15] of Rājasimha and the third verse of the Shore Temple inscription[16] of the same king at Mahābalipuram, has been published in *S. I. I.*, Vol. I, p. 24. Rao Sahib H. Krishna Sastri had the present inscription copied and registered as No. 616 of 1915 in his *Report* for 1916. A facsimile of the inscription is published, together with a summary of its contents, (p. 114, para. 5 and plate III opp. p. 114) in the same *Report*. Prof. Dubreuil also has published a photo of the epigraph in his *Pallava Antiquities* (Vol. I, Plate I), together with a tentative translation of it by Prof. S. Krishnaswami Aiyangar.

It is stated in the *Epigraphical Report* for 1916 that the beginning and the end of the inscription are covered by the paved floor of a *maṇḍapa* in front of the temple. The visible portion of the record consists of a single line in the **Pallava-Grantha** script cut over a

[1] *Ibid.*, niche 11.

[2] Compare चित्रकार्मुक in verse 3 and niche 13 in *S. I. I.*, No. 25 and भीमकार्मुक in *Ibid.*, No. 26, niche 16.

[3] This title is proved by the Mahēndravarmēśvara temple inscription of queen Raṅgapatākā (*S. I. I.*, Vol. I, No. 29) to be the title of Narasiṁhavishṇu and so the latter should be Rājasiṁha-Narasiṁhavarman II. It follows logically that the Mahēndravarman of that epigraph is the third king of that name. As Kālakāla was also the title of Atiraṇachaṇḍa (see *Ep. Ind.*, Vol. X, p. 12) we have to conclude that the latter was identical with Narasiṁhavarman II.

[4] See *S. I. I.*, Vol. I, No. 25, niche 1.

[5] Compare आहवभीम in niche 16, *Ibid.*

[6] *Ibid.*, niche 32.

[7] *Ibid.*, niche 15.

[8] See *S. I. I*, Vol. I, p. 3, No. 9.

[9] *Ibid.*, No. 25, niche 24.

[10] *Ibid*, niche 2 and *Ibid.*, No. 26, niche 4.

[11] This *biruda* is seen in both the inscriptions referred to in the previous note. See the 6th and 9th niche respectively.

[12] See *S. I. I.*, Vol. I, niche 14 of No. 25.

[13] This is only the variation of Rājasiṁha and gives a clue to the name of the king, Narasiṁhavarman II. It occurs also in the Vāyalūr inscription.

[14] This is No. 31 in *S. I. I.*, Vol. I. Prof. Dubreuil points out that the inscription is not, as it is generally described, in a temple cut in the rock, but " simply on an anfractuosity of the rock within which an image of Kālī (Mahishāsuramardanī) has been placed." See his *Pallava Antiquities*, Vol. I, p. 11.

[15] *S. I. I.*, Vol. I, No. 24.

[16] See above, p. 107.

belt of granite running round the temple as in the case of the Kailāsanātha inscription of Rājasimha at Kāñchīpuram. It is a *praśasti* of king Rājasimha II and, like the one in the Shore Temple at Mahābalipuram, has no reference to his building of the shrine. The close resemblance, however, which the Panamalai temple bears to the Kailāsanātha temple in its style shows that the builder of the one must also have been the builder of the other.[1] The similarity of the contents of the two inscriptions, moreover, proves the identity of their subjects of praise. The Panamalai inscription consists of six verses in the *Sragdharā* and *Vasantatilakā* metres. It begins with the names of **Aśvatthāman** (Drauni) and his eponymous son **Pallava**, the founder of the dynasty (verses 1 and 2). It then gives a eulogy of the Pallavas and mentions the birth of **Rājasimha** to king **Ēkamalla Paramēśvara**,[2] which it compares with the birth of Guha (Subrahmaṇya) to Paramēśvara (Śiva). The next two verses describe the virtues of Rājasimha, his valour and his devotion to Śiva. The last verse is in the form of an assertion and mentions the revival, in his *régime*, of the tree of *dharma*, in spite of the cruel and scorching sun of the Kali age. The Conjeeveram epigraph gives the same details, often the same expressions. In its description of Rājasimha, for example, the latter uses the phrases गुह इव परमादीश्वरादात्तजन्मा (verse 5) and उद्वृत्तशत्रुनृपकुञ्जरराजसिंहः (verse 11), which are practically the same as those occurring in the present inscription in verses 3 and 4. The Kailāsanātha record, however, is more elaborate and adds the titles of *Atyantakāma*, *Śrībhara* and *Raṇajaya* to Rājasimha. It may be noted here that two other inscriptions in the same temple[3] which give more than 200 titles to Rājasimha must be attributed to the same king.

This identification of the builders of the Kailāsanātha and Panamalai temples may be objected to on the ground of palæography, for a comparison of the Panamalai script with that of the Kāñchīpuram temple shows that the former is much simpler and therefore later in date. In fact it bears a very close resemblance to the Atiraṇachaṇḍa group of Mahābalipuram and the Śāḷuvankuppam epigraphs, and not the Atyantakāma group (which is similar to the Kailāsanātha epigraph). Compare the letters, for example, क, ग, ज, ण, न, भ and the signs for the secondary vowels आ, इ, and औ and the correctness of the contention will be immediately obvious. It can be incidentally inferred from this that the Mahābalipuram Shore Temple inscription of Rājasimha which I have proved to be later than the Atyantakāma and Kailāsanātha group, and earlier than the Atiraṇachaṇḍa group, was slightly earlier than the present inscription. Dr. Hultzsch,[4] who believed that palæography alone could give a clue to the identity of the kings, was of opinion that the earlier Kailāsanātha script belonged to the age of Rājasimha or Narasimhavarman II and the Atiraṇachaṇḍa group to the time of Nandivarman Pallavamalla of the Kāśākuḍi plates. Regarding the last, he has said: "It resembles, though it is not identical with, the alphabet of the Kāśākuḍi plates of Nandivarman. The name or surname *Atiraṇachaṇḍa* is unknown from other sources. As the alphabet of stone inscriptions sometimes differs slightly from that of the contemporaneous records on copper, there would be no objection to assigning these records to the time of Nandivarman, the contemporary of the Western Chāḷukya king Vikramāditya II."

[1] In his *Pallava Antiquities* (Vol. I, pp 19-20) Prof. Dubreuil, with characteristic insight, enumerates the various points of agreement, *e.g.*, the possession of collateral niches always opening towards the east or west, the dedication to the prismatic (eight or sixteen-faced and not the cylindrical) type of the *linga*, the adornment of the sanctuary wall with the images of Sōmāskanda, Brahmā and Vishṇu, the rearing lion type of pillar-supports and the single-arched *tiru-āchis*.'

[2] The Vēlūrpāḷaiyam plates (*Madras Ep. Rep.*, 1911, p. 61) say that Narasimhavarman was the son's son (सुतसुत) of Paramēśvara. But it is alone in this version and is not so authoritative as the contemporary records at Kāñchīpuram, Mahābalipuram and Panamalai.

[3] *S. I. I.*, Vol. I, Nos. 25 and 26.

[4] See *Ep. Ind.*, Vol. X, p. 3.

But I have endeavoured to show in my edition of the Shore Temple inscription of Mahābalipuram that the Kailāsanātha, the Atyantakāma[1] and the Atiraṇachaṇḍa groups should all be attributed to the same king, *viz.*, Narasimhavarman II. The identification of Atyantakāma with him is proved by the Kāñchīpuram,[2] Vāyalūr,[3] Tiruppōrūr[4] and Shore Temple[5] inscriptions and that of Atiraṇachaṇḍa with him by the Kāñchīpuram[6] and Tiruppōrūr[7] epigraphs (which were apparently not known to Dr. Hultzsch), while the epigraphs at Śāḷuvankuppam show that Atyantakāma and Atiraṇachaṇḍa were the titles of the same king (see *S. I. I.*, No. 21, verses 1 and 5). The attribution of the Atiraṇachaṇḍa group to the age of Nandivarman II cannot thus stand. The palæographical comparison of it with Kāśākuḍi plates, moreover, shows that the inference of contemporaneity which Dr. Hultzsch makes, cannot be maintained In regard to letters ए च. ण. न, ख and secondary vowel इ, we find that the Kāśākuḍi plates are distinctly later and more modern than the corresponding letters in the Atiraṇachaṇḍa style. The same remarks apply to the present inscription which, as has been already mentioned, is exactly like that of Atiraṇachaṇḍa. This conclusion will naturally give rise to the question how an archaic style like that of the Kailāsanātha-Atyantakāma group could have co-existed with the more advanced styles of Śāḷuvankuppam and Panamalai (as well as the style of the Mahābalipuram Shore Temple which comes midway between the two). This has been, in my opinion, satisfactorily answered by Prof. Dubreuil. He believes that the more archaic and florid alphabet was "perhaps *devised* by the predecessor of Rājasimha, fifty years earlier. As it was much embellished and little employed, it was handed down without any change, and the sculptors of the time of Rājasimha who wished to employ this alphabet were satisfied with copying the old models instead of embellishing the writing of their days."[8] Amongst the peculiarities of the present epigraph may be noted the combination of the conjunct *ra* and medial उ with a double curve (*e.g.*, नु in verse 4 and हु in verse 6), and the characterisation of the final म with a slanting stroke (as well as smaller size), like ś.

A few words may be mentioned here about Narasimhavarman II. He seems to have been a man of peace, devoted more to religious pursuits than war and conquest. His father Paramēśvaravarman I had gained the victory of Peruvaḷanallūr[9] over the Chāḷukya Vikramāditya I (655-680 A.D.) and saved the integrity of the Empire, though he had not apparently been equal to the task of dispossessing the Chāḷukyas of the district of Kurnool[10] and possibly of Nellore[11] which they had seized. A clue to the date and site of the battle

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1 It may be mentioned that Prof. Dubreuil agrees with Dr. Hultzsch in identifying Atyantakāma with Paramēśvara I; but while I agree with him in regard to the *style* of the script of Paramēśvara's time, I am not able to see eye to eye with him in regard to his identity with Atyantakāma.

2 See *S. I. I.*, Vol. I, No. 25, niche 1 and No. 19, verses 7 and 8.

3 Bottom block, which reads: लोकनरेन्द्र सिंहः श्रमेः पादारविन्द...चरणे नित्यमत्यन्तकाम...

4 Piece No. 7.

5 See *ante*, p. 106.

6 See *S. I. I.*, Vol. I, No. 25, niche 3.

7 Piece No. 4.

8 See his *Pallava Antiquities*, Vol. I, p. 23.

9 See the Udayēndiram plates of Nandivarman, lines 16-17, which say: ततः पेरुवळनल्लूर्य्युद्धे विजितवल्लभबलः परमेश्वरवर्म्मा. The Kūram plates of Paramēśvara I describe how he made Vikramāditya take to flight, covered only by a rag (see *S. I. I.*, Vol. I, p. 149, lines 40-41). The latter is evidently a reference to the engagement at Peruvaḷanallūr. The Kāñchīpuram inscriptions also refer to the destruction of Raṇarasika's city (*i.e.*, the city of Vikramāditya). See *S. I. I.*, Vol. I, p. 12, verse 5.

10 See Kl. 1 and 4-6 in my *Topographical List.*

11 *Ibid.*, Nl. 483. See also *Ep. Ind.*, Vol. IX, pp. 98-102.

of Peruvaḷanallūr is given in the Gadvāl Plates[1] of Vikramāditya I. These plates record a grant by him in A.D. 674, while he was encamped at Uragapura on the southern bank of the Kāvērī in the Chōḷa kingdom. Uragapura has been identified by Venkayya[2] with Uraiyūr and the correctness of this has been confirmed by Prof. Dubreuil[3] who has identified Peruvaḷanallūr with a village of the same name, about ten miles north-west of Trichinopoly. The latter scholar further points out how the Pallava Paramēśvara was probably helped by the contemporary Pāṇḍya Kōchchaḍayaṉ and the Ceylonese king Mānavamma.[4] He further surmises that Kōchchaḍayaṉ married the daughter of the Pallava prince Rājasimha (later on Narasimhavarman II) and hence had a son named Rājasimha, so named naturally after his maternal grandfather. However this might have been, Rājasimha must have succeeded Paramēśvaravarman I sometime after A.D. 675. He evidently did not distinguish his reign by any war. All his inscriptions, while describing his martial valour in vague and general terms, agree in calling him an ardent devotee of Śiva, a saviour of Dharma and Truth. He seems to have furthered the arts and blessings of peace, if we are to attach any importance to his epithets इतिहासप्रियः, काव्यप्रबोधः, वीणानारदः, आतोद्यतुम्बुरुः, वाद्यविद्याधरः, etc. It was he that built the central shrine in the Kailāsanātha temple at Kāñchīpuram, the Shore temple at Mahābalipuram, the Panamalai temple, and, as Prof. Dubreuil observes, the Airāvatēśvara temple at Kāñchīpuram. To these must be added some other structures from which the pillars containing Rājasimha's *birudas* were transferred to the later Kandasvāmi and Vyāghrapurīśvara shrines at Tiruppōrūr[5] and Vāyalūr respectively.[6]

It only remains to be mentioned that the date of the present epigraph is not incapable of being ascertained. It has been already mentioned that Paramēśvaravarman I won a victory at Peruvalanallūr over Vikramāditya I in A.D. 674. Supposing that Paramēśvara lived for a few years after it, we may suppose that he ceased to rule, about A.D. 680. The struggle between him and Vikramāditya I was inherited and continued by their successors,—the Pallava Narasimhavarman II, Mahēndravarman III, Paramēśvaravarman II and Nandivarman Pallavamalla on the one hand, and the Chāḷukyan kings Vinayāditya Satyāśraya (A.D. 680-96), his son Vijayāditya (A.D 696-733) and his son and successor Vikramāditya II (A.D. 733-746) on the other. Of these the last Pallava king was defeated by the last mentioned Chāḷukya king about A.D. 740. Now, as Narasimhavarman II lived two generations before Nandivarman, we may reasonably suppose that he lived in the years which immediately preceded and followed A.D. 700. And this is in keeping with the date we have assigned for the termination of the reign of Paramēśvaravarman I. These facts enable us to fix the Panamalai epigraph at about

[1] Vide *Madr. Ep Rep.*, 1910, p 10, para. 10. The record is dated in Vaiśākha, full moon. S 596 (the 20th year of his reign), *i.e.*, Tuesday, April 25, A.D. 674, according to Dr. Fleet, or the next day. See also *Ep. Ind.*, Vol. X, pp. 100 ff.

[2] See *Ep Ind*, Vol. X, No. 22, pp 101-2.

[3] See his *Pallavas*, 1917, p. 43.

[4] The 5th king in the Vēlvikudi grant, the father of Tēr-māṟaṉ Rājasimha I (Arikēsari Parāṅkuśa), and the victor at Marudūr and Mangalapuram over Mahāratha. Prof. Dubreuil believes that Mahāratha was the Chāḷukya Vikramāditya I. Mānavamma was king of Ceylon from about 660 to 695, according to Dubreuil, but 691 to 726 according to the *Mahāvamśa*

[5] See Cg. 194 in the *Topographical List*. The chief epithets found are Aviratadānaḥ, Īśānaśaraṇaḥ, Jñānasāgaraḥ, Guṇavinītaḥ, Dharaṇitilakaḥ, Atiraṇachaṇḍaḥ, Arikarikēsarī, Prithvīmāraḥ, Atyantakāmaḥ and Abhayaṅkaraḥ.

[6] See Cg. 1234 Besides giving a full genealogy of the Pallavas, the record gives the titles of Narēndrasimha, Atyantakāma, Raṇajaya, Śrīnidhi and Kshattriyasimha to Rājasimha. This inscription has been edited by Rao Bahadur H. Krishna Sastri, *above* Vol. XVIII, pp. 145 ff.

A.D. 700. Prof. Dubreuil ascribes it to between 700 and 710. The Shore Temple inscription **at** Mahābalipuram should be slightly earlier, while the scripts of the Kailāsanātha-Atyantakāma **group** might be based on a script about 50 years earlier (*i.e.*, A.D. 650), but engraved a few **years** before 700.

TEXT.[1]

1 . . . . [2]नोदपादि प्रथितभुजबलो द्रोणि[3] रंशः[4] पुरारेः ॥ [१*] अश्वत्था-

2 म्नोथ तस्मान्निचितगुरुतपोनिर्म्म-

3 लादाविरासीदाम्नायादंगविद्याविसर इव महीवल्ल[भः पल्ल*][5] वाख्यः [।*]

4 यस्मादेष[:*][6] . . . पथि विहितपदात्पावने[7] माननीयो मन्दाकिन्या[:*] प्रवा-

5 हः शशिन इव महानन्वयः पल्लवानाम् ॥ [२*] सम्राजामश्वमेधावभृ-

6 थविरजसां भूभुजां पल्लवानामसृ-

7 ष्टापल्लवानां विमलतरभरद्वाजवंशोद्भवानाम् [।*] केतो-

8 रत्पो[8] णबाहुद्रविणहृतमहीचक्रविख्यातकीर्त्त्यो देवा-

9 देकमल्लाद्गुह इव पर[मादीश्वरादात्तजन्मा[9]] ॥ [३*]

10 . . . .[10] . . भुजद्रु[11]विणावभासी सत्वो-[12]

11 र्ज्जितः समरदृष्ट[13]महाप्रभावः [।*] यो राजसिंह इति विश्रु-

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[1] From the plate published in *Ep. Rep.* for 1916, opp. p. 114.

[2] This is the 4th quarter of a stanza in the *Sragdharā* metre. The first three syllables (which should be three *gurus*) are wanting.

[3] Read द्रौणि.

[4] Prof. Krishnaswami Aiyangar wrongly reads it as द्रौणीन.

[5] There is an unwritten space of one foot here, capable of holding these three letters, which are found in the Kāñchīpuram inscription. See *S. I. I.*, Vol. I, No. 24, line 11 (verse 3).

[6] The space (about a foot) is unwritten. The three syllables which are necessary for the metre may be प्रसूतः or प्रजज्ञे, which will be the predicate of अन्वयः.

[7] Prof. Krishnaswami Aiyangar corrects पावने into पावनो (see *Pallava Antiquities*, p. 13); but this is absolutely unnecessary as पावने is plainly the adjective of पथि.

[8] Read त्यो.

[9] The stone on which the inscription is engraved is broken here and the passage inserted has been taken from *S. I. I.*, Vol. I, No. 24, verse 5.

[10] As the metre of this verse is *Vasantatilakā*, the first six syllables (a *ta-gaṇa* and a *bha-gaṇa* — — ⏑ — ⏑ ⏑) are wanting. An expression like सद्गुणोर्जित will do.

[11] Read द्रु.

[12] Read सत्त्वो.

[13] Prof. Krishnaswami Aiyangar wrongly reads it as इष्ट. He also confounds प्र with सु and suggests the wrong reading सुभाव in place of प्रभा. See *Pallava Antiquities*, I, p. 13.

12 तपुस्यकीर्त्ति[1]रदृ[2]त्तमनुरूपकुञ्जरराजसिंहः [॥ ४*] [3]हर्त्ता हि-

13 षद्[4]र्व्यसमुच्छ्रयाणां [क]र्त्ता च कल्याणपरम्पराणाम् [।*]

14 चित्ते सदा [5]सभ्र-

15 तभक्तिपूते धत्ते पदं[6] यस्य मृगा[7]कमो[8]लि[:*] [॥ [५*] संरूढाम्नाय-

16 . . . . [9]मयानेकशाखासमग्रः [श्रो]-

17 . . . . . [10]तेः फलकुसुमलताकान्तिमालम्ब-

18 माना[:][11] [।*] सदृत्ता[12]भोनिषेकैर्द्रुम इव सततन्तस्य . . . . [13]म्छायासमुद्दाम . .

जय[14]ति कलियुगग्रोष्मतप्तेपि[15] धर्म्मः [॥ ६*].

TRANSLATION.

Verse 1. (To him) was born **Drauṇi,** the part-incarnation[16] of Purāri, who was famous for the strength of his shoulders.

V. 2. From that **Aśvatthāman** who was spotless with the great penance performed by him, there arose, like the extension of the Aṅgavidyā[17] (science of Vyākarṇa, etc. contributing to knowledge) from the Vēda, the beloved king of the earth called **Pallava**; and from him who trod the path of purity, came, like the floods of the Mandākinī from the moon,[18] this great family of the Pallavas.

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[1] Read र्त्ति.

[2] Prof. Krishnaswami Aiyangar mistakes it for दृ (*dṛi*).

[3] This verse is in the *Indravajrā* metre.

[4] Read र्गं.

[5] Read सं. Prof. Krishnaswami Aiyangar has the wrong reading सुष्ट्. (*Pallava Antiquities*, p. 14, note 1.)

[6] This word is also wrongly read as सदा by Prof. Krishnaswami Aiyangar.

[7] Read ङ्कौ.

[8] Read मौ.

[9] As the verse is in *Sragdharā* metre, seven syllables are missing here : two *gurus* and five *laghus* like — — ◡ ◡ ◡ ◡ ◡.

[10] Five syllables — — — ◡ — are wanting.

[11] Read म:

[12] Read °ताम्भो°.

[13] Four letters, *viz.* — —, ◡ —, are probably missing to make up this *pāda*.

[14] The late Mr. H. K. Sastri thought that ग was the more probable reading.

[15] Read °प्तोपि. If the reading जगति is taken instead of जयति, then it is unnecessary to correct प्ते.

[16] Notice the singular account which the Pallava inscription at Amarāvati (*S. I. I.*, Vol. I, No. 32) gives of Aśvatthāma's origin. It says that Drōṇa propitiated Śiva for obtaining a son who would found a race.

[17] Apte defines it not only as the षडङ्गरूपा व्याकरणादिशास्त्ररूपा विद्या ज्ञानसाधनं but, according to the *Bṛihat-samhita*, as 'the science of foretelling good or evil from the movements of the limbs.'

[18] The Ganges flows from the matted locks of Śiva amidst which the moon also shines. The Kailāsanātha inscription compares 'Pallava' to the first-born Manu in regard to his being the founder of a race of kings. See *S. I. I.*, Vol. I, p. 12, verse 3. The composers of the Pallava eulogies seem to have been very fond of calling them the *vallabha* or the beloved (of the world). Cf. Kūram plates, Sanskrit portion, line 11.

Vv. 3 & 4. From the lord **Ekamalla**[1] whose fame spread over the globe, conquered by his inexhaustible might and wealth and who was the ornament (*lit.* flag) of the Pallavas who were emperors, who shone by the baths which concluded the performance of the Aśvamēdha, who were the enjoyers of earth, who were not touched (*even*) by a bit (*lava*) of danger[2] and who had their origin in the highly pure family of **Bharadvāja**—from him was born, like Guha[3] (*i.e.*, Kumāra) from the great Īśvara, he who shone by his....might and wealth, whose greatness was seen in the field of battle, who was valiant and powerful, who was well known as **Rājasiṁha** of holy reputation and who was a royal[4] lion to the elephants of daring, hostile kings.

V. 5. The conqueror of crowds of hostile kings, the doer of a series of auspicious acts, in whose mind, purified by the feeling of incessant devotion,[5] Mṛigāṅkamauḷi (Śiva) rests his foot.

V. 6. The tree of Dharma[6] which has got many *śākhās* (*i.e.*, Vēdic divisions in the one case, and branches in the other) in the form of .... the Vēdas ....; which is sprinkled incessantly by the waters of his virtuous acts ; and which bears the splendour of the fruits and flowers—flourishes, though scorched by the cruel sun of the Kali age.[7]

No. 19.—TWO LOST PLATES OF THE NIDHANPUR COPPER-PLATES OF BHASKARAVARMAN.

BY MAHAMAHOPADHYAYA PANDIT PADMANATHA BHATTACHARYA, VIDYAVINODA, M.A.

The three **copper-plates** which were discovered in 1912 at **Nidhanpur** in Pañchakhaṇḍa, Sylhet, containing an inscription of **Bhāskaravarman** were published by me in this Journal (*vide* Vol. XII, No. 13, pp. 65 *et seq*.). There I stated that one plate was missing. It now turns up that the number of copper-plates missing was more than one, as I have got two plates, one of which is undoubtedly the 3rd plate, and the other the penultimate plate ; and the rumour goes that a third missing plate is in the possession of a Musalmān and efforts are being made to get it from him. I have not, however, thought it advisable to defer any longer the publication of the two plates that have since been discovered, and if any missing plate be forthcoming at all, it will contain only a list of donees supplementary to what is found in the two plates under discussion.

The discovery of these two lost plates has rendered some of my statements in the previous article, made, of course, on mere conjecture, liable to revision. In fact the grant had

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[1] It is plain that Ēkamalla is the title of Paramēśvaravarman I. The Kāñchīpuram inscription (*S. I. I.*, Vol. I, No. 24) calls him Ugradaṇḍa, the adversary of Raṇarasika (the W. Chāḷukya Vikramāditya I, A.D. 655-80). Another inscription in the same place (*ibid*, No. 27) gives Paramēśvara, the title of Lōkāditya.

[2] Compare निराकृतकुलापप्लवः पल्लवः in line 11 of Kūram grant.

[3] Vide *S. I. I.*, Vol. I, No. 24, verse 5.

[4] Cf. उद्वृत्तमत् द्विरदघनघटाराजसिंहेन राज्ञा in the Kāñchīpuram inscrn. (*S. I. I.*, Vol. I., No. 24, verse 11).

[5] Compare the epithets Śaṅkarabhaktaḥ, and Īśvarabhaktaḥ, in the Kāñchīpuram inscriptions. Also expressions like गुर्व्वीमीशानभक्तिं...यो बिभर्त्ति भक्तिप्रह्वेण मनसा; विदितबहुनयः शैवसिद्धान्तमार्गे; शिवचूडामणिः etc.

[6] The epithets धर्मकवच, धर्म्मनित्यः, धर्मविजयी found elsewhere show that the king had a great reputation for virtue.

[7] The simile of the Kali age is commonly met with in the Pallava inscriptions. In the Rājasimhēśvara inscription the king is said to have heard the divine voice even in this Kali age, and elsewhere in the same inscription he is said to have saved the people from the jaws of the horrid monster, the Kali age. Similarly the Pallavas are given the title of उदीर्णप्रबलकलिमदर्पंहि. (See *S. I. I.*, Vol. I, No. 24.)

been made by **Bhūtivarman** (named Mahābhūtavarman in the second plate of these inscriptions) who was the great-great-grandfather of Bhāskaravarman; and it was only renewed[1] by the latter in favour of the descendants of the original donees. The locality of the grant—**Mayūraśālmal=āgrahāra** in the district of **Chandrapurī**—I am unable to identify. While in my former article nothing was known of the donees[2] we find now that actually there was a host of them of different Vēdas and *gōtras*—apparently the successors on the sons' and probably also on the daughters' side of those Brāhmaṇas who had got the original grant from King Bhūtivarman. A tabular statement of these, shewing the Vēdas and the *gōtras* and shares, is given at the end of this article. The total of these shares comes to $97\frac{7}{16}$, which, with the addition of seven shares more for *bali-charu-satra*[3] (worship, oblation and hospitality) comes to $104\frac{7}{16}$. Certainly the land could not have been divided into $104\frac{7}{16}$ shares, involving the fractional part of an *aṁśa.* It is not impossible that the rumour about another missing plate may be true, or that there may be something wrong in my interpretation of the terms like *gōtr=āṁśa.*

These two plates, namely, the third and the penultimate plates, have great importance as they contain information about a good number of Brāhmaṇas of many a different *gōtra,* and it is expected that this will throw a flood of light on the history of the Brāhmaṇas in this part of India.

Bhāskaravarman is known to have ruled over Kāmarūpa during the first half of the seventh century A.D., and if we calculate four rulers in a century, his great-great-grandfather Bhūtivarman must have flourished by the end of the fifth or the beginning of the sixth century. It is remarkable that while in the neighbouring province of Gauḍa (Bengal) the alleged import by Ādi-Śūra of five Brāhmaṇas from Kanauj or the mythical creation of the *Saptaśatī* (700) Brāhmaṇas is not attributed to a period earlier than the eighth century A.D.,[4] there should be so many Brāhmaṇas found in a single village in Kāmarūpa two centuries earlier.

It will not be difficult to understand why the grant was made to such a large number of Brāhmaṇas at a time. We learn from the accounts of Yuan Chwang that while the neighbouring kingdoms were full of Buddhist monasteries, the country of Kāmarūpa was altogether free from them. "They (*i.e.*, the people of Kāmarūpa) worshipped the *Dēvas* and did not believe in Buddhism. So there had never been any Buddhist monastery in the land. The *Dēva* temples were some hundreds in number and the various systems had some myriads of professed adherents * * * * His Majesty (Bhāskaravarman) was a lover of learning and his subjects followed his example; men of abilities came from far lands to study here."[5] If such was the state of things in the Kāmarūpa of Bhāskaravarman's time, we might safely surmise that the condition of Kāmarūpa was the same also in Bhūtivarman's time. Bhāskaravarman was only maintaining the tradition of his illustrious predecessors whose excellent qualities are recorded in these inscriptions. A party of Brāhmaṇas probably

[1] That this grant was a renewal after the burning of the original plates is known from the last verse on the last plate (above, Vol. XII, p. 76).

[2] In fact in the opening verse of the inscriptions plurality of the Brāhmaṇas was indicated by "*bhūtimatām dvijanmanām*" which was then looked upon as a case of honorific plurality.

[3] *Bali* means offerings to gods as flour, fruits, rice, etc. (uncooked); *charu* signifies 'cooked offerings'; and *satra* indicates 'distribution of food to the guests and the poor'. This would show that there was a shrine or common place of worship in the locality for which a provision was made by allotment of these 7 shares.

[4] Above, Vol. XIII, pp 287 and 228.

[5] Watters: *Yuan Chwang,* Vol. II. p 186

annoyed at the Buddhist predominance in their own place (which was most likely in Mithilā) came to settle in Kāmarūpa that was free from Buddhism and the rulers whereof were reputed to be the patrons of Brāhmaṇas, the custodians of the old faith :[1] hence this grant was made to these Brāhmaṇas and the name *agrahāra* added to Mayūraśālmalī supports what has been stated above.

The **locality** of the grant, though it cannot be positively ascertained, must have been very near the precincts of Karṇa-Suvarṇa, as the term Gāṅgiṇī occurring in the description of the boundary of the grant indicates that the locality must be in some region where the word in its modern form of Gāṅginā exists even now. In modern Kāmrūp the term is unknown—whereas in the locality near about Karatōyā (which was the western boundary of the ancient Kāmarūpa), 'Gāṅginā' is still in use—so the grant must have been located there[2] and hence near Karṇa-Suvarṇa.[3]

How the plates containing the record could be found in Sylhet has yet to be answered. It is stated in the third plate (l. 12) that Manōrathasvāmin of the Kātyāyana-*gōtra* was a '*paṭṭakapati*,' *i.e.*, the holder of the copper-plates, evidently, as he was one of the leading men of the locality. There was still another person Sādhāraṇasvāmin, apparently, the foremost of them all, as his name mentioned in the first place would show, who was also termed '*paṭṭakapati*': and though probably the plates were originally kept in the joint or alternate charge of both, yet they must have fallen eventually into the hands of the heirs of Manōrathasvāmin of the Kātyāyana-*gōtra* who were among the Brāhmaṇas who migrated to Sylhet—as is inferred from the mention of 'Kātyāyana' amongst the 10 *gōtras* of the Sāmpradāyika Brāhmaṇas[4] of Sylhet. The Sāmpradāyika Brāhmaṇas designate themselves as "Maithilas" (*i.e.* belonging to Mithilā) and so do most of the Brāhmaṇas even of the modern Kāmrūp, who, as well as the Sāmpradāyikas, follow the *smṛiti* (law) of the Mithilā school. It is quite possible that in course of time these settlers in Sylhet lost the memory of the place from which they had come, and the oblivion was helped by the eventual loss of the copper-plates which they had taken with them to Sylhet and which have lately been discovered about ten feet below the surface of the earth. Or, it may be that the migrators having belonged originally to Mithilā gave themselves out as 'Maithila' when they settled in Sylhet.

One thing worth remarking in these two plates is the abbreviations used : '*Svā*' is written for *Svāmī*,[5] '*aṁśa*' for '*ek-āṁśa*' and '*gōtr-āṁśa*' for '*gōtra-sahit=ādhy-arddh-āṁśa*'. A remark made in my previous article regarding the defective nature of the *Āryā* metre which has been copiously used in these inscriptions, should be amended here : the remark was based on the

[1] It may be also that the settlers might have been students who had come to Kāmarūpa for study (*vide* extracts from Watters' *Yuan Chwang*, above).

[2] In the copper-plate inscriptions of Vanamāladēva (*vide Journal of the Asiatic Society of Bengal*, 1840, pp. 766 *et seq.*) we find 'Chandrapari' south-east of the grant, a village named Abhisuravalaka, west of Trisrōtā. This 'Trisrōtā' is the modern 'Teesta', a river in Rangpur, Bengal, and is a little east of the river Karatōyā. If this Chandrapari be the Chandrapuri (*pari* in Vanamāla's inscriptions may be an error of the reader for *puri*, and the reading is full of errors) of Bhāskaravarman's inscriptions, within which district the grant was situated, then what has been stated here would become substantiated.

[3] In fact in my former article 'Gaṅginikā' was deemed as one of the factors in coming to the decision that the grant belonged to Karṇa-Suvarṇa (*vide* footnote No. 3, p. 66, *Ep. Ind.*, Vol. XII).

[4] These ten *gōtras* are : Vatsa, Vātsya, Bharadvāja, Kṛishṇātrēya, Parāśara, Kātyāyana, Kāśyapa, Maudgalya, Svarṇa-Kauśika and Gautama. Of these, seven *gōtras* are found mentioned in the plates, exactly as stated above : 'Vatsa' and 'Parāśara' are mentioned in the plate as 'Vātsa' and 'Pārāśarya' (patronymic forms) : while the remaining *gōtra*, *viz*, 'Svarṇa-Kauśika,' is evidently represented by 'Kauśika' in the plates, as the ramification of the *gōtra* into 'svarṇa,' 'rajata,' 'ghṛita,' etc., did not probably take place then.

[5] The form *Svā* has in every case been taken as an abbreviation of *Svāmī* (in the nominative case singular) as is clear from l. 11 where Sādhāraṇasvāmī occurs as the attribute of *aṁśa dvaya bhōktā*.

prosodical test of verse No. 8 in which there was something wrong in the 2nd foot—that could not be improved by any tentative reading. The other verses seem to be all right and conform to the rules of prosody.

TEXT.[1]

Third Plate ; First Side.

1 [li]ṅgana[2] -prakaṭit-ābhikā(gā)m[i]ka[3]-guṇ-ānurāga-vṛittiḥ Kal[i]yuga-parākram-ākalita-vigra-

2 hasya samuchchhā(chchhvā)sa iva Bhagavatō Dharmmasya nayasy=ādhishṭhānam=āspadaṁ guṇānāṁ nidhiḥ

3 praṇayinām=upaghnaḥ santrastānāṁ śrī-sampadām=āyatanam Vasumatī-suta-kram-ādhi-

4 gata-pada-samutkarsh=a(rsh=ā)darshi(rśi)ta-prabhāva-śaktir=mMahārājādhirājaḥ śrī-**Bhāskaravarmma-**

5 dēvaḥ kuśalī || **Chandrapuri-vishayē** varttamāna-bhāvinō vishaya-patīn=adhikara-

6 ṇāni cha samājñāpayati [|*] Viditam=astu bhavatām=ētad-vishay-āntaḥpāti-**Mayu(ū)-ra-**

7 **śālmal-āgrahāra-**kshēttraṁ(traṁ) rājñā śrī-**Bhūtivarmmaṇā** tāmrapaṭṭīkṛitaṁ yata[t] tat-tāmra-paṭṭ-ābhā-

8 vāt=karadam=iti Mahārāja(jēna) Jyēshṭhabhadra(drān) vijñāpya punar=asy=ābhinamra (va)-paṭṭakaraṇāya śāsaṁ(sa)-

9 naṁ datvā(ttvā) chandr-ārkka-kshiti-samakālam=akiñchit-pragrāhyatayā bhūmi-chchhi-dra-nyāyēna pūrva-bhō-

10 ktu(ktṛi)-Brāhmaṇēbhyaḥ[4] pratipāditaṁ yattra(tra) Brāhmaṇā(ṇa)-nāmāni Prāchētasō Vājasanēyi-paṭṭakapa-

11 tiḥ aṅśa(aṁśa)[5]-dvaya-bhōktā Sādhāraṇasvā[mī][6] || Śrīvasu(sur)=bhrātṛi-ttra(tra)yēṇa[7] ēkō=ṁśa(ḥ) || Sōmavasu(sur)=bhartṛisahitō-rddh-āṅśa[ḥ] ||

12 Kātyāyana-Chchha(ś=Chhā)ndōgō Manōratha-svā chaturth-āṅśa-hīnō-dvir-aṅśa[ḥ] paṭṭaka-pati[ḥ*] || Arddh-āṅśa(śō) Vishṇughōsha-[svā] [||*]

13 Vēdaghōsha-svā ēk-āṅśa[ḥ*] || Yāskō Bāhvṛicha(chyō) Dāmadēva-svā aṅśa[ḥ*] || Ghōshadēva-svā arddh-āṅśa[ḥ*] || Nandadē-

14 [va-svā] ardhdh-āṅśa[ḥ*] || Bhāradvāja-Chchhāndōg-Ōrkadatta(ttō) gōttra(tra)-sahit-ādhyarddh-āṅśa[ḥ*] || Tushṭidatta-svā arddh-ā-

Third Plate ; Second Side.

15 ṅśa[ḥ] || Kāśyapa-sagōtra-Vājasanēyi-Ṛishidāma-svā aṅśa[ḥ*] || Śubhadāma-svā aṅśa[ḥ*] || Kautsō Vājasanē-

16 yi-Śani(nai)ścharabhūti[r*]-gōttr-āṅśa[ḥ*] || Bāhvṛichō(chyō) Gaurātr[ē]ya-Saṅkarshaṇa-svā dvir-aṅśa[ḥ*] || Nara-svā aṅśa[ḥ*] || Nārāyaṇa-

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[1] From ink impressions.

[2] The portion of the compound in the preceding plate is *=achalita-niranlara-praṇaya-rasa-bhar=ākṛishta-Kāmarūpa-Lakshmis=samā*, where the last two words must be *Lakshmī-samā-*; see above, Vol. XII, p. 75.

[3] For the qualities called *ābhigāmika-guṇaḥ* see the *Nītisāra* of Kāmandaka, iv. vv. 6-8 and Fleet, *Cor. Ins. Ind.*, Vol. III, p. 169 n.

[4] It should be noted here that both *ba* and *va* are written exactly alike in these inscriptions: so the same letter has been transliterated as '*ba*' or '*va*' as the case requires.

[5] *aṁśa* is often spelt '*aṅśa*'; as the correction is apparent it has been left uncorrected after this.

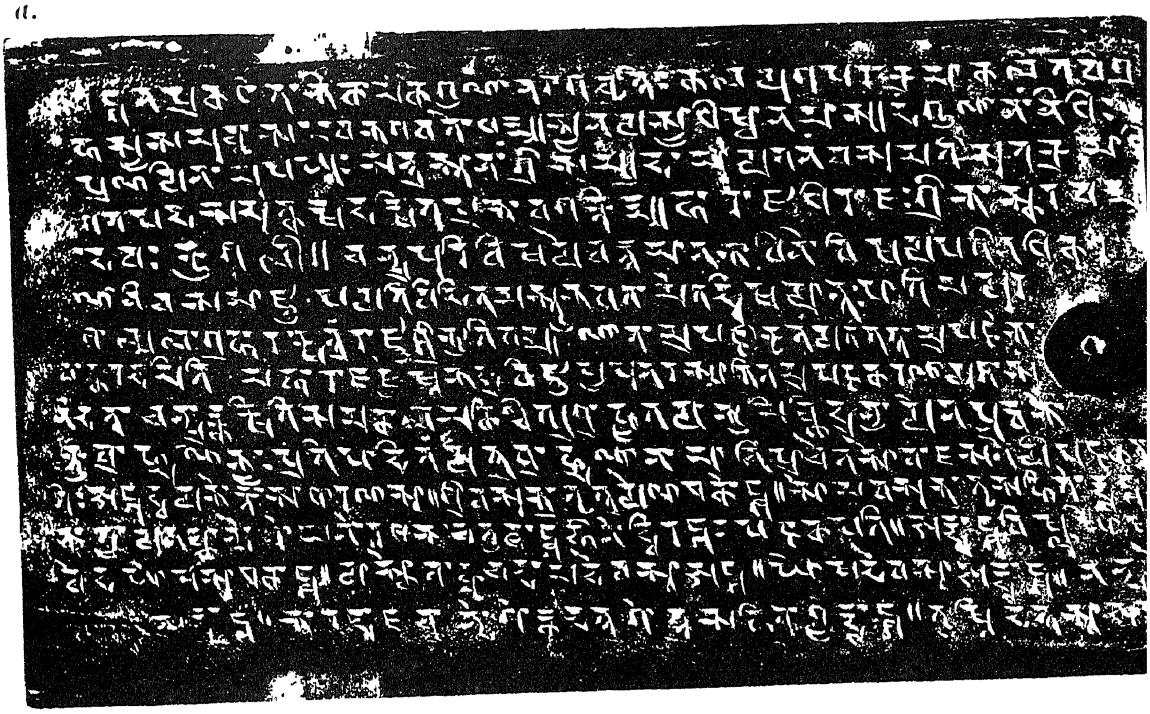
[6] *Svā*, as already stated, is apparently an abbreviation of *Svāmī* and has been left as such (*i.e.* unamended) after this.

[7] [Here *sahitaḥ* seems to be understood. – Ed.]

THIRD PLATE.

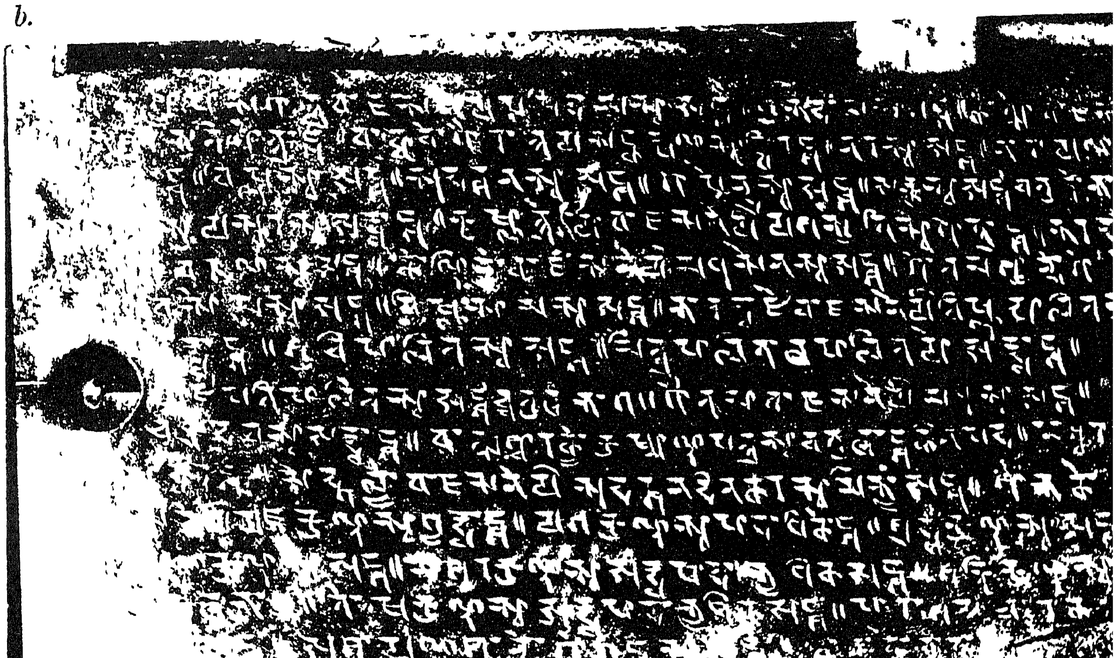
a.

2 4 6 8 10 12 14



b.

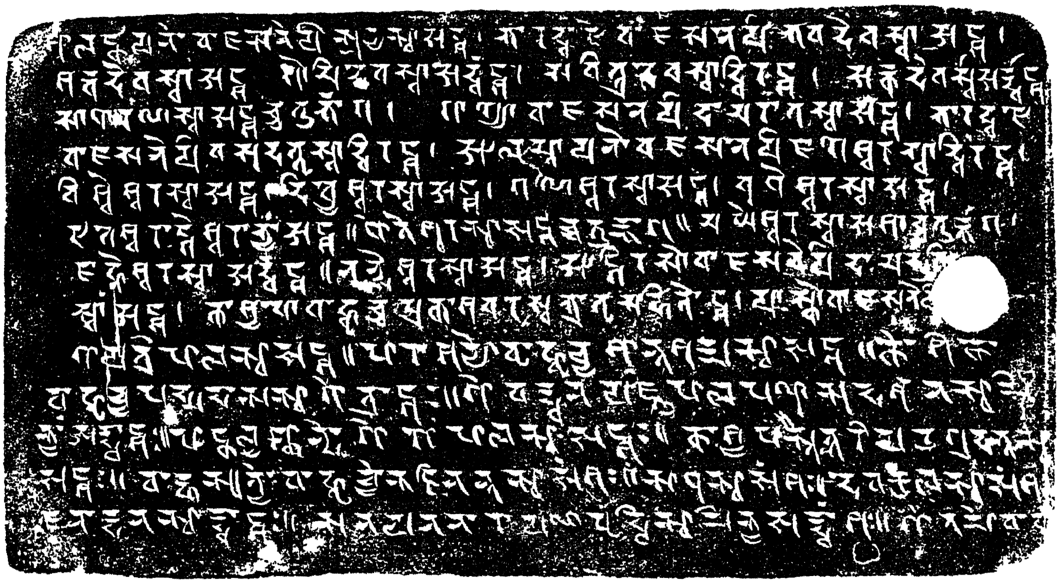
16 18 20 22 24 26 28



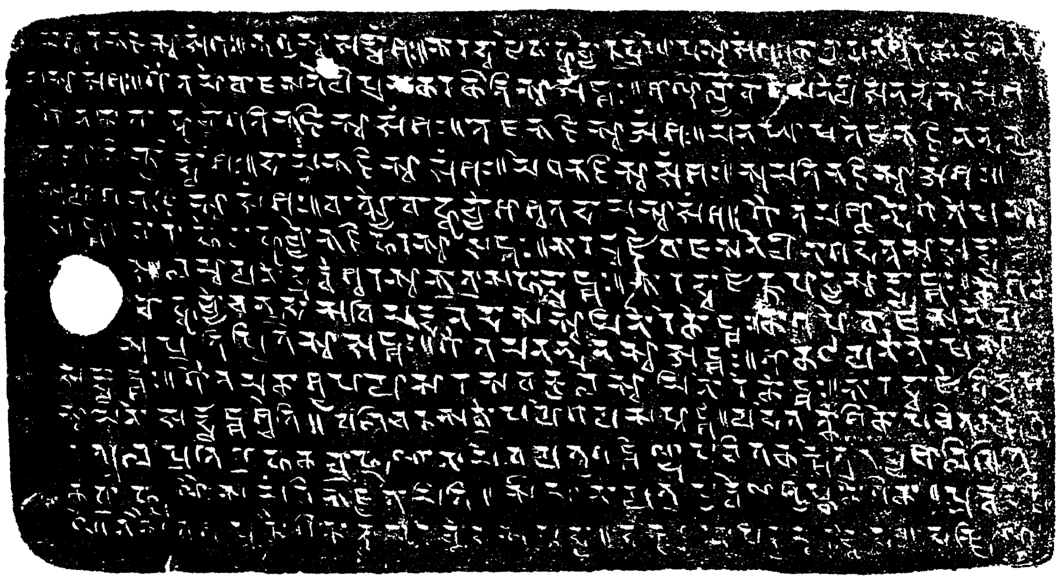
(From photographs).

Penultimate Plate.

a.



b.



(From impressions).

SCALE ONE-HALF.

17 svā arddh-āṅśa[ḥ*] || Vishṇu-svā aṅśa[ḥ*] || Sudarśana-svā aṅśa[ḥ*] || Gōpēndra-svā aṅśa[ḥ*] || Arkka-svā aṅśā[ch*]=chaturthō bhāgaḥ

18 Bhānu-svā [a*]rddh-āṅśa[ḥ*] || Bhūyaskari-svā arddh-āṅśa[ḥ*] || Kṛishṇātrēyō Vāja-sanēyi-Yaśa(śō)bhūti-svā ||[1] gōttrā(trā)-ṅśa[ḥ*] || Bhāradvāja-

19 ś=Chhāndōgō Varuṇa-svā aṅśa[ḥ*] || Kauṇḍinyō Vājasanēyi-Madhusēna-svā aṅśa[ḥ*] || Gautamaś=Chhāndōgō

20 Dhruvasōma-svā aṅśa[ḥ*] || Vishṇusōma-svā aṅśa[ḥ*] || Bhāradvājō Vājasanēyi-Vishṇupālita-svā

21 [a*]dhy-arddh-āṅśa[ḥ*] || Śuchipālita-svā aṅśa[ḥ*] || Mittrapālit-Ārthapālitayō[ḥ* arddh-āṅśa[ḥ*] ||

22 Prajāpatipālita-svā aṅśāch=chaturtha-bhāga[ḥ*] || Gautamō Vājasanēyi-Madhu-svā aṅśa[ḥ*] ||

23 Chakradēva-svā ardh-āṅśa[ḥ*] || Vātsaś=Chārakyō(aḥ) Kūshmāṇḍapattra(tra)-svā chaturth-āṅśa-hīna-pa(pā)da[ḥ*] || I(Ī)śvara-

24 datta-svā dvir-aṅśa[ḥ*] || Maudgalyō(a)-Vājasanēyī (yi)-Sudarśana-Dinakara-svāmibhyām[2] aṅśa[ḥ*] || Śaubha(na[3])kō

25 Vājasanēyi-Yajñakuṇḍa-svā [a*]dhy-arddh-āṅśa[ḥ*] || Yaśa[h*]kuṇḍa-svā pād-ādhikō-ṅśa[ḥ*] || Śrāddhakuṇḍa-svā aṅśa[ḥ*] ||

26 Nārāyaṇakuṇḍa-svā aṅśa[h*] || I(Ī)śvarakuṇda-svā arddhapād-ābhyadhika(ō)-ṅśa[ḥ*] || Śaktikuṇḍa-svā

27 aṅśāch=chaturtha-bhāga[ḥ*] || Tōshakuṇḍa-svā arddhapād-ābhyadhika(ō)-ṅśa[ḥ*] || Pārāśaryya-Chārakaḥ

28 Sādhu-svā aṅśa[ḥ*] || A(Ā)ś(śva)lāyaṇa(na)ś=Chhāndōgō Gaṅga-svā aṅśa[ḥ*] || Vārāh Bā[h*]vṛichyō Nara[4](?)-svā aṅśa[ḥ*]||

Penultimate Plate ; First Side.

29 Śa(ā)laṅkāyanō Vājasanēyi-Sūrya-svā aṅśa[ḥ*] | Bhāradvājō Vājasanēyi-Bhavadēva-svā aṅśa[ḥ*] |

30 Śarvadēva-svā aṅśa[ḥ*] [||*] Gōmidēva-svā arddh-[ā]ṅśa[ḥ*] | Sa(ā)vittra(tra)dēva-svā dvir-aṅśa[ḥ*] | Arkadēva-svā arddh-āṅśa[ḥ*] |

31 Sādhāraṇa-svā aṅśāch=chatur[5]-bhāga[ḥ*] | Gā[r*]gyō Vājasanēyi-Dāmarāta-svā aṅśa[ḥ*] |[|*] Bhāradva(dvā)jō

32 Vājasanēyi-Vasudatta-svā dvir-aṅśa[ḥ*] || Ālambāyanō Va(Vā)jasanēyi-Jā(Yā)gēśvara-svā dvir-aṅśa[ḥ*] |

33 Viśvēśvara-svā aṅśa[ḥ*] | Divyēśvara-svā aṅśa[ḥ*] | Gaṇēśvara-svā aṅśa[ḥ*] | Buddhēśvara-svā aṅśa[ḥ*] |

34 Jaṭēśvar-Āṅgēśvarābhyāṁ(m) aṅśa[ḥ*] | Dhō(Dhau)tēśvara-svā aṅśāch=chatur[5]-bhāga[ḥ*] || Māghēśvara-svā a[ṁ*]śāch=chatur[5]-bha(ā)ga[ḥ*] ||

35 Jāhnē(hnavī)śvara-svā arddh-a(ā)ṅśa[ḥ*] || Nandēśvara-svā aṅśa[ḥ*] | Āṅgīrasō Vājasanēyi-Dāmabhūti-

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[1] [*Daṇḍas* are unnecessary.—Ed.]

[2] The '*m*' at the end of a word should not be changed into *ṁ* (*anusvāra*) when followed by a word beginning with a vowel: yet such a change is seen here and also in some other places (*e.g.* l. 39 °*bhyāṁ arddhāṁśaḥ*). [But the plate reads *bhyaḥ*.—Ed.]

[3] The letter '*bha*' seems to be scratched and probably '*na*' was attempted to be incisedi n its stead.

[4] The name is illegible, but it seems to be of two syllables whereof the first is like *na*. The name Nara occurs at another place also (*vide*. l. 16 above).

[5] [*Chaturthō* is expected.—Ed.]

36 svā aṅśa[ḥ*] | Kāśyapō Bāhvṛichcha(chya)[ḥ*] Prakāśavara-sva(ā) bhrātṛi-sahitō=ṅśa[ḥ*] | Yāskō Vājasanēyi-

37 Gāyatri(ī)pāla-svā aṅśa[ḥ*] Pārāśaryō Bā[1]hvṛichya[ḥ*] Śāntaśarma-svā aṅśa[ḥ*] || Kauśikō

38 Bāhvrichya[ḥ*] ||[2] Padmadāsa-svā gōtr-āṅśa[ḥ*] || Gōvarddhana-Yajñapāla-Paṇu-Sudarśanasvāmi-

39 bhyāṁ(m)[3] arddh-āṅśaḥ Pāṅkalyaś=Chhāndōgō Gōpāla-svā aṅśaḥ || Kāśyapas=Taitta(tti)rīya Ugradatta-svā

40 aṅśaḥ || Bārhaspatyō Bāhvṛichyō Bhaṭṭinanta(nda)-svā aṁśaḥ [||*] Sādhu-svā aṁśaḥ || [||*] Dēvakula-svā aṁśaḥ ||

41 Janārdana-svā [a*]rddh-āṅśaḥ | Sunayana-Nārāyaṇa-Vṛiddhi-svāmibhyō-rddh-āṅśaḥ || Gautamō Bāhvṛi-

Penultimate Plate; Second Side.

42 chya I[Ī]śvarabhaṭṭa-svā aṁśaḥ || Bhṛigu-svā arddh-āṁśaḥ || Bhāradvājō Bāhvṛichyō Rudraghōsha-svā aṁśaḥ | Kātyāyanas=Chārakaḥ Kauśisō-

43 ma-svā aṁśaḥ || Gautamō Vājasanēyi-Prabhākarakīrti-svā aṅśaḥ || Śāṇḍilyō Vājasanēyi-Ananda(nta)-svā aṁśa[ḥ*|] |

44 Śaunakō Bāhvṛichyō Gatibhaṭṭi-svā aṁśah || Tēja-bhaṭṭi-svā aṁśaḥ || Mana(ntra)ghōsha-Tējabhaṭṭi-Nandabhū-

45 ti-svāmibhyāṁ (bhyā)[m=a*]rddh-āṁśaḥ || Dāmabhaṭṭi-svā aṁśaḥ || Mēdhabhaṭṭi-svā aṁśaḥ || Sumatibhaṭṭi-svā aṁśaḥ ||

46 Suyōgabhaṭṭi-svā aṁśaḥ || Vātsya-Bahvṛichyō(aś)=Śāśvatadāma-svā aṁśa[ḥ*] || Gautamaś=Chhāndōgō Tōsha-svā

47 aṅśaḥ || Vārāhō Bāhvṛichyē Bhaṭṭihara-svā aṅśaḥ || Bhāradvājō Vājasanēyi-Nāgadatta-svā [a*]rddh-āṅśaḥ ||

48 Ālambāyanō Dūrvēśvara-svā bhrātrā sah=ārddh-āṅśaḥ || Bhāradvājō Rūpāḍhya-svā [a*]rddh-āṅśaḥ || Kō(Kau)śika-

49 Bāhvṛichyō(chya)-Chandradāsa-Vimarddanadāsa-svāminōr=ēkō=ṅśaḥ || Kās[y*]apō Vājasanēyī-

50 Supratishṭhita-svā aṅśaḥ || Gautama(ō) Nandana-svā aṅśaḥ || Śākaṭāyanō(as)=Tōsha-svā

51 arddh-āṅśaḥ || Gautama-Kāśyapaya(yō)[s*]=Sārasa-Vakula-svāminōr=ēkō=ṅśaḥ || Bhāradvājō(ja)-Vidūsha-

52 svāminō(r-a)arddh-āṅśaś=ch=ēti || Bali-charu-satr-ōpayōgāya sapt=āṅśā[ḥ*] || Yad=ētat=Ko(Kau)śik=ōpachitaka-kshētraṁ

53 tat=pra(pha)la[m*] pratigrāhaka-chrā(Brā)hmaṇānām=ēva yat=tu Gaṅgiṇy=upachitaka-kshētram tad=yathā-likhita- .

54 ka-Brāhmaṇai[s*]=samaṁ vibhajyatām=iti || Sīmānō yatra pūrvēṇa Śushka-Kauśikā || Pūrva-dakshi-

55 ṇēna s=aiva Śushka-Kauśikā Ḍumbarīchchhēda-samva(ṁvē)dyā Dakshiṇēn=āpi Ḍumvarī chchha(chchhē)da[ḥ*] || Dakshiṇa-[4]

ABRIDGED TRANSLATION.

To whom was exhibited, with a fast embrace, the course of love for the *ābhigāmika-guṇas*[5] [by the Lakshmī of Kāmarūpa drawn by an excessive sentiment of constant

[1] The letter *va* (or *ba*) has also the *ṛi*-sign added to it at the bottom.

[2] [*Daṇḍas* are superfluous.—Ed.]

[3] [But the reading seems to be °*bhyaḥ*, not °*bhyām*.—Ed.]

[4] For *paśchimēna*, etc., see the last plate (above, Vol. XII, p. 75).

[5] Fleet translated it as 'the virtuous qualities of an inviting kind.' See references in foot-note 3 on p. 118 above.

affection][1] who is, as it were, the breath of the holy Dharma whose person has been seized by the powerful Kali (Iron age), the abode of Politics and good qualities, the receptacle of friends, the shelter of the terrified, the abode of good luck, whose dignified power was shown by the elevated rank obtained in order of succession from (Naraka) the son of Vasumatī (Earth)—the king of kings, the illustrious **Bhāskaravarman,** in sound health, commands the present and the future district officers, as well as the courts of justice in the district of **Chandrapurī** (*thus*) : let this be known to you (*all*)—that the land of the **Mayūrasālmal-āgrahāra** (grant to Brāhmaṇas) lying within this district granted by issuing a copper-plate charter by king **Bhūtivarman** has become liable to revenue on account of the loss of the copper-plates, so by the Mahārāja having informed the senior respectable persons[2] (*and*) having issued orders for making a fresh copper-plate grant, the land has been awarded to the Brāhmaṇas who had been enjoying the grant already in the manner of *bhūmi-chhidra*,[3] so that no tax is levied on it as long as the sun, the moon and the earth will endure. These are the names of the Brāhmaṇas (donees).[4] For *bali* (worship), *charu* (oblation) and *satra* (hospitality) seven shares are allotted. The produce of the land that is increased by the Kauśikā (*river*) will go to the Brāhmaṇas, the donees of the grant, but the land which is enlarged by the Gaṅgiṇī shall be equally divided by the Brāhmaṇas as recorded.[5] These are the boundaries—to the east, lies the dried Kauśikā, to the south-east, that very Kauśikā marked by a (piece of) hewn fig tree, to the south even, a (piece of) hewn fig tree, to the south-west, etc., *vide* the last plate .

Serial No.[6]	Vēda etc.	*Gōtra.*	Name.	Share.
1	Vājasanēyin (*i.e.*, Yajurvēdin).	Prāchētasa . .	Sādhāraṇa-svāmin (*paṭṭakapati*, *i.e.*, holder of the copper-plates).	2
2, 3, 4, 5	Do. . .	Do.[7] . .	Śrīvasu with his three brothers . .	1
6, 7	Do. . .	Do. . .	Sōmavasu with his master[8] . . .	½

1 Contains translation of the preceding portion of the compound (*vide* foot-note 2 on page 118 above).

2 The reading in the text may be—*Mahārāja-Jyēshṭhabhadra-vijñaptyā* in which case the meaning will be 'at the request of Mahārāja-Jyēshṭhabhadra.'

3 '*Chhidra*' means 'land not fit for cultivation' (*vide* Yādavaprakāśa's *Vaijayantī*, Bhūmikāṇḍa-Vaisy-ādhyāya—Verse 18) : 'bhūmi-' or 'bhū' prefixed to 'chhidra,' is merely expletive. In the copper-plate grant of Vaidyadēva (*Ep. Ind.*, Vol. II, p. 353, l. 51) we find '*bhūchchhidrañcha akiñchitkaragrāhyam*' which indicates the meaning of '*bhūmi*(or *bhū*-)*chchhidra-nyāyēna*' in copper-plate inscriptions: 'like a (worthless) plot of land unfit for cultivation'. Such land when granted would naturally be exempted from assessment of revenue. [See Mr. K. M. Gupta's interesting note on the words *bhūmichchhidra* and *bhūmichchhidra-nyāya* in *Ind. Ant.*, Vol. LI (1922), pp. 77-79.—Ed.]

4 See the list at the end.

5 This special treatment of the accretions to the Kauśikā and the Gaṅgiṇī most probably shows that in the time of King Bhūtivarman these boundary rivers had been streams with current and in the course of a century and quarter they became (in Bhāskaravarman's time) so much denuded of current that one got the qualifying term *śushka* (dried) prefixed to it and the other had the name Gaṅgiṇikā (meaning the bed of the dried river) given to it. In such circumstances, it is impossible now, after a lapse of more than fourteen centuries from Bhūtivarman's time, to identify the locality of the grant with the help of the description of the boundary.

6 The serial number, of course, is not to be found in the plates.

7 Where there is no mention of the Vēda or the *gōtra*, it has been supposed that the immediately preceding one holds good for the case.

8 When the number is not stated, only one individual has been presumed and the serial number also put accordingly.

Serial No.	Vēda etc.	*Gōtra.*	Name.	Share.
8	Chhāndōga (*i.e.*, Sāmavēdin).	Kātyāyana . .	Manōrathasvāmin (*paṭṭakapati*) . .	1¾
9	Do. . .	Do. . .	Vishṇughōsha-svāmin	½
10	Do. . .	Do. . .	Vēdaghōsha-svāmin	1
11	Bāhvṛichya (*i.e.*, Ṛigvēdin).	Yāska . .	Dāmadēva-svāmin	1[1]
12	Do. . .	Do. . .	Ghōshadēva-svāmin	½
13	Do. . .	Do. . .	Nandadēva-svāmin	½
14	Chhāndōga . .	Bhāradvāja . .	Arkadatta-svāmin with his clan share .	1½
15	Do. . .	Do. . .	Tushṭidatta-svāmin	½
16	Vājasanēyin . .	Kāśyapa . .	Ṛishidāma-svāmin	1
17	Do. . .	Do. . .	Śubhadāma-svāmin	1
18	Do. . .	Kautsa . .	Śanaiścharabhūti	1½[2] (clan share)
19	Bāhvṛichya . .	Gaurātrēya . .	Saṅkarshaṇa-svāmin	2
20	Do. . .	Do. . .	Nara-svāmin	1
21	Do. . .	Do. . .	Nārāyaṇa-svāmin	½
22	Do. . .	Do. . .	Vishṇu-svāmin	1
23	Do. . .	Do. . .	Sudarśana-svāmin	1
24	Do. . .	Do. . .	Gōpēndra-svāmin	1
25	Do. . .	Do. . .	Arka-svāmin	¼
26	Do. . .	Do. . .	Bhānu-svāmin	½
27	Do. . .	Do. . .	Bhūyaskara-svāmin	½
28	Vājasanēyin . .	Kṛishṇātrēya .	Yaśōbhūti-svāmin	1½ (clan share)
29	Chhāndōga . .	Bhāradvāja . .	Varuṇa-svāmin	1
30	Vājasanēyin . .	Kauṇḍinya . .	Madhusēna-svāmin	1
31	Chhāndōga . .	Gautama . .	Dhruvasōma-svāmin	1
32	Do. . .	Do. . .	Vishṇusōma-svāmin	1
33	Vājasanēyin . .	Bhāradvāja . .	Vishṇupālita-svāmin	1½
34	Do. . .	Do. . .	Suchipālita-svāmin	1
35, 36	Do. . .	Do. . .	Mitrapālita and Arthapālita . . .	½
37	Do. . .	Do. . .	Prajāpatipālita-svāmin	¼

[1] When only '*aṁśaḥ*' (share) is stated, 'one share' has been presumed: in the preceding case (serial 10) *ekāṁśaḥ* (one share) is clearly mentioned; but for brevity's sake *ēka* (one) has been omitted in subsequent cases.

[2] '*Gōtrāṁśaḥ*' (clan share) seems to be an abbreviation of '*gōtra-sahit-ādhy-ardh-āṁśaḥ*' (one and half shares with clan share), as in serial No. 14 above; so here, as also in other places, '*gōtrāṁśaḥ*' is taken to mean 1½ shares. It is not, however, clear what '*gōtrāṁśaḥ*' indicates: it is given only in a few cases either to the sole representative of a *gōtra* or to the head of the *gōtra*.

Serial No.	Vēda etc.	*Gōtra.*	Name.	Share.
38	Vājasanēyin	Gautama	Madhu-svāmin	1
39	Do.	Do.	Chakradēva-svāmin	½
40	Chārakya (*i.e.*, Yajurvēdin).[1]	Vātsa	Kūshmāṇḍapatra-svāmin	$\frac{3}{16}$
41	Do.	Do.	Īśvaradatta-svāmin	2
42, 43	Vājasanēyin	Maudgalya	Sudarśana and Dinakara-svāmins	1
44	Do.	Śaubhaka (? Śaunaka)	Yajñakuṇḍa-svāmin	1½
45	Do.	Do.	Yaśōkuṇḍa-svāmin	1¼
46	Do.	Do.	Śrāddhakuṇḍa-svāmin	1
47	Do.	Do.	Nārāyaṇakuṇḍa-svāmin	1
48	Do.	Do.	Īśvarakuṇḍa-svāmin	1⅛
49	Do.	Do.	Śaktikuṇḍa-svāmin	¼
50	Do.	Do.	Tōshakuṇḍa-svāmin	1⅛
51	Chāraka	Pārāśarya	Sādhu-svāmin	1
52	Chhāndōga	Āśvalāyana	Ganga-svāmin	1
53	Bāhvṛichya	Vārāha	Nara-svāmin	1
54	Vājasanēyin	Śālaṅkāyana	Sūryya-svāmin	1
55	Do.	Bhāradvāja	Bhavadēva-svāmin	1
56	Do.	Do.	Śarvadēva-svāmin	1
57	Do.	Do.	Gōmidēva-svāmin	½
58	Do.	Do.	Sāvitradēva-svāmin	2
59	Do.	Do.	Arkadēva-svāmin	½
60	Do.	Do.	Sādhāraṇa-svāmin	¼
61	Do.	Gārgya	Dāmarāta-svāmin	1
62	Do.	Bhāradvāja	Vasudatta-svāmin	2
63	Do.	Ālambāyana	Yāgēśvara-svāmin	2
64	Do.	Do.	Viśvēśvara-svāmin	1
65	Do.	Do.	Divyēśvara-svāmin	1
66	Do.	Do.	Gaṇēśvara-svāmin	1
67	Do.	Do.	Buddhēśvara-svāmin	1
68, 69	Do.	Do.	Jatēśvara and Aṅgēśvara-svāmins	1
70	Do.	Do.	Dhautēśvara-svāmin	¼

[1] It is stated in the *Bhāgavata-Purāṇa* that Charaka was a disciple of Vaiśampāyana who was a Yajurvēdin (*vide* verses 52 and 61 of Chap. VI, Sk. XII).

Serial No.	Vēda etc.	*Gōtra.*	Name.	Share.
71	Vāasanēyin . .	Ālambāyana . .	Māghēśvara-svāmin	½
72	Do. . .	Do. . .	Jāhnaviśvara-svāmin	½
73	Do. . .	Do. . .	Nandēśvara-svāmin	1
74	Do. . .	Āṅgīrasa . .	Dāmabhūti-svāmin	1
75, 76	Bāhvṛichya . .	Kāśyapa . .	Prakāsavara-svāmin with brother .	1
77	Vājasanēyin . .	Yāska . . .	Gāyatrīpāla-svāmin	1
78	Bāhvṛichya . .	Pārāśarya . .	Śāntaśarma-svāmin	1
79	Do. . .	Kauśika . .	Padmadāsa-svāmin	1½ (clan share)
80, 81	Do. . .	Do. . .	Gōvardhana Yajñapāla and Paṇu Sudarśana-svāmins.[1]	½
82	Chhāndōga . .	Pāṅkalya . .	Gōpāla-svāmin	1
83	Taittirīya (Yajurvēdin).	Kāśyapa . .	Ugradatta-svāmin	1
84	Bāhvṛichya . .	Vārhaspatya . .	Bhaṭṭinanda-svāmin	1
85	Do. . .	Do. . .	Sādhu-svāmin	1
86	Do. . . .	Do. . .	Dēvakula-svāmin	1
87	Do. . .	Do. . .	Janārdana-svāmin	½
88, 89, 90	Do. . .	Do. . .	Sunayana, Nārāyaṇa and Vṛiddhi-svāmins.	½
91	Do. . .	Gautama . .	Iśvarabhaṭṭa-svāmin	1
92	Do. . .	Do. . .	Bhṛigu-svāmin	½
93	Do. . . .	Bhāradvāja . .	Rudraghōsha-svāmin	1
94	Chāraka . .	Kātyāyana . .	Kauśisōma-svāmin	1
95	Vājasanēyin . .	Gautama . .	Prabhākarakīrtti-svāmin	1
96	Do. . .	Śāṇḍilya . .	Ananta-svāmin	1
97	Bāhvṛichya . .	Saunaka . .	Gatibhaṭṭi-svāmin	1
98	Do. . .	Do. . .	Tējabhaṭṭi-svāmin	1
99 & 100	Do. . .	Do. . .	Mantraghōsha, Tējabhaṭṭi and Nandibhūti-svāmins.[2]	½
101	Do. . .	Do. . .	Dāmabhaṭṭi-svāmin	1
102	Do. . .	Do. . .	Mēdhabhaṭṭi-svāmin	1
103	Do. . .	Do. . .	Sumatibhaṭṭi-svāmin	1
104	Do. . .	Do. . .	Suyōgabhaṭṭi-svāmin	1

[1] If it were not for the dual sign '*bhyām*' after these names, these would be considered as three persons a not four. This '*bhyām*', however, may be an error for '*bhyō*', as '*am*' and '*ō*' marks are easily interchangeable (*vide* inscription, penultimate plate, ll 38 and 39). [See f. n. 3 on p. 120 above.—Ed.]

[2] Mantraghōsha (or Mandraghōsha)—the word in the plate is Managhōsha [or Mañju.—Ed.]—seems to be an adjective to Tējabhaṭṭi, probably to distinguish him from the preceding Tējabhaṭṭi (serial No. 98).

Serial No.	Vēda etc.	Gōtra.	Name.	Share.
105	Bāhvṛichya . .	Vātsya . . .	Śāśvatadāma-svāmin	1
106	Chhāndōga . .	Gautama . .	Tōsha-svāmin	1
107	Bāhvṛichya . .	Vārāha . . .	Bhaṭṭibara-svāmin	1
108	Vājasanēyin . .	Bhāradvāja . .	Nāgadatta-svāmin	½
109, 110	Do. . .	Ālambāyana . .	Dūrvēśvara-svāmin with brother . .	½
111	Do. . .	Bhāradvāja . .	Rūpādhya-svāmin	½
112, 113	Bāhvṛichya . .	Kauśika . .	Chandradāsa and Vimardanadāsa-svāmins	1
114	Vājasanēyin . .	Kāśyapa . .	Supratishṭhita-svāmin	1
115	Do. . .	Gautama . .	Nandana-svāmin	1
116	Do. . .	Śākatāyana . .	Tōsha-svāmin	½
117, 118	Do. . .	Gautama and Kāśyapa.	Sarasa and Vakula-svāmins . . .	1
119	Do. . .	Bhāradvāja . .	Vidūsha-svāmin	½

No. 20.—THE SECOND HALF OF A VALABHI GRANT OF SAMVAT 210.

BY D. B. DISKALKAR, M.A., RAJKOT.

The plate published below was discovered in 1894 in the small town of **Iyāveja** which lies 10 miles to the south-west of Pālitāna in the Gohelwār *prānt* of Kāthiawār. It was found by Mr. Tudor Owen, I.C.S., the Administrator of the Pālitāna State some years ago, and is now preserved in the Watson Museum at Rajkot. As is clearly shown by the measurements, the distance between the holes of the ring, the characters and the opening words, it must be the second half of the grant the first half of which has already appeared in Vol. XVII, pp. 108 ff., of this journal.

The present plate, containing 15 lines of writing in clear and bold characters, is like the first one in an excellent state of preservation. There are comparatively few grammatical mistakes found in the inscription. The *sandhi* rules are many times not observed. The sign for *upadhmānīya* is found in lines 2, 5 and 6.

The grant issued by Dhruvasēna I, as may be seen from the first plate[1] and from the year 210 in this plate, when as many as four other grants[2] were issued by him, makes a gift in the follow-

[1] *Ep. Ind.*, Vol. XVII, p. 108.

[2] (1) *Ep. Ind.*, XV, p. 255.
(2) *Ind. Ant.*, XXXIX, p. 130 and *Ep. Ind.*, XI, p. 109.
(3) *Ind. Ant.*, XXXIX, p. 130 and *Ep. Ind.*, XI, p. 112.
(4) *J. B. B. R. A. S.* (*N. S.*, Vol. I), p. 65.

ing way : (*a*) a hundred *pādāvarttas* in the south-east quarter of the village **Bhadrēṇikā** in the **Surāshṭrā** to a Brāhmaṇa named Śāntiśarman, resident of **Nagaraka** and of the Ātrēya-*gōtra*[1] and the Vājasanēya-*śākhā*, (*b*) a hundred *pādāvarttas* as well as a *vāpībhōllara* with an area of twelve *pādāvarttas* in the same quarter, to Dēvaśarman, brother of the same (Brāhmaṇa).

The meaning of *vāpībhollara* cannot be definitely given, but it seems to denote 'an unused well filled with earth'.

The *Dūtaka* who executed the present grant was **Rudradhara.** It may be mentioned that in the grants of Dhruvasēna I, preceding the present one, the *Dūtaka* is found to be Mammaka, while in this and in the subsequent grants he is Rudradhara. The writer, as in the preceding and the subsequent grants of the king, is **Kikkaka.**

TEXT.[2]

1 सनेयसब्रह्मचारिणे तथा अस्यैव भ्रात्रे देवशर्म्मणे अस्यामेव सोग्नि

2 पादावर्त्तशतं वापीभोल्लरं च द्वादशपादावर्त्तपरिसरं मया मातापित्रो ⊕पुण्याप्याय-

3 ना[या*]त्मनश्चैहिकामुष्मिकयथाभिलषितफलावाप्तिनिमित्तमाचन्द्रार्क्कार्णवक्षितिस्थि-तिसरि-

4 त्पर्व्वतसमकालीनं पुत्रपौत्रान्वयभोग्यं बलिचरुवैश्य(श्व)देवाद्यानां क्रियाणा[ं*] समुत्स-

5 र्प्पणार्त्थमुदकातिसर्ग्गेण निसृष्टं यतोनयो⊕पूर्व्वब्रह्मदेयस्थित्या भुंजतोः कृषतो[:*]

6 कर्षापयतो⊕प्रदिशतोर्व्वा न कैश्चित्स्वल्पाप्याबाधा विचारणा वा कार्य्या-स्मद्वंशजैरा-

7 गामिनृपतिभिरपि अनित्यान्यैश्वर्य्याणि अस्थिरं मानुष्यं स[र्व्व*]सामान्यं भूमि-दानफ।[3]-

8 लं(ल)मवगच्छद्भिरयमस्मद्दायोनुमन्तव्यः यश्चाच्छिंद्यादाच्छिद्यमानं वानुमोदे[त*]

9 स पंचभिः महाप[ा*]तकैः सोपपातकैः संयुक्तस्स्यादिति— अपि चात्र-व्यासगीत-

10 श्लोका भवन्ति— षष्ठिं(ष्टिं) ॥[4]र्षसहस्राणि स्वर्ग्गे मोदति भूमिदः [।*] आच्छेत्ता चानुमन्ता च

11 तान्येव नरके वसेत्—[॥ १*] स्वदत्तां परदत्तां वा यो हरेत वसुन्धरां [।*] स[5] गवां शतसहस्र-

12 स्य हन्तुः प्राप्नोति किल्बिप(ल्बि)षम् [॥२*] बहुभिर्व्वसुधा भुक्ता राजभिः सगरादिभिः [।*] यस्ययस्य

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[1] So much account of the first grantee is known from the first plate. This must be read in continuation of text l. 15 on p. 109 of this journal, Vol. XVII.

[2] From the original plate.

[3] *Daṇḍa* is superfluous.

[4] Read व in place of ॥.

[5] [Superfluous.—Ed.]

SECOND HALF OF A VALABHI GRANT OF SAMVAT 210.

13 यदा भूमिस्तस्यतस्य तदा फलमिति(म् ॥ इति) = सं २०० १० भ(ा*)द्रपद वदि ८ . . [।*]

14 स्वहस्तो मम महासामन्तमहाराजध्रुवसेनस्य— दूतको रुद्रभट: [।*] लिखितं किक(क्क)-

15 केन [।*]

No. 21.—THE SOHAWAL COPPER-PLATE INSCRIPTION OF MAHARAJA SARVANATHA—THE YEAR 191.

By R. R. Halder, Rajputana Museum, Ajmer.

This inscription, which is published here for the first time, was discovered at **Sohāwal** in the Baghelkhand tract of the Central India Agency. It records a grant engraved on two **copper-plates**, which were brought to the Rājputāna Museum, Ajmer, by Thākur Sāheb Gopal Singh of Kharwā (in Ajmer-Merwāra) for decipherment. An abstract of the contents of the inscription was published by Rai Bahadur Gourishankar Hirachand Ojha, Curator of the Museum, in the *Annual Report* of the Museum for the year ending 31st March 1924.

The copper-plates are bored at the top, and their thick as well as somewhat raised edges have largely contributed towards the excellent preservation of the writing on them. The **ring**, which must have passed through the hole, and the **seal**, if there was any, are missing. The first plate bears inscription on one side only, while the other on both the sides, though it contains only five lines of writing on the back. The plates measure $7\frac{1}{2}'' \times 5\frac{5}{8}''$ each and weigh about $2\frac{3}{8}$ lbs. or 95 tolas. The average size of the letters is $\frac{1}{4}''$.

The **characters** belong to the northern class of alphabets (*Gupta-lipi*), being almost similar to those of the Allahābād pillar inscription of Samudragupta. Excepting the usual benedictory and imprecatory verses which occur in ll. 21-27, the document is written in **Sanskrit** prose.

As regards **orthography**, some of the points may be noted here :—

(1) Consonants are mostly doubled when combined (i) with a superscript *r*, as for instance, in °ग्रव्वनाथः (l. 7), °चन्द्राक्क° (l. 9), °वर्ज्जितः (l. 10), गर्त्ता (l. 32), कर्द्दमिला° or °आवर्त्त° (l. 33), etc.; and (ii) with a subscript *r*, as in पुत्त्र° (ll. 1, 2, 4, etc.), °विग्गृहिक° (l. 29), यत्त्र (l. 32), etc. (2) The conjunct consonant ह्म is employed with the subscript *y* in °अनुह्यातो (ll. 3, 4, 5 and 6); (3) the occasional use of *ba* for *va*, as in °परदत्ताम्बा (l. 21), सम्बत्सर° (l. 27), and *vice versa*, as in वलि° (l. 15) and °वलाधिकृत° (l. 30); (4) the use of *n* instead of *anusvāra* before *ś*, as in कारुन्श्च (l. 8), °अस्मद्वन्श्यो° (l. 17), and before *l* in °दत्तिन्लोप° (l. 19); (5) the use of न instead of ण in प्रायेन (l. 22); and (6) the use of *upadhmānīya* in °स≍पञ्चभि° (l. 19).

The genealogy given in the record is identical with the one usually found in the grants[1] of Śarvanātha, and the text is also similar.

This inscription is also a charter of Mahārāja **Śarvanātha** which was issued from **Uchchakalpa**. Its object is to record that Mahārāja Śarvanātha granted the village of **Vaiśyavāṭaka**, as an *agrahāra* on certain conditions herein laid down, for the maintenance of the temple of Kārtikēya, to two individuals named Viśākhadatta and Śakti. The **date** is given in words and reads as **the year one hundred and ninety-one, and the tenth day of the intercalary month of Āshāḍha (June-July)**. Assuming that the era used is of the Gupta reckoning, the year of the issue of the grant would correspond to 510-511 A.D. The document was written by *Mahāsāndhivigrahika* **Manōratha**, the son of the *Bhōgika* Varāhadinna (=Skt. Varāhadatta) and the grandson of the *Bhōgika*, the *Amātya* Phālgudatta, the *Dūkata* being the *Mahābalādhikṛita*, the Kshatriya **Śivagupta**. These persons are identical with those mentioned in the Khoh copper-plate inscription of Śarvanātha.[2]

The Mahārājas of Uchchakalpa ruled over the territories lying to the east and south-east of Bundelkhand (*i.e.*, in Baghelkhand[3]) at the time when the Parivrājaka Mahārājas ruled over modern Bundelkhand[4] and its vicinity. Uchchakalpa was probably the name of their capital. The inscriptions of these rulers do not help us much to know the history of their family. [5]These chiefs seem to have been the tributaries of the Vākāṭaka rulers of the Central Provinces[6] and Northern Deccan.[7]

Till now, four copper-plate inscriptions of Mahārāja Śarvanātha have been discovered. Of these, three are dated in the years 193, 197 and 214, or A.D. 512-13, 516-17 and 533-34 respectively. No document of the successor of Śarvanātha has yet been found. The present grant is **the earliest** known record for this king.

Antiquarians seem to differ in regard to the era to which the dates of these inscriptions belong. Prof. Kielhorn was inclined to refer them to the Kalachuri era.[8] R. B. Gourishankar H. Ojha is of opinion that they should be referred to the Gupta and not to the Kalachuri[9] era, and I quite agree with him. My reason for holding this view is that the stone pillar inscription at Bhumarā[10] makes it certain that Mahārāja Hastin of the Parivrājaka family and Śarvanātha were contemporaries, and the date of Hastin's inscription refers to the Gupta era.[11]

I am unable to identify Vaiśyavāṭaka, Daṇḍapālī, Gavāyanagartikā and the river Kardamilā mentioned in the document.

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[1] *Corp. Ins. Ind.*, Vol. III, Nos. 28 and 29. [2] *Ibid.*, No 30.

[3] Fleet's *Gup. Ins.*, p. 126.

[4] *Ibid.*, p. 114.

[5] *Ind. Ant.*, Vol IV, p. 103. Dr. Barnett supposes them to be the feudatories of the Guptas, [*Antiquities of India*, p 47], while Dr. Fleet, of the Kalachuri kings, [*Gup. Ins.*, p. 8 (preface)]

[6] Fleet's *Gup. Ins.*, Nos. 55 and 56. Barnett, *Ant. of India*, p. 51.

[7] वाकाटके राजति देवसेने गु[णै षिकोशो] भुवि हस्तिभोजः[॥]

Inscriptions from the cave temples of Western India, by Dr J. Burgess and Pt. B. Indraji, p. 89.

[8] *Ep. Ind.*, Vol. V, Appendix, p. 55, C. 337 and 392.

[9] *Rajputana Museum Report*, 1923-24, p. 2.

[10] *C. I. I.*, Vol. III, p. 110.

[11] For Dr. Fleet's views on the question see *Ind. Ant.*, Vol. XIX, p. 228. See Prof. G. J. Dubreuil's remarks on the dates of inscriptions of the Uchchakalpas in the *Ind. Ant.*, 1926, p. 103.—Ed.]

TEXT.[1]

First Plate.

1 [ओं][2] स्वस्त्युच्चकल्पा[3]न्महाराजौघदेवस्तस्य पुत्त्रस्तत्पादानुध्या[तो] महादे[व्यां]
2 कुमारदेव्यामुत्पन्नो महाराजकुमारदेवस्तस्य पुत्त्रस्तत्पादा-
3 नुध्यातो महादेव्यां जयस्वामिन्यामुत्पन्नो महाराजजयस्वामी [।*] त[स्य]
4 पुत्त्रस्तत्पादानुध्यातो महादेव्यां रामदेव्यामुत्पन्नो महाराजव्याघ्र[:] [।*]
5 तस्य पुत्त्रस्तत्पादानुध्यातो महादेव्यामज्झितदेव्यामुत्पन्नो महाराज-
6 जयनाथस्तस्य पुत्त्रस्तत्पादानुध्यातो महादेव्या[4] सुरण्डदेव्यामुत्प-
7 न्नो महाराजशर्व्वनाथः कुशली वैश्यवाटके ब्राह्मणादीन्कुटुम्बि-
8 नस्सर्व्वकारू[5]न्श्च समाज्ञापयति [।*] विदित(तं) वोस्तु यथैष ग्रामो
9 मयाचन्द्रार्क्कसमकालिक[: सो]द्रङ्गः सोपरिकरः अचाटभट-
10 प्रावेश्यः हलिकाकरसमेतः चौरदण्डवर्ज्जितः उत्तरापथेय[6]स्वाथाना-
11 पुत्त्रविशाखदत्तशक्तिभ्यां एतत्पुत्त्र[पौत्त्र*]प्रपौत्त्रतत्पुत्त्राद्यनुक्रमेण[7] ताम्र-
12 शासनेनाग्रहारत्वेनातिस्यष्टः[8] [।*] आभ्यामपि मया[नु]मोदितकं यथो-
13 [प]रिलिखितकक्रमेणैव स्वपुण्याभिवृद्धये स्वप्रतिष्ठापितकभगव[9]त-
14 स्वामिकार्त्तिकेयस्वामिपादानां खण्डफु[10]ट्टप्रतिस(सं)स्कारकरणाय
15 व[11]लिचरुसत्त्रगन्धधूपदीपतैलप्रवर्त्तनाय चातिसृष्टः [।*]

Second Plate; First Side.

16 ते[12] यूयमेषां समुचितभागभोगकरहिरण्यादिप्रत्यायो[प]न[यं] करि-
17 ष्यथाज्ञाश्रवणविधेयाश्च भविष्यथ [।*] ये चास्मद्द[13]न्शोत्पद्यमानकराजान[:]
18 तैरियन्दत्तिर्न्न विलोप्यानुमोदनीया [।*] यथाकालञ्च प्रतिपालनीया [।*]
19 समुचितराजाभाव्यकरप्रत्यायाश्च न ग्राह्याः [।*] यः र(इ)मान्द[14]त्तिन्लोपयेत्सऽप-
20 ञ्चभिर्म्महापातकैरुपपातकैश्च संयुक्तस्स्यादुक्तञ्च महाभारते

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1 From the original plate.

2 This is expressed by a symbol.

3 Read °कल्पान्महाराजौ°.

4 Read °देव्यां.

5 Read °कारूंश्च.

6 °उत्तरापथेय is not a correct Sanskrit word but it might have been formed on the analogy of ग्रामेय.

7 Add उपभोग्यः after क्रमेण.

8 Read °सृष्टः

9 Read °भगवत्°.

10 Read °स्फुटित°

11 Read बलि°

12 Read तेन.

13 Read °वंशो°.

14 Read दत्तिं लोपयेत्स पञ्चभि°:

21 भगवता वेदव्यासेन व्यासेन [।*] [1]स्वदत्ताम्परदत्ताम्बा[2] यत्नाद्रक्ष युधिष्ठि-

22 र [।*] मह्रीम्महीम[3]ताञ्छ्रेष्ठ दानाच्छ्रेयोनुपालनं [॥ 1*] प्रायेन[4] हि नरेन्द्राणां विद्य-

23 ते न शुभा गतिः [।*] पूयन्ते ते तु सततं प्रयच्छन्तो वसुन्धरां [॥ 2*] बहुभि-

24 र्वसुधा भुक्ता राजभिः सगरादिभिः [।*] यस्य यस्य यदा भूमिस्तस्य तस्य

25 तदा फलं [॥ 3*] षष्ठिं[5] वर्षसहस्राणि स्वर्गे मोदति भूमिदः [।*] आच्छेत्ता चानु-

26 मन्ता च तान्येव नर[के] व[6]सत्स्वंसस्यसस्यहारान्तु यो हरेत वसुन्धरां [।*]

27 श्वविष्ठायां क्रिमिर्भूत्[वा] पितृभिस्सह मज्जते [॥ 5*] लिखितं सम्ब[7]त्सर-

28 शतं एकनवत्युत्तरे द्विराषाढमासदिवसे दशमे भोगिकफाल्गु-

29 दत्तामात्यनप्त्रा भोगिकवराहदिन्नपुत्रेण महासान्धिविग्रहिक-

30 मनोरथेन [।*] दूतक[8]र्महावलाधिकृतचत्रियशिवगुप्तः [।*]

Second Plate; Second Side.

31 हलिकाकरप्रतिमोचनाभिलेखायानेपि दूतकः उपरिक-

32 मातृशिवः [।*] आघाटा; यत्र उत्तरस्यां दिशि गर्त्ता यावत्सन्मुख[:][9]

33 पूर्व्वेण कर्द्दमिलानदी दक्षिणेन गर्त्ता पुनः पुनरावर्त्तकेन यावत्सन्मुखः[9]

34 गवायनगर्त्तिकाग्रामसमीपे कच्छको मध्य[मे][10] गर्त्तायाः दक्षिणामुखो

35 दण्डपाली ग्रामस्य पश्चिमे[न] यावदपरा गर्त्तेति ॥

TRANSLATION.

Lines 1-8. Ōṁ! Hail! From **Uchchakalpa**—(*There was*) the Mahārāja **Ōghadēva.** His son, who meditated on his feet, (*was*) the Mahārāja **Kumāradēva,** born of the Mahādēvī **Kumāradēvī.** His son, who meditated on his feet, (*was*) the Mahārāja **Jayasvāmin,** born of the Mahādēvī **Jayasvāminī.** His son, who meditated on his feet, (*was*) the Mahārāja **Vyāghra,** born of the Mahādēvī **Rāmadēvī.** His son, who meditated on his feet, (*was*) the Mahārāja **Jayanātha,** born of the Mahādēvī **Ajjhitadēvī.** His son, who meditated on his feet, the Mahārāja **Śarvanātha,** born of Mahādēvī **Murundadēvī,** being in good health, issues a command to Brahmans and others, householders, and all the artisans at (*the village of*) **Vaiśyavāṭaka**—

Ll. 8-12. "Be it known to you that this village is granted by me in a copper edict as an *agrahāra* to **Viśākhadatta** and **Śakti,** sons of **Khāthānā** of Uttarāpatha, (*to be enjoyed by*) their sons, (grandsons), great-grandsons and their sons, (*and*) to last as long as the moon and the sun will endure (*i.e.*, in perpetuity), with the *udraṅga* and the *uparikara,* (and with the privilege that it is) not to be entered by the irregular or the regular troops, with (*the right to*) taxes on ploughs, (*but*) with the exception of (*the right to*) fines imposed on thieves.

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[1] The metre of this and the following four verses is *Anushṭubh.*

[2] Read परदत्तां वा.

[3] Read महीमतां श्रेष्ठ.

[4] Read प्रायेण.

[5] Read षष्टिं.

[6] Read वसेत्. [॥ 4*] स्वं°.

[7] Read संवत्सर°.

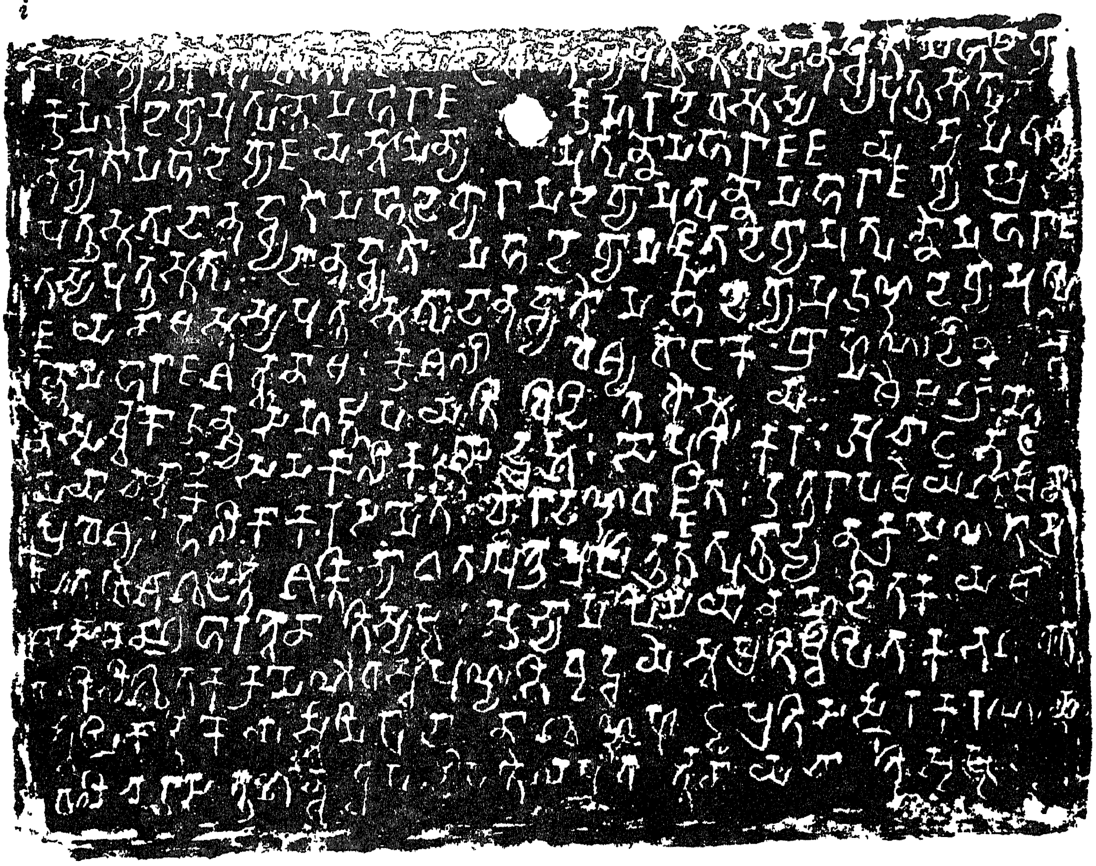
[8] Read दूतको महाबलाधिकृत°.

[9] Read सम्मुखः

[10] [Why not मध्ये? —Ed.]

SOHAWAL COPPER-PLATE INSCRIPTION OF SARVANATHA, THE YEAR 191.

i



iia

HIRANANDA SASTRI. SCALE FOUR-FIFTHS. SURVEY OF INDIA, CALCUTTA

iib

32

34

Ll. 12-20. "Moreover, it is also given to them according to the same terms as mentioned above (*and*) confirmed by me, for the increase of my own merits, for repairs to whatever may be worn out or broken (*in the temple*) of Lord Kārtikēya established by me, as also for the maintenance of *bali*, *charu*, *sattra*, perfumes, incense, lamps, and oil.

"Therefore, you yourselves shall offer to these persons (donees) shares, the tribute of the customary royalties, taxes, gold, etc., and shall be obedient to (*their*) commands.

"And this grant shall not be confiscated by those kings who will be born in our family, (*but*) should be assented to, and preserved, as in the (previous) time. (*And*) the tribute of the taxes which by custom should not belong to the king, should not be taken.[1]

"Whosoever confiscates this grant—he shall be contaminated with (*the guilt of*) the five great sins and the minor sins."

[Ll. 20-27. The usual benedictory and imprecatory verses.]

Ll. 27 ff. (*This charter*) has been written, in a century of years, increased by ninety-one, on the tenth day of the second month of Āshāḍha, by the *Mahāsāndhivigrahika* **Manōratha**, the grandson of the *Bhōgika*, the *Amātya* **Phālgudatta**, (*and*) the son of the *Bhōgika* **Varāhadinna.** The *Dūtaka* (*is*) the *Mahābalādhikṛita*, the Kshatriya **Śivagupta.** Moreover the *Dūtaka*, in the matter of conveying the letter (*ordering*) the remission of taxes on ploughs, (*is*) the *Uparika* **Mātṛiśiva.**

The boundaries (*are*) :—in the north, a boundary-trench as far as (*its*) mouth. On the east, the river **Kardamilā.** On the south, again. (*there is*) a trench with a winding course up to (*its*) mouth. Near the village **Gavāyanagartikā** (*there is*) a low hill (*kachchhaka*)[2] in the middle of the trench facing Daṇḍapālī[3] towards the south. On the west of the village, there is a western trench.

No. 22.—PEYALABANDA GRANT OF KRISHNARAYA.

By Y. R. Gupte, B.A., M.R.A.S.

These **copper-plates**, which belong to Mr. Archaka Venkatachar, were obtained on loan by the Tahsildar of Rāyadrug for the Assistant Archæological Superintendent for Epigraphy, Southern Circle, Madras, who noticed the record incised on them in his *Annual Report on Epigraphy* for 1913.[4] The following is an extract from the description of the plates he has given there :—"The plates which are well preserved are held together by a ring with a **seal** which bears on its counter-sunk surface the figure of a **boar** facing the proper right. The plates measure on an average about 7½" from side to side and about 11¼" from the highest point in the curved top to the bottom."

The **language** of the record is Sanskrit verse throughout, with the exception of lines 88 to 98 which are written in Kanarese prose. The **alphabet** is Nandināgarī of the period to which the inscription belongs, *i.e.*, about the 16th century A.D. As regards **orthography**, the record contains most of the peculiarities and defects common to the Vijayanagara grants of the period, which need not be mentioned here.

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[1] [Apparently from Fleet's *C. I. I.*, Vol. III, p. 129.—Ed.]

[2] *Dongar* in Central Hindi and Marāthī.

[3] Probably 'a row of bars', or 'a bridge'.

[4] See p. 13, Appendix A, No. 7.

Omitting that portion of the grant which is common to the Hampi[1] and the Conjeeveram[2] records, which have already been published, we find that the inscription, incised on these plates, refers to the reign of king **Krishṇarāya** of the second Vijayanagara dynasty and records the grant of the village **Pēyalabanḍa,** also named Krishṇarāyapuram, which was situated within the limits of the principality of **Naḍugalla,** to **Nṛisiṁhādhvariśarman,** son of Pañchāgni-Vishṇa(shṇu)yajvārya of the Agastya-*gōtra* and the Bōdhāyana-*sūtra*. It describes the donee as having commented on all the *śāstras* and performed the *Sarvakratu* sacrifice.

The **date** given in the charter is **pūrṇimā** of the **month of Vaiśākha** in the **Śaka year 1446** corresponding to the **cyclic year Tāraṇa.** It is regular and, according to the late Mr. L. D. Swamikkannu Pillai's *Ephemeris*, equivalent to **18th April 1524 A.D., Monday.**

Of the **places** mentioned in the grant, **Pēyalabanḍa** is evidently Pailbanḍa in the Madaksira Taluk of the Anantapur District and **Kurrubaśīvara** is apparently Palāśivaram. The latter might have been called Kurubaśīvara because of its being inhabited by shepherds (Kurrubas).

TEXT.

[For the first 28 stanzas, which are here omitted, see above, Vol. I, pp. 363 ff., and also Vol. XIII, pp. 126 ff.]

Second Plate ; Second Side.

* * * * * * * * *

64 * * * * * * * * [२८*] शालिवाहननिर्णी-

65 ते शकाह(ब्दे) सचतुःशतैः । षट्चत्वारिंशदधिकैः संख्याते द-

66 शभिः शतै ।[।] २९*] तारणे वत्सरे मासि वैशाखे पौर्ण(र्णि)मा तिथौ

67 थौ [।*] तुंगभद्रा[नदी*]तीरे श्रीविरूपाक्षसंनिधौ ।[। ३०*] अगस्ता(स्त्य)गो-

68 त्रजाताय श्रीबोधायनसूत्रिणे । याजुषाध्यायिने

69 वेदवेदांतागमवेदिने ।[। ३१*] पंचाग्निविष्ण(ष्णु)यज्वार्यसूनवे

70 जितमन्यवे । सर्वक्रत(तु)महायागयाजिने जितवादिने ।[।३२*]

71 क्या(व्या)ख्यातो(ता)खिलशास्त्राय विख्याताय महात्मने । द्विज-

72 श्रेष्टा(ष्ठा)य शांताय नृसिंहाध्वरिशर्मणे ।[। ३३*] नडुगल्लाख्यदु-

73 र्गस्य राज्ये प्राज्ये प्रतिष्टि(ष्ठि)तां [।*] कुर्रुबशीवरसीमायां

74 रम्यायां विहितस्थितिं ।[। ३४*] कंकेरेनामकाद्ग्रामादि(द्दि)शि

75 प्राच्यां प्रतिष्टि(ष्ठि)तं । हलूरुनामकाद्ग्रामाद(द्द) दक्षिणस्यां

76 दिशि स्थितं ।[। ३५*] महतो दंडमार्गात्तु(त्तु) प्रतीचीं दिशमाश्रितं [।*] क(कु)

77 र्रुबशीवरसंज्ञात्तु ग्रामादुत्तरतः स्थितं ।[। ३६*] ग्रामं पेयलबं-

78 डाख्यं प्रथितं शुभमुत्तमं । कृष्णरायपुरं चेति प्रतिनामो-

[1] Above, Vol. I, pp. 363 ff.

[2] Above Vol. XIII, pp. 126 ff.

79 यशोभितं ।[। ३७*] सर्वमान्यं चतुःसीमासंयुतं च समंततः ।
80 सर्वदा सर्वसस्याढ्यं गृहारामादिसंयुतं । [। ३८*] निधिनि-
81 क्षेपपाषाणाद्यष्टभोगैः समा(म)न्वितं । विविधैश्च फलैर्यु-
82 क्तमेकभोग्यं सभूरुहं ।[। ३९*] वापीकूपतटाकैश्च कच्छेनापि स-
83 मं(म)न्वितं । पुत्रपौत्रादिभिर्भोग्यं क्रमादाचंद्रा(द्र)तारकं ।[। ४०*] दा-
84 नस्याधमनस्यापि विक्रयस्यापि चोचितं । परीत[:*] प्रय-
85 तै[:*] स्निग्धैः(ग्धैः) पुरोहितपुरोगमैः ।[। ४१*] वीरश्रीकृष्णदेवेंद्रमहारा-
86 यो महामना[:] । दक्षिणासहितं धारापूर्वकं दत्तवान्मुदा ।[। ४२*] तै-
87 स्तैः समंततः(त)श्चिह्नैःदिक्षु(दिक्षु) प्राच्यादिषु क्रमातु(त्) । सीमैतस्या-
88 ग्रहारस्य लिख्यते देशभाषया ।[। ४३*] ईपेयलबंडेय अग्रहा-
89 रद चतु[:*]सीमेवलियशासनद विवर । ग्रामद ईशान्यद ।
90 ल [दं]डिनदारिय पडुवलु दोड्डकरियगुंडिलि बरद
91 वामनमुद्रे । अल्लिंद तेंकलु करियकल्लबेंबलिगों-

Third Plate; First Side.

92 ष्ठु(डे) बरद वामनमुद्रे । कुरुहिन हुट्टगल्लु । नेट्ट कल्लिन मे-
93 रये मूडनमेरे । बेविनमरके तेंकलु नेट्ट वामनमुद्रे ।
94 आग्नेयद मेरे [॥*] अल्लिंद पडुवलु नैरुत्यमूले पर्यंत वामन-
95 मुद्रे नेट्ट कल्लु । तेंकणमेरे नैरुत्यद मूले कल्लिंद बडगलु
96 नड(नेट्टा)द वामनमुद्रेकल्लु । पडुवण मेरे वाया(य)व्यद मूले कल्लिं-
97 द ईशान्यद कल्लु परियंतरा मूडलागि नडदु(नेट्टु) बरद वा-
98 मनमुद्रे कल्लुगलॆ बडगण मेरे ॥

[Ll. 99 to 105 contain four admonitory verses.]

106 श्रीविरूपाक्ष[1]

ABRIDGED TRANSLATION.

Ll. 64-87. In the **year, computed by ten hundreds and four hundreds plus forty-six** determined according to the **Śālivāhana** era and named **Tāraṇa**, in the month of **Vaiśākha** and on the **pūrṇimā**-*tithi*, on the bank of the river Tuṅgabhadrā in the presence of *Śrī*-Virūpāksha, to the best Brāhman, named **Nṛisiṁhādhvari,** who is calm, a great soul, well-known, expounder of all the *śāstras,* who has achieved success in discussions, is a sacrificer, who has performed all the great *yāgas* (sacrifices), who has controlled anger, is

[1] Written in Telugu-Kannaḍa characters.

the son of Pañchāgni-Vishṇa(u)yajvārya, knows the Vēdas, the Vēdānta and the traditional lore, *i.e.*, who is studying the Yajus, is of the *sūtra* of Bōdhāyana and of the family of Agastya, the well-known beautiful village of **Pēyalabaṇḍa** which is adorned with the other name of Kṛishṇarāyapuram, is included in the great principality of **Naḍugalladurga** on the pleasant boundary of **Kurrubaśīvara,** whose boundaries have been defined (as follows), which lies to the east of the village called **Kaṁkērrē,** to the south of the village called **Halūru**, lying to the west of the great military road situated to the north of the village named Kurrubaśivara, free of all taxes, on all sides well defined by the four boundaries, always rich in having all the plants, full of houses and gardens, accompanied by theeight kinds of enjoyments (beginning with treasures, deposit and stones), having different fruits, to be enjoyed by one, with what is grown on the land having ponds, wells, tanks, even with mounds or marshy grounds, to be enjoyed by sons, grandsons and others in succession till the moon and the stars last, with the due right of sale, mortgage and gift, the brave **Kṛishṇarāya,** king of kings, high-souled, and surrounded by the pious and devoted head priests with delight granted the village with *dakshiṇā* and libations of water.

Ll. 88-98. The boundaries of this *agrahāra* are given in the language of the country. To the north-east of the village, to the west of the military road (*the boundary stone having*) the *Vāmana-mudrā* cut on it (*planted*) in the pit called Doḍḍakariyaguṇḍi; from that place to the south the natural stone which is the boundary mark having the *Vāmana-mudrā* written on it posted near the pit called Kariyakallu; the boundary of the stone planted (*is*) the eastern limit to the north of the margosa tree, the planted stone having *Vāmana-mudrā* (*is*) the south-east limit; from that place (*to the*) west upto the south-west the planted stone bearing the *Vāmana-mudrā*; southern boundary from the stone (*planted*) in the south-western corner (*to the*) north the stone planted; the western boundary from the stone planted in the north-western corner upto the stone (*planted*) in the north-east stone (*planted*) in the direction of the east; the planted stones bearing *Vāmana-mudrā* (*form the*) northern boundary.

* * * * * * * * *

L. 106. **Śrī-Virūpāksha.**

No. 23.—VISHAMAGIRI PLATES OF INDRAVARMADEVA.

BY THE LATE TARINI CHARAN RATH, B.A.

These **copper-plates** are three in number and were discovered from a piece of barren dry land, near the village of **Vishamagiri,** situated within the Sanakhimedi Zamindari, Aska Taluk of the Ganjām District, when it was reclaimed for cultivation. They were found suspended by a ring on a small stick in an earthenware pot, filled up with sand, the two ends of the stick resting on the edges of the pot.

The plates measure 7 inches by 3⅝ inches each, their thickness being ¼ of an inch. They are held together by a copper **ring** measuring 4 inches in diameter and passing through a circular hole on there proper right side. The ends of the ring are secured by a circular **seal** about 1 inch in diameter, bearing marks which are not quite distinct. The figures on the seal appear to be a **couchant bull** and a crescent. The plates together with the ring and the seal, weigh 156 tolas.

The first and third plates are inscribed on one side only while the second plate has inscription on both the sides. The edges of the plates are raised into well-formed rims to protect the writing. The letters of the inscription are big enough and quite clear, their size being a little more than ¼ of an inch. There are in all 35 lines, each side having 9 lines on it, excepting the second side of the second plate which contains only 8 lines.

The **language** of the inscription is Sanskrit and the **script** used is later in form than that of the Dhanantara plates of Sāmantavarman which I have already published in this journal.[1] The record is **not dated.**

The **object** of the inscription is to record that Mahārāja **Indravarmadēva** of **Kaliṅga**, a devotee of *Śrī*-Gōkarṇṇēśvarasvāmin seated on the summit of the **Mahēndra** mountain (near Mandasa in the Ganjām district), granted some land whose boundaries are specified in it and which lay in the **Amēraśiṁga** village of the **Jalamvōra**-*vishaya* (district) of the ancient Kaliṅga country, to **Jakshasvāmi-śarman**, a Brahman of the Vājasanēya-*charana*, Kāṇva-*śākhā* and Jātukarṇa-*gōtra*, for the increase of his and his parents' merit (*puṇya*). The *Dūtaka* or messenger of the grant was *Mahāsāmanta Śrī*-**Nāgakhēddi.** The inscription on the plates was written by *Mahāpratihāra* **Ādityavarman** and the king's seal was affixed to it by the minister of peace and war (*Mahāsāndhivigrahika*) **Chandapāka.** It was engraved by the brazier (*Kaṁsāraka*) **Dēvapila.** The grant was issued from **Śvētaka.**

The record does not state the ancestry or lineage of the king, but there can be little doubt that he belonged to the **Eastern Ganga family of Kaliṅga.** A grant of king Indravarman I of Kaliṅga, otherwise known as Rājasiṁha, has been published in this journal,[2] under the name of the Achyutapuram plates. The characters of these plates appear to be somewhat older than those used in this inscription. The king Indravarmadēva of the present plates is not the same as that of the Achyutapuram plates. He cannot. I think, be identified with even Indravarman II whose grants have also been published with specific years of the Eastern Ganga era. On palæographical grounds, the **characters** of the present plates, which are an admixture of the northern and southern types, may be assigned to the **eighth or ninth century A.D.** These plates are noted as No. 9 in Appendix A of the *Annual Report* of the Assistant Archæological Superintendent for Epigraphy, Southern Circle, Madras, for 1917-18, to whom they had been sent by me for examination.

TEXT.

First Plate.

1 Ōm[3] Svasti [|*] [Śvē]tak-āddhi(dhi)ṣṭhānāt | bhagavatta(ta)ś=char-āchara-[gurōḥ*] śaka-

2 la-sha(śa)śāṅka-śēkhara-dharasya sthity-utpa[t*]ti-pralaya-kāra-

3 ṇa-hētōr=mMahēndrācha[la*]-śikhara-nivāśi(si)-śrīmām[4] Gōkarṇṇēśvara-bha-

4 ṭṭārakasya charaṇa-kamal-ārādhan-āvvā(vā)pta-punya(ṇya)-nichaya[ḥ*] śakti-tra

5 ya-pra[bh-ā][5]nurañjit-āśēsha-śā(sā)manta-chakra[ḥ*] śva(sva)-bhuja-va(ba)la-

6 parākrā[nta]-śa(sa)kala-**Kaliṅg**-ādhirājyē parama-māhēśvarō mātā-

7 pitṛi-pād-ānuddhyātō mahārāja-śrī-**Indravarmmadēva**[ḥ*] kuśalī ||

8 **Jalamvōra**-vishayē | yathākāl-āddhyāśi(si)-mahāśā(sā)manta-śrī-

9 śā(sā)manta-rājānaka-rājaputrā(tra)-kumārāmāty-ōparika-daṇḍa-

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[1] See above, Vol. XV, pp. 275-278.

[2] See above, Vol. III, p. 128.

[3] Expressed by a symbol.

[4] Read *śrīmatō*.

[5] [°*pra*[*ka**]*rshā*° might be the reading.—Ed.]

Second Plate; First Side.

10 nāyaka-vishayapati-grāmapati-vrā(brā)hma-purōgamān=a-
11 tyā(nyāṁ)ś=cha chāṭa-bhaṭa-daṇḍapāśika[1]-vallabha-jāti(tī)yāṁ(n) | yathārarha[ṁ*][2] mā-
12 nayati vō(bō)dhayati cha śa(sa)mādiśati | viditāṁ(ta)m=astu bhavatāṁ | ē-
13 tad-viśa(sha)ya-śa(sa)mva(mba)ndha(ddha) | Amēraśiṅga-grāmē bhūmi[ḥ*] | pu(pū)rva-diśē(śi) | pō(pu)-
14 shkariṇyā[ḥ*] paśchima-pāli-parichchhēda[ḥ*] | nadi(dīm) yāvat-paśchima-
15 pradēśē Vṛid[dha*]bhōgikasya bhōgapāṭaka-parichchhēdō(daḥ) | u-
16 [t*]ta[ra*]-pradēśēbhīshṭha-parichchhēda[ḥ*] | dakshiṇa-diśāyāṁ nna(na)dī parichchhē-
17 da[ḥ*] | nadīlōṁpāṇi(ṇya-)ardha-bhōga[ḥ*] | Vv(V)ājaśēna[3]-cha[ra*]ṇāya Kanma(Kāṇva)-śā-
18 khāya | Jāta(tu)karṇṇa-gōtrāya | Vaśi(si)sṭhāṭṭa[vat ?*]-Jātukarṇṇ=ēti-prava-

Second Plate; Second Side.

19 rāya | Jātukarṇṇavva(va)ṭṭa(t) Jīva[dvi]jē[shṭha]va[d*] |(-) anupravarāya
20 Bhaṭṭaputra-Ja[ksh]aśvā(svā)mi-śarmaṇā(ṇē) | māttā(tā)-pitrōr=ātmanaś=cha
21 punyā(ṇy-ā)bhivṛiddhayē | śa(sa)lila-dhārā-puraśa(ssa)arēṇ=āchandr-ārkka kshi-
22 ti-śa(sa)makālam=akarīkṛitya pratipādi[tō*]=smābhi[ḥ*] yataḥ | śāśa(sa)-
23 na-darśanād=dharmma-gauravā[d=a*]smad-gauravā[ch*]=cha na kēnachi-
24 t=paripanthina[4](nā) bhavitavyaṁ | tathā cha paṭhyatē dharmmaśāstrē | Va(Ba)hubhiḥ[5]-
25 r=vasudhā dattā rājāna[6] Śa(Sa)gar-ādibhiḥ [|*] yasya asya yadā bhūmi[s=*]
26 tasya tasya tadā phalaṁ [||*] Śva(Sva)-dattāṁ para-dattāmvā(ṁ vā) yō ha-

Third Plate.

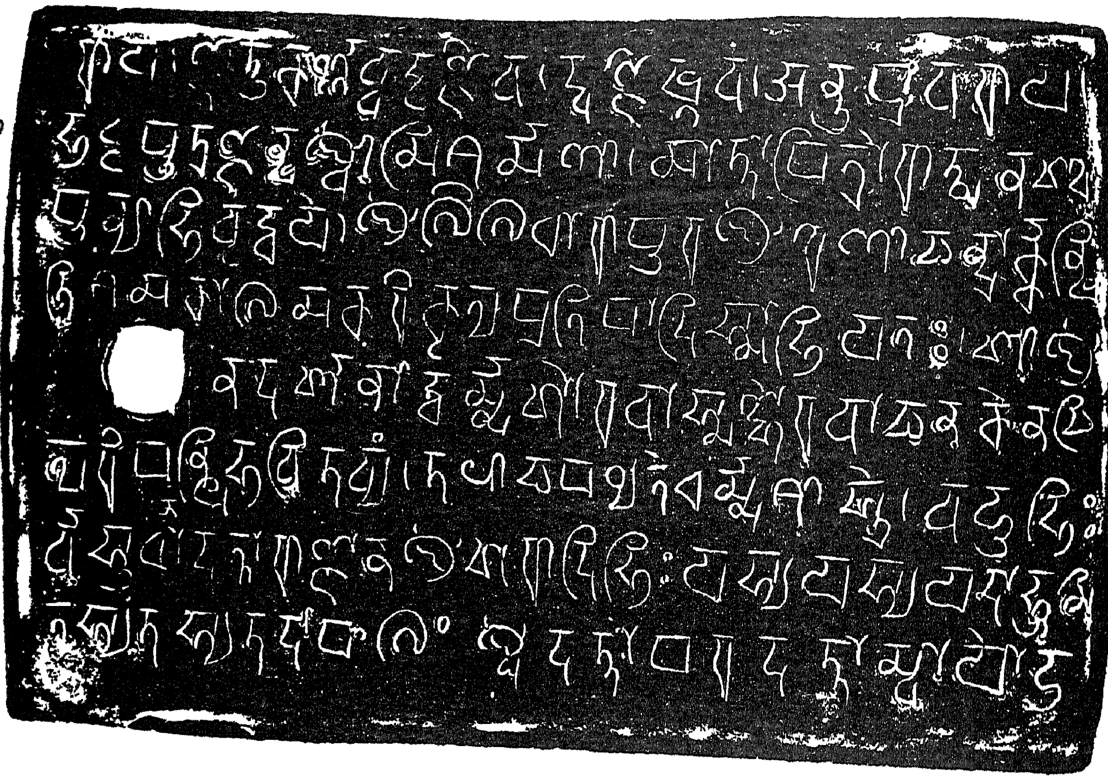
27 r[ē]ti(ta) vasundharāṁ [|*] śvavishṭhāyāṁ kṛimir=bhūtvā pitṛibhi[s*=]
28 śa(sa)ha pachyatē [||*] Mābhuya(bhūd)=aphala-śaṅkā va[ḥ*] paradatt=ēti pā-
29 rthiva(vāḥ) | śva(sva)-dānāt=phalam=ānantyaṁ |[7] paradatt-ānupālanē [||*] I-
30 ti kamala-dal-āmvu(mbu)-bindu-lōlāṁ śri[ya*]m=anuchi-
31 ntya manuśya(shya)-ji(jī)vitañ=cha śa(sa)kalam=idam=udāhṛi-
32 tañ=cha vu(bu)dhā(dhvā) nahi purushai[ḥ*] para-ki(kī)rtayō vilōpyā[ḥ||*] Dūttagō(takō)-
33 ttra Mahāsāmanta-śrī-Nāgakhēddi [|*] Mahāpratihāra-Ādi-
34 tyavarmmaṇā |[7] likhita[ṁ*] | lāñchhitañ=cha Mahāśa(sā)ndhivigrahī(hi)kaḥ(ka)-
35 Chandapākēnaḥ(na) [|*] utki(tkī)rṇṇaṁ Ka[ṅśā](msā)rakā(ka)-Dēvapilēn=ētiḥ(ti) |

ABRIDGED TRANSLATION.

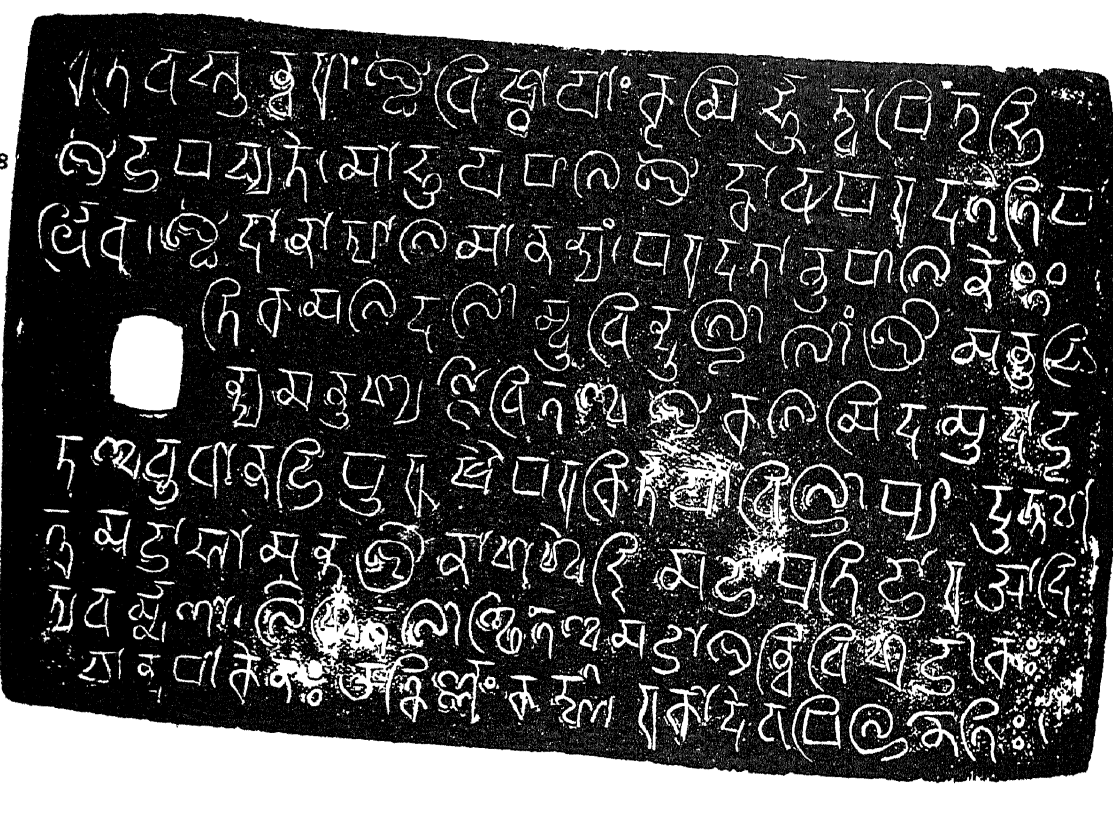
Ll. 1 to 12. Hail! the glorious *Mahārāja* **Indravarman** who has acquired a store of virtue by the worship of the lotus feet of the divine lord Gōkarṇṇēśvara, the almighty master of the animate and the inanimate, who wears the crest ornament of the half-moon, is the cause of existence, genesis and destruction, and who resides on the summit of the **Mahēndra** mountain;—he, possessing the overlordship of the entire **Kaliṅga** country, won by the strength of his own arms, endeared to all his vassals by the pre-eminence of his threefold powers, a great devotee of Śiva and meditator upon the feet of his father and mother, advises and commands, from the

[1] °*ka* is written below the line between *pā* and *śi*
[2] Read *yathārham*.
[3] Read *Vājasanēya*.
[4] The letter *na* is cut below the line between *pa* and *nthi*.
[5] The *visarga* is superfluous.
[6] Read *rājabhis=Sa°*.
[7] *Daṇḍa* is superfluous.

ii b.

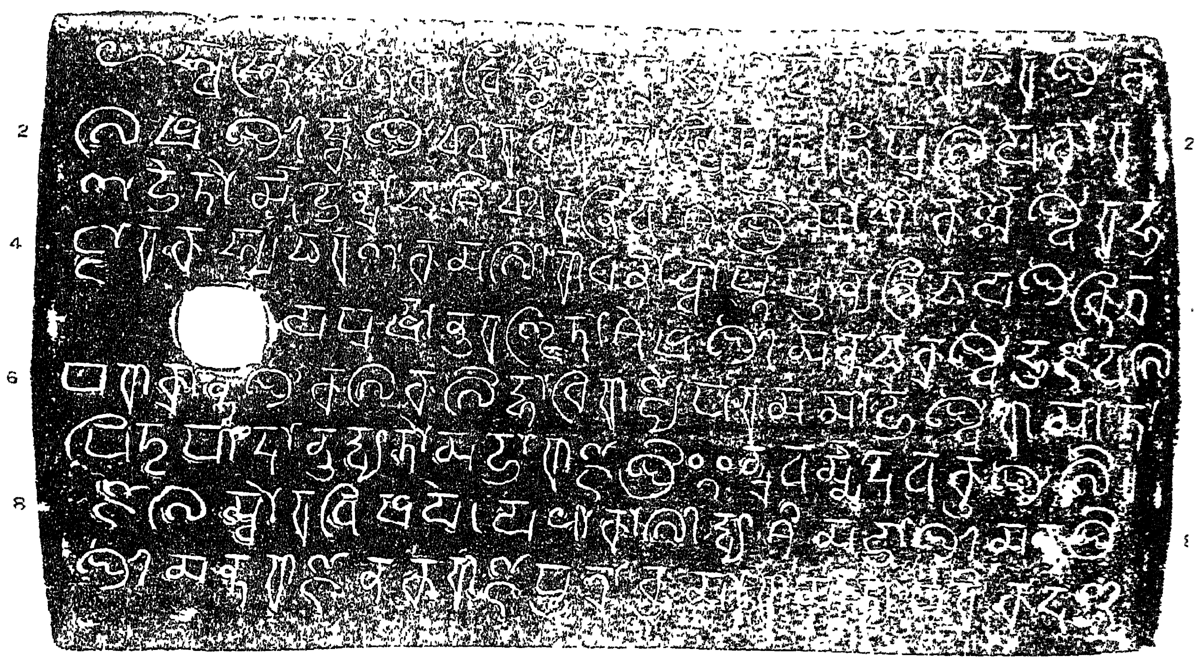


iii.

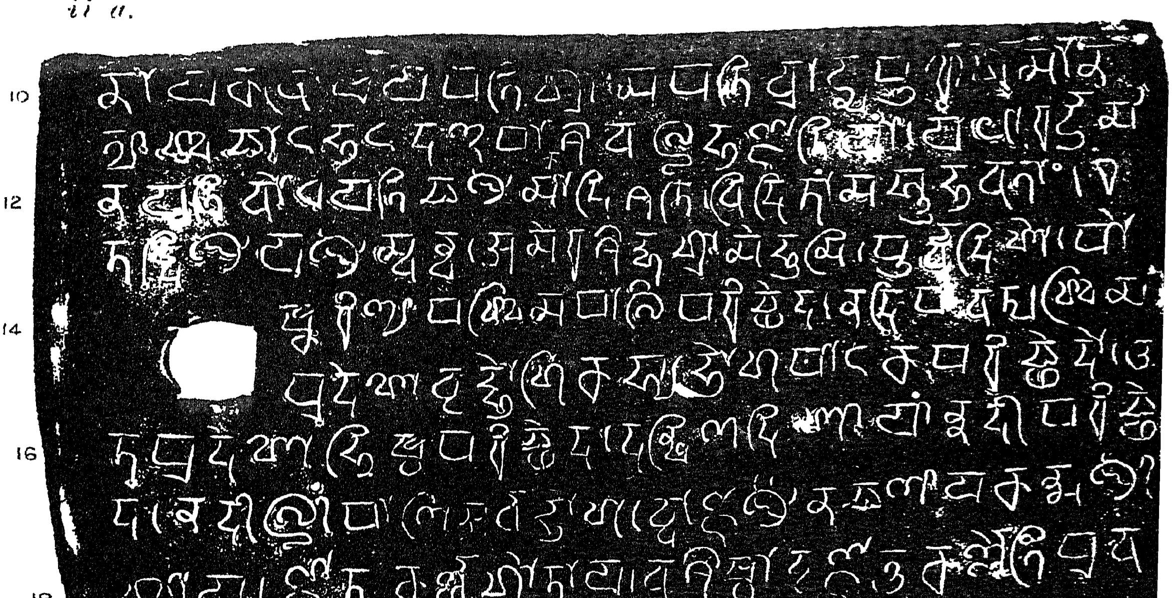


VISHAMAGIRI PLATES OF INDRAVARMADEVA.

i.



ii a.



SURVEY OF INDIA, CAL

residence of **Śvētaka,** the *Mahāsāmanta, Śrīsāmanta, Rājānaka, Rājaputra, Kumārāmātya. Uparika, Daṇḍanāyaka, Vishayapati, Grāmapati* and other officers in the **Jalamvōra**-*vishaya*, thus :—

Ll. 12 to 24. Be it well known to you that the land in the village of **Amēraśiṅga** belonging to this province, bounded on the east by the western face of the tank as far as the river, on the west by the Bhōgapāṭaka land of Vṛiddhabhōgika, on the north by such limit as you like and on the south by the river as far as the middle of its bed, is granted to **Bhaṭṭaputra Ja[ksha]svāmi-śarman** of the Vājasanēya-*charaṇa*, Kāṇva-*śākhā*, Jātukarṇa-*gōtra*, Vasishṭhātta(vat)-Jātukarṇa-*pravara* and Jātukarṇavat-Jīvadvijēshṭhavat-*anupravara*, for the increase of the merit of my father, mother and self, accompanied with the handful of water, to be enjoyed by him as long as the moon, sun and earth last. Nobody, whoever he may be, should interfere with this, out of regard for virtue and myself.

Ll. 24 to 32. It is stated thus in the *Dharma-śāstra*. (Then follow four of the customary benedictive and admonitory verses.)

Ll. 32 to 35. The *dūtaka* here is *Mahāsāmanta śrī*-**Nāgakhēddi.** (*The document was*) written by *Mahāpratihāra* **Ādityavarman ;** the king's seal was affixed (*to it*) by *Mahāsāndhivigrahika* **Chandapāka ;** and it was engraved by *Kamsāraka* (brazier) **Dēvapila.**

No. 24.—TWO COPPER-PLATE INSCRIPTIONS OF EASTERN CHALUKYA PRINCES.

BY THE LATE K. V. LAKSHMANA RAO, M.A., MADRAS.

The two copper-plate inscriptions which are now for the first time published, with plates, deserve special study by the students of South-Indian history. They are issued by the two brothers **Bādapa**[1] and **Tāla II,** sons of **Yuddhamalla II,** not hitherto known to us. The first of the plates *viz* **the Ārumbāka Plates of Bādapa** will be referred to as A and the second *viz*. **the Śrīpūṇḍi Plates of Tāla II** as B.

A.—THE ĀRUMBĀKA PLATES OF BĀDAPA.

These plates were found in 1921, buried underground in a pot, at a village called **Polamūru** in the Tanuku *tālukā* of the Krishna District, Madras Presidency. I received them from a gentleman of that place and forwarded them for examination to the Assistant Archæological Superintendent for Epigraphy, Madras. The ring was not cut when they were first sent to me. They are noticed in the *Annual Report on Epigraphy* for 1920-21 and are numbered as No. 16 of Appendix A, in that report. I edit the inscription from the original plates and from one set of ink-impressions kindly supplied by Mr. G. Venkoba Rao, the Assistant Archæological Superintendent for Epigraphy, Madras.

The plates are five in number and measure $4\frac{1}{3}''$ high and $9\frac{3}{4}''$ broad and are hung together on a ring 5" in diameter. A massive seal with a diameter of $3\frac{1}{4}''$ is fixed on to the ring. On its surface are cut in relief at the top the figures of the crescent and an *aṅkuśa* in horizontal position placed below it, with the legend *Śrī*-**Tribhuvanā[ṁ]kuśa** cut below the latter.[2] Below the

[1] This proper name has been read as Bādapa in the *Epigraphical Reports*, Southern Circle, for 1909, p. 108 and for 1920, pp. 86-7. But examining carefully all *ḍa's* and *da's* in these two inscriptions and comparing them with each other I have come to the conclusion that the second letter in this word is a dental and not a lingual.

[2] The last syllable of the legend is put in the second line, to the proper right of the boar.

legend is the figure of the boar standing on a lotus. The figure of the sun is cut towards the proper left of the seal near the head of the boar. The bottom of the seal through which the two ends of the ring are inserted and in which they are fixed, has the petals of a lotus engraved on it. The plates are rather thin and their rims are raised to protect the writing. The material of the plates is pure copper and that of the seal is bronze.

The discoverer of the plates appears to have subjected them to several mechanical and chemical processes of test. The second plate has therefore been broken and a small piece of it has dropped away. In almost all the plates several letters are hopelessly disfigured and could not be deciphered even with the help of a microscope.

The language of the inscription is Sanskrit. There is an admixture of prose and poetry throughout the inscription. Some of the phrases are bodily borrowed from the inscriptions of Amma II such as *e.g.* the Nammūru grant published in *Ep. Ind.*, Vol. XII, pp. 61 ff.

I propose to deal with alphabets the and orthography of both the inscriptions A and B together, for the sake of convenience. The secondary form of the vowel *a*, which is called *tala-kaṭṭu* in Telugu, is a horizontal straight line in B, just as we find the head line in Nāgarī letters of to-day. Then, again, the secondary form of *ā* in B is very peculiar. It bends at right angles to the horizontal line on the head of the original letter and generally comes down straight to the foot-level of the letter and sometimes is prolonged a little downwards on the right side, *e.g. tā*, *mā* (l. 1), and *rā* (l. 9). Thus it almost resembles the secondary form of *ā* in Nāgarī letters. The secondary form of *ā* in A goes up in a few cases, directly above the original letter like a tail, *e.g. mā*, *nā* (l. 1), *ṭṭā* (l. 8), *hā* (l. 23), *jñā* (l. 24) and *jā* (l. 39). We find two different symbols for the short and long initial forms of *ṛi* in B (see ll. 9 and 35); and in the secondary forms a clear distinction is made in both the plates. In A three different ways of representing the secondary form of the vowel *u* are seen. The first of them and the one generally used here and in other inscriptions of the period is prominently to be seen in the letter *bhu* of *bhuvana* (l. 1). The second form, which differs from the first, is found in *pu* of *Hārītiputrāṇāṁ* (l. 1). Both these forms are prominently visible in l. 37. The third form of the secondary *u* is found in *Kalpataru* (l. 22). Here the secondary form assumes altogether a different shape and resembles the secondary form now used in the Nāgarī alphabet. All the three forms of *u* are seen together in line 38, where they can be conveniently compared and contrasted. The first form is used for all the consonants, the second, for *m*, *p* and *y*, and the third is seen only with the consonants *r* and *k* (ll. 21, 23, 25). In B we find only the first and the last of the secondary forms. The last form makes no distinction between the long and short vowel (A. ll. 53, 63; B. l. 25). The secondary form of *ē* is represented in two ways in A, as in *Mahāsēna* (l. 2), and *vallabhēndra* (l. 4). The first of these is placed on the left side of the letter at the foot almost touching it. The second form is over the letter and is perhaps the precursor of the present Telugu *ētvamu*. B has two more forms in addition to the two found in A. The line on the left side comes downwards from the top of the letter as in *Velanāṇḍu* (l. 24). The fourth form, as in *aśvamēdha* (l. 6), and *kṛitaklēśa* (l. 20), resembles the modern secondary form of *ō*. This may be due to the mistake of the engraver. From a study of the palæography of these inscriptions we find that the Telugu language of that period must have had a short *e*. In A, for instance, the name of the sub-donee is given as Chandeṇa (l. 63), and we can safely infer that the vowel *e* in the syllable *de* is short, as it is in the ninth letter in a foot of the metre called *Indravajrā*. We have again in A and B the word *Velanāṇḍu* with a short *e* on *v* (l. 24). This makes it clear that both the short and long *e* had only one symbol in writing. The secondary form of *o* is written in two ways, *e.g.* A. *Sarō-nātha* (l. 52), *pad-āmbhōja* (l. 54); B. *tad-anujō* (l. 19), *gōtrāṇāṁ* (l. 2). The first is the combination of the secondary forms of *ā* and *ē* and the second one is an

independent symbol. The first method of representing ō is still found in Telugu only in the case of a few consonants such as *m* and *y*. The secondary form of *au* in A differs from that used in B. In A it appears twice in *Kauśikī* (l. 1), and *śaucha* (l. 38). This form is common to the other inscriptions of that period. But B uses a form which is the same as that of ō (*Kauśikī*, l. 2). Perhaps this again is due to the error committed by the engraver. The vowel *ṛi* is usually confounded with the consonant *ri* and *vice versa*, e.g. on the seal of A we have *Tṛibhuvanāṁkuśa* instead of *Tribhuvanāṁkuśa*, *bhriśaṁ* for *bhṛiśaṁ* (l. 33).

Coming to the consonants, we must note the existence of *ḻa*, marked in this inscription by the symbol ఴ (A. l. 26; B. l. 19). This sound is represented in Tamiḻ by ழ. Dravidian philologists were not aware of the existence of this sound in Telugu. The Bezwada pillar inscription[1] of Yuddhamalla II prominently brought it into light.[2] This is of course a purely Dravidian sound. In B it appears in the proper name Tāḻa (ll. 17, 19). The word Tāḻa is found in many inscriptions of the Eastern Chālukyas and is spelt in various ways, such as Tāḍa, Tāla, Tāla, Tāḻa. This variation in spelling is a sure indication that the second consonant of this word, which was originally *ḻa*, gradually gave way to *ḍa* in the Telugu country and to *ḷa* in the Kanarese country.

In both the plates the *anusvāras* followed by a letter of the ta-*varga* or ṭa-*varga* are invariably changed into the nasal of that *varga*, *e.g.* A. *manyantē* (l. 31), *Gaṇḍanārāyaṇa* (l. 48), B. *Velanāṇḍu* (l. 24). A special symbol is used for the compound letter *ñcha*, *e.g.* A. l. 65, B. l. 37. This symbol is almost similar in both these plates. In cases where letters of other *vargas* follow, the *anusvāra* is shown as such invariably and the nasal of the *varga* is never used in its place. So the southern system of representing the nasals of the *vargas* by *anusvāras*[3] was already in vogue in the tenth century as far as the first, second and the fifth *vargas* (*k*, *ch*, *p*) were concerned.

The inscription begins with the usual eulogy of the **Chāḷukya** race found in numerous other Chāḷukya inscriptions, and then enumerates in order the names, the mutual relations and the periods of the reigns of the Eastern Chāḷukya kings from **Kubja-Vishṇuvardhana** to **Bhīmarāja** or **Chāḷukya-Bhīma II.** All the details here given agree with those generally found in the other inscriptions of this family. The last king mentioned in the plates as the immediate predecessor of **Bādapa,** the donor, is **Amma II,** son of **Chāḷukya-Bhīma II.** The length of his reign, which we know from other sources to be twenty-five years, is not given in this inscription. **Amma II** is praised (ll. 16-17) as a virtuous king who ruled the country of **Vēṅgī** together with **Trikaliṅga,** properly and justly, according to the injunctions of *dharma.* However, **Bādapa,** the donor, who was the son of **Yuddhamalla II** of a collateral branch, defeated and sent into exile **Amma II** with the help of one **Karṇarāja-Vallabha** (ll. 17-18). **Bādapa** further claims to have defeated other *dāyās* (*i.e.*, *dāyādas*), to have held the titles of 'Samastabhuvanāśraya, Vijayāditya-Mahārāja, Paramēśvara, Paramamāhēśvara and Paramabhaṭṭāraka' (ll. 22-23). He had also the title 'Adhirāja' (v. 2).

Tracing next, the genealogy of the donee, the plates refer first to a certain **[Bā]lāditya** who had a son called **Nṛipakāma.** His wife was **Nāyamaṁbā.** To them was born **Gaṇḍanārāyaṇa** who was a famous archer (l. 55). To this Gaṇḍanārāyaṇa was given by **Bādapa** the village of **Ārumbāka** situated in the **Velanāṇḍu**-*vishaya.* Gaṇḍanārāyaṇa in his turn gave

[1] *Ep. Ind.*, Vol. XV, p. 150. Mr. Ramayya Pantulu, however, thinks that the first portion of the inscription may refer to Yuddhamalla I.

[2] See my note on this inscription; above, Vol. XV.

[3] The system is now found among the Marāthā, the Telugu and the Kanarese people. The Tamilians, however, follow the north Indian system, [apparently, because there is no *anusvāra* in that alphabet.—Ed.]

the village to one **Chandena** who was the son of his mother's younger sister (ll. 59-61). The boundaries of the granted village are:—to the east **Cherakumballi**, to the south **Śrīpūṇḍi**, to the west **Kāvūru**, to the north **Gōmaḍuvu**. The executor of the grant was **Kaṭakanṛipa**; the poet, **Ayyana-bhaṭṭa**; and the engraver, **Bhaṭṭadēva**.

Karṇarāja-Vallabha, as the epithet Vallabha clearly indicates, was a Rāshṭrakūṭa king and evidently the same as Kanna (or Kṛishṇa) III who was a contemporary of Amma II and ruled from A.D. 939 to 968. The poet of our plates, of course, mistook the word Kanna for the *tadbhava* of Karṇa, while in reality it is the *Prākṛita-tadbhava* of the word Kṛishṇa.

Though no date is given in the inscription itself, it is not difficult to fix it. **Bādapa** claims to have conquered **Amma II** and to have reigned immediately after him.[1] We know from several inscriptions that **Amma II** ruled for twenty-five years (A.D. 945-970). We can, therefore, safely infer that **Bādapa** issued this inscription after he established himself as the king of the Vēṅgī country after A.D. 970. Following the statement made in the inscriptions of the later Chālukya kings commencing with Śaktivarman, a period of 27 years, *viz.* A.D. 973-999, is generally considered by historians as an interregnum in the history of the Eastern Chālukyas. But these plates of **Bādapa** and **Tāḷa** reveal to us for the first time that there was no real interregnum during that period, but that the collateral or junior line then ruled the country sending the senior line into exile. The interregnum was only from the point of view of the senior line, whose members, driven away from the Telugu country, had to spend their time for 27 or 30 years in the Tamil or the Kanarese countries. The so-called interregnum (*asvāmika*) does not connote absence of rulers or anarchy in the Telugu country, as has been represented by the Chālukyan kings of the post-restoration period or has hitherto been believed by some scholars, but only suggests the complete exclusion of the members of the senior branch from the Vēṅgī and Kaliṅga countries. I shall discuss in detail the history of this period (the so-called interregnum) in the light of these and other plates, in a separate article.[2]

The villages mentioned in the inscription can easily be identified. **Ārumbāka**, the village granted, is found by the same name in the tālukā of Repalle in the Guntur District. The other villages mentioned in the plates are also found now in the vicinity of Āruṁbāka. They are all around it within a radius of four miles. **Śrīpūṇḍi** is now known as **Śrīpūḍi**; **Cherakumballi** is now called **Cherukumilli**; **Kāvūru** has not changed its name even now.[3] I am told **Gōmaḍuvu** is the same as **Gōvāḍa** which is three miles to the north of Ārumbāka, in the Tenali tālukā. I must here add that the village Śrīpūṇḍi, which is described as the southern boundary of Āruṁbāka in these plates, is the subject of a gift by Bāḍapa's younger brother Tāḷa II as found in Plate B below. All these villages were situated in the **Velanāṇḍu-vishaya**[4] at the time of the gift.

The donee of the grant is one **Gaṇḍanārāyaṇa** and the sub-donee is his aunt's son **Chandena**. The donee and his ancestors are described in the plates at great length and with a flourish of rhetoric, in more than thirty lines (ll. 25-55). The grandfather of the donee was an expert archer like Paraśurāma and Arjuna (l. 26). His son **Nṛipakāma** was also an archer and was

[1] [It is very doubtful if this is so. The participle विनिरंसय्य cannot indicate that Bādapa had once for all ousted Amma II from the Eastern Chālukya throne. He might have temporarily displaced him for a time. The Māṅgallu plates (*A. R. on Epigraphy* for 1917, Part II, paragraph 24) clearly state that Amma II in the 11th year of his reign had to go to fight with Kṛishṇa, *i.e.* the Vallabha Rāshṭrakūṭa king Kṛishṇa III, who befriended Bādapa according to the Ārumbāka plates.—H. K. S.]

[2] [It is very much to be regretted that this promised article is never to come, for Mr. K. V. Lakshmana Rao is now dead. Had he been spared to us, he would have made his mark in the field of Epigraphy, as he actually did in his wide researches in Telugu literature and philology.—Ed.]

[3] *Vide* Taluk map of Repalle, published by the Survey Office, Madras.

[4] See above, Vol. IV, p. 33.

entitled 'Kārmmuk-ārjuna' (ll. 30-33) and the 'Lord of the Lake' (Sarō-nātha) (l. 35). He was also called Satya-Ballāta (l. 49). **Nṛipakāma** seems to have been a petty chieftain perhaps of the Lake region, *i.e.* **Kollēru,** well known for his valour, benevolence and patronage to learning. He was a worshipper of god Śiva (l. 41) and is said to have killed five warriors at a time with his sword (l. 43). By his wife **Nāyamambā**, he had a son, the donee **Bhāskara** surnamed **Gaṇḍanārāyaṇa** (v. 23). We can identify the father and the mother of our donee with the father-in-law and the mother-in-law of **Amma II**, as stated in his Guṇḍugolanu plates.[1] These clearly tell us that **Nṛipakāma** *alias* Sarō-nātha (Lord of the Lake), also a worshipper of god Śiva, was the father-in-law of the king, and that **Nāyamambā** was his mother-in-law.[2] Thus Gaṇḍanārāyana was the brother-in-law of Amma II. It is therefore very strange that Bādapa who drove away Amma II should patronise his brother-in-law Gaṇḍanārāyaṇa. But we know that in times of revolt and revolution, political adventurers change their allegiance very often. Gaṇḍanārāyaṇa was, perhaps, also related to Bādapa and was instrumental in overthrowing Amma II and the senior line.

The sub-donee to whom Gaṇḍanārāyana gifted away the village was the son of his mother's younger sister **Sā[ma]kāmbā**. As the plates were issued by and under the seal of Bādapa and not by Gaṇḍanārāyaṇa, it is clear that the sub-donation was also recognised by the king.

TEXT.[3]

First Plate.

1 स्वस्ति[4] [*॥] श्रीमतां सकलभुवनसंस्तूयमानमानव्यसगोत्राणां हारीतिपुत्राणां कौशिकी-

2 वरप्रसादलब्धराज्याणां[5] मातृगणपरिपालितानां स्वामिमहासेनपादानुध्यातानां भगवन्नारा-

3 यणप्रसादसमासादितवर[व]राहलांछणे[6]क्षणक्षणवशीकृताराातिमण्डलानां[7]मश्वमेधा-

4 वभृथस्नानपवित्रीकृतवपुषां चालुक्यानां [कु]लमलां[8]कारिष्णोः सत्याश्रयवल्लभेन्द्रस्य भ्राता कु-

5 ब्जविष्णुवर्द्धनोष्टादश वर्षाणि [वें]गी[दे]शमपालयत् । तदात्मजो जयसिंहस्त्रयस्त्रिं-

6 श[तं] । तदनुजेन्द्रराज[नन्दनो] विष्णुवर्द्धनो नव । तत्सूनुर्म्मंगियुवराजः पंचविंशति[9] [।*]

7 तत्पुत्रो जयसिंहस्त्र[योदश] । त[दव]रजः [10]कोक्किलिः षण्मासान् [।*] तस्य ज्येष्ठो भ्राता विष्णु-

8 वर्द्धनस्तमुच्चाट्य सप्तत्रिंश[तं] । तत्पुत्रो विजयादित्यभट्टारकोष्टादश । तत्स[11]तो विष्णुवर्द्ध-

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[1] *Ind. Ant.*, Vol. XIII, p. 248.

[2] *Ibid.*, ll. 23-25.

[3] From the original plates.

[4] A floral device precedes this word.

[5] Read °ज्यानां.

[6] Read °नेक्षण°.

[7] Read° मण्डलानामश्व°.

[8] Read °मलंक°.

[9] Read विंशतिं.

[10] Read कोक्किल्लिः.

[11] Read °त्सु°.

9 नः षट्त्रिंशतं । तत्सुतो विजयादित्यनरेन्द्रमृगराजश्चाष्टचत्वारिंशतं । तत्सुतः कलिविष्णुव-

10 र्द्धनो[ऽद्ध्यर्द्धवर्षं] [।*] तत्सुतो गुणगांकविजयादित्यश्चतुश्चत्वारिंशतं । तदनुज-युवराजवि-

Second Plate; First Side.

11 क्रमादित्यभूप[तेस्तनयश्चाळुक्यभीम]भूपालस्त्रिंशतं[1] । तत्पुत्रः कोल्लविगण्डविजयादि-

12 त्यः षण्मासान् [।*] तत्सुतोऽम्मरा[जस्सप्तवर्षाणि] .[।] तत्सुतं विजयादित्यबा-लमुच्चाट्य तालपो मा-

13 समेकं[2] । तं जित्वा चालुक्य[भीमसूनु]र्व्विक्रमादित्य एकादश मासान् [।*] ततस्तालपराजस्य

14 सुतो युद्धमल्लः सप्त वर्षाणि । तं जित्वा कोल्लविगण्ड[वि]जयादित्यसुतो भीमराजो द्वादश वर्षा-

15 णि । तस्य महेश्वर[मू]र्त्तेः भीमभूपतेः उमासमानाकृतेः लोकमहादेव्याः कु-

16 माराभः खलु यस्सभवदम्मराजाख्यः असौ सत्यधर्मन्यायेन वेंगीदेशं त्रि-

17 कलिंगसहितं रचति स्म [॥] आश्रित्य क[र्ण्ण]राजाख्यवल्लभं बादपाधिपः [।*] विनिर्गग[3]मय्य तन्दे-[4]

18 [शा]दम्मराजाख्यमुज्जितं[5] [॥] [१*] जित्वा[6] [दा]यान्म्हदित्वा रिपुनिकरमथाभ्यर्त्थिणां[7] वस्तुराशिं दत्वा [संपू]ज्य ब-

19 न्धून्सकलगुणगणालंकृतो[त्तुं[8]ग]कीर्त्ति[:] [।*] मानी धीरः प्रतापी मनुमतचरितः पालयन्भाति भू-

20 मिं ।[9] वेंगीशो युद्धमल्लक्षितिपतितनयो बादपाख्याधिराजः ॥[२*] यस्मिन् शासति नृपतौ ।[9] परिपक्वा-

Second Plate; Second Side.

21 नेकसस्यसंपत्सहितः । भमति[10] धर्म्मानुरक्तो निरीतिरपरक्ष्मिरस्तचोरो देशः ॥ [३*] मनुरिव सकलजनानां जन[क]

22 इवाशेषभृत्यवर्ग्गाणां [।*] काम इव [का]मिनीनामर्त्थिजनानां च कल्पतरुः ॥[४*] स्व[11] समस्तभुवनाश्रयश्रीविजया-

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[1] Read °स्त्रिंशतं.

[2] The *anusvāra* is marked on the left top corner of the letter *ka*.

[3] Read °विनिग°.

[4] Read तं देश°.

[5] Read °मूर्ज्जितं.

[6] [Perhaps the traces of the letter in brackets indicate a ज्ञि.—Ed.]

[7] Read °नां.

[8] Read °त्तुंग°.

[9] *Daṇḍa* is not needed.

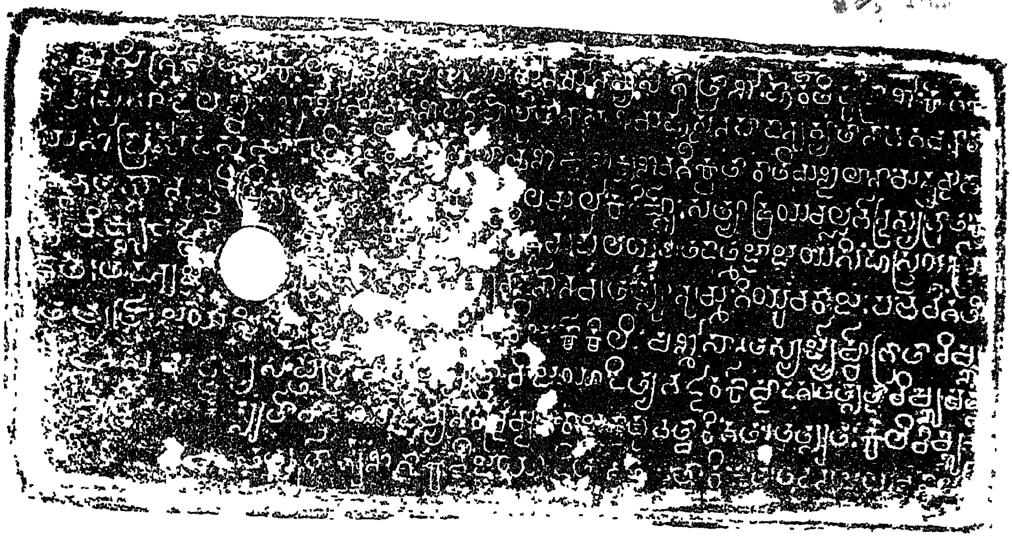
[10] Read भवति.

[11] Read स°.

Arumbaka Plates of Badapa.

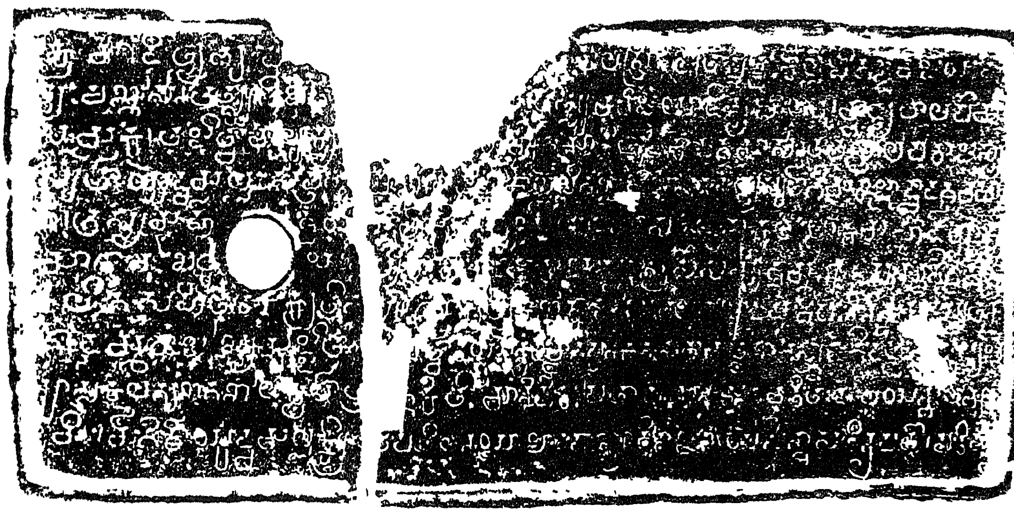
i.

2 4 6 8 10



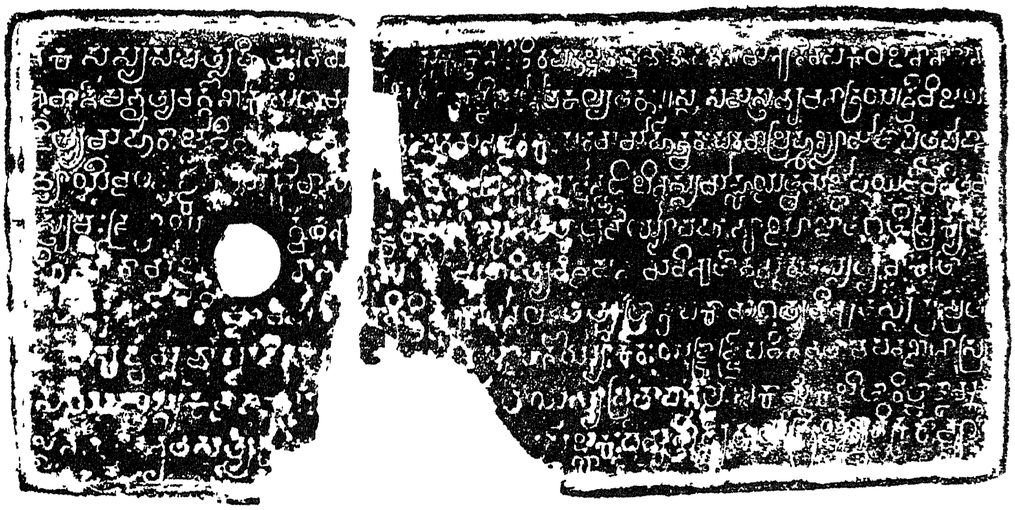
ii a.

12 14 16 18 20



ii b.

22 24 26 28 30



SCALE 6

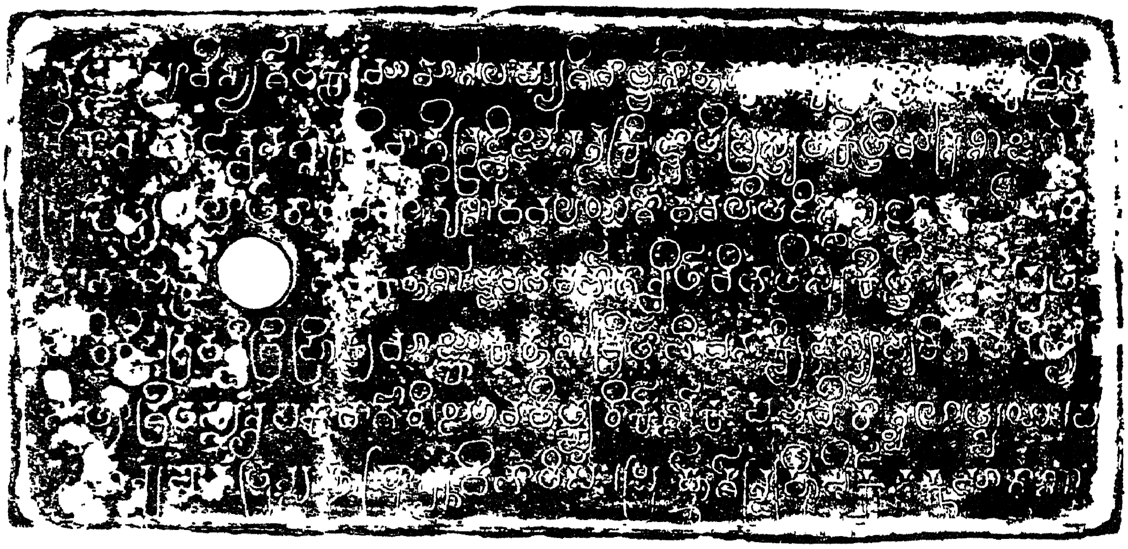
Survey of India, Calcutta.

iii a.

32
34
36

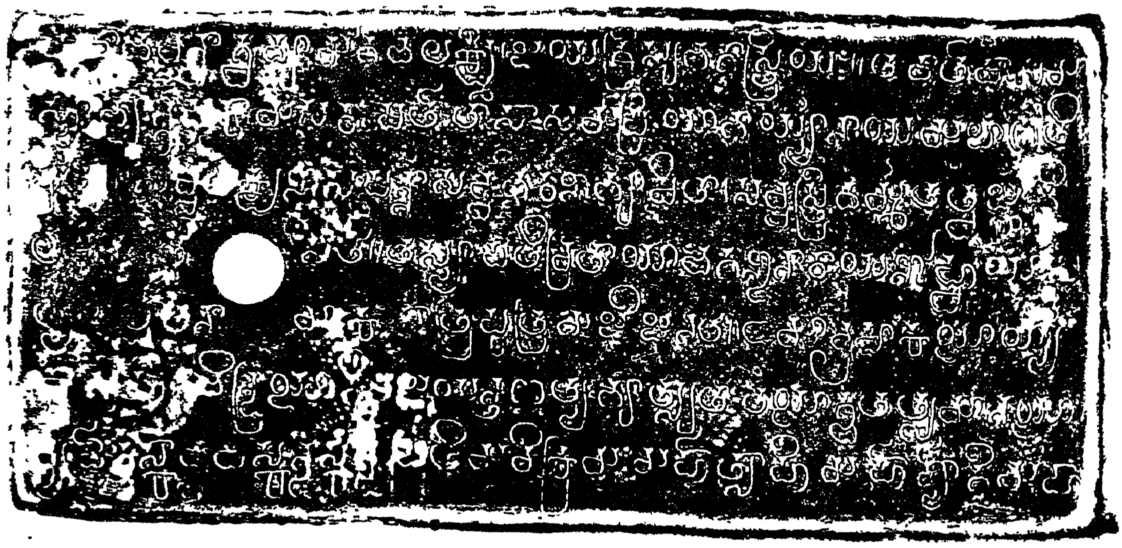
iii b.

38
40
42
44



iv a.

46
48
50



23 दित्यमहाराजाधिरा[जप]रमे[श्वर]: परमभट्टारकः परममाहेश्वरः परमब्रह्मण्यो मातापितृपादानु-

24 ध्यायी वेङ्गनाण्डुविषयनिवासि[नो राष्ट्रकूट]प्रमुखान्सर्व्व[1] न्कुटिंबिनस्समाहूयेत्थ-माज्ञापयति [॥*] विदितम-

25 स्तु वः श्रेष्ठो यस्य धनुर्द्धर[: कलि]युगे तत्कार्त्य[2]वीर्य्यापहः भूयो जात इति प्र[3]क्यात्म-

26 हिमो रामार्ज्जुनाभ्यां सम्मः[4] । [5][बा]ळादित्यविशेषनामविनुतो धर्म्मे रतस्सत्यवाक् (।) बा[ता]

27 . . . . विद्विष्टकालानलः ।[।५*] तत्पुत्रो नृपकाम इत्यभिनुतस्सत्यप्रति-

28 [ज्ञो ध]नुर्द्धर्म्मे चाप्य . . . . विख्यातशौर्य्याकरः [।*] यद्राष्ट्रे पथि गच्छतां च पवणो[6] नास्त-

29 सय[त्य][7]ङ्कुकं चोरे . . . . ता यस्य प्रतापानलैः [॥ ६*] स कार्म्मुकजितारित्वात्कार्म्मुका-

30 र्ज्जुननामभृत् [।*] सत्यै[क] . . . . . . [सत्यवल्ला]त[8]सैन्नकः [॥७*] [9]धीमन्तो गुरुमग्रजन्मनिकरा व्या-

Third Plate; First Side.

31 [सं] सहायं नृपाः [प्रोत्या] . . . . . . स्वजनकं कल्पद्रुमं चार्त्थिणः[10] [।*] मन्यन्तेपि स-

32 दैकमूर्ज्जितमनेकं पार्त्थंसुहन्विनः चित्रं श्रीवरकार्म्मुकार्ज्जुननृपं कामा-[11] [स्स]कामा[:*] स्त्रियः [॥] [८*]

33 यच्छौर्य्यं युधि वैरिभूपनिवहव्याघातजातं [12]भ्रिशं यद्दानं द्विजसंश्रि-

34 तार्त्थिजनसन्तिर्पित[13]क्रियापि[श*]लं । यत्कीर्त्तिस्सकलाश्च चन्द्रधव-

35 ला शुभ्रीकरोति क्षि[तिं] सोयं भाति सुकार्म्मुकार्ज्जुनसरोनाथोर्ज्जितो वी-

36 र्य्यवान् ॥[९*] कनति सन्नृपकामसरःपति[:*] श्रितजनाननपद्मसुनन्दनः । इह सदो-

37 दितिरंशुनिधिः क्षितौ[14] (।) रिपुतमोनुदिनेन[15] समोनघः ।[। १०*] दानोदार-दयावल्लप्र-

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[1] Read °न्सर्वान्कुटुंबि°.

[2] Read तत्कार्तवीर्यापहः

[3] Read प्रकृष्ट°.

[4] Read समः.

[5] [The letter in brackets looks more like भ than ब.—Ed.]

[6] Read पवनो.

[7] Read °त्यंशुकं.

[8] Read संज्ञकः.

[9] The letters धीमन्तो गु are written on an erasure.

[10] Read चार्थिनः

[11] Read कामं सकामा°.

[12] Read भृशं.

[13] Read संतर्प्त°.

[14] Read क्षितौ.

[15] Read समोऽनघः.

Third Plate; Second Side.

38 क[टितप्रा]वीण्यशौचक्षमामानालंघ्यशिवार्च्चनोरुगुणमुक्ताहारसंभूषितः [।*]

39 दीनानाथनटान्धनग्नकविवाग्मीन्द्रद्विजानन्दकृ[1]ज्ञाति प्रस्तुतकीर्त्तिमानृणजयो

40 श्री[स]त्यवल्लातराट् [॥११*] भ्र[वल]गुणो धवलयशो धवलितदिग्म[2]ण्डलो-
[व]दमितारा-

41 तिः । भवभक्तो भवकरुणोद्भवभवभोगान्वितो विभाति सुकीर्त्तिः [॥ १२*]
अर्कप्रता-

42 पोरिरिडग्रधन्वी श्रोक्षीक्षमाज्ञाकरुणाश्री(श्रि)तोभीः [।*] एनःच्छिदस्यां भुवि भाति
नित्यं ।[3]

43 सत्याश्रितस्सन्नृपकाम[शौ]रि[:*] ।[। १३*] योवधीत्क्षुरिकेणैकः पंचवीरान्वला-
त्स्वयः[4] । पु[5]-

44 [णा्त्त]धनुषा [6]शतन्सहस्रान्युधि भाति सः ।[। १४*] ब्रह्मेशेन्द्रकृ[7]षीकेश-
कुमाराणां

Fourth Plate; First Side.

45 [य]थाभव[8]न्वाग्वधूमाशचोलक्ष्मी ।[3]जयश्री सुभगा[:*] स्त्रियः ॥[१५*] तथा तेषां
सम-

46 स्याभून्नृपकामसरःपतेः [।*] तासा[9] समा प्रिया भार्य्या नायमंबा[10] इति

47 [श्रु]ता ।[। १६*] सर्व्वलक्षणसंपन्ना सर्व्वाभरणभूषिता । सर्व्वस्त्रीधर्म्मतत्वज्ञा शी-

48 ल[वृत्तव]ती सती ॥[१७*] तस्यां पतिव्रतायां च गण्डनारायणाह्वय[:][11] [।*] स-

49 त्यवल्लातनामांकः पात्रं पुत्रमजीजनत् ॥[१८*] उमावृषांकयोर्य्य-

50 [था] गुह[श्श]चि[12]न्द्रयोरिव [।*] जयन्त इत्यभूत्सुतः तयोश्च तत्समानयोः [॥] [१९*]

51 [व्यू]ढोरस्को वृषस्कन्दः[13] स्कन्दप्रतिमविक्रमः [।*] महोत्साही महोद्योगी महा-

Fourth Plate; Second Side.

52 बाहुर्म्महाबलः ॥[२०*] नृपकामसरोनाथपुत्रो ज्येष्ठोतिबुद्धिमान्ग[14]ण्डनारायण[:*]

53 श्रीमान्गजाश्वारूढकौशलः[15] ॥[२१*] पटुस्सूरश्शुचिर्द्दक्षशील[16][वृत्तगु]णान्वितः [।*]
धनुषत्पु-

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1 Read °कृज्ञाति°.
2 Read दिङ्म.
3 [*Daṇḍa* is unnecessary.—Ed.]
4 Read त्स्वयं.
5 Read °पु°. The two letters at the beginning of the next line look like नः स on the original plate.
6 Read शतन्स°.
7 Read °हृ°.
8 Read °भवन् । वाग्व°.
9 Read तासां.
10 [The *anusvāra* is placed on the syllable बा .—Ed.]
11 Read °ह्वयं°.
12 Read °चीन्द्र°.
13 Read स्कन्धः.
14 Read द्धिमान । गण्ड°.
15 [I would read it as °रोह°.—Ed.]
16 Read पटुश्शूरश्शुचिर्द्दक्षशील°.

iv b.

v a.

v b.

H. KRISHNA SASTRI

SCALE ·6.

SURVEY OF INDIA, CALCUTTA.

SEAL.

FROM A PHOTOGRAPH.

54 रूपश्रेष्ठ[:*] श्रेष्ठस्सर्व्वकलासु च ॥[२२*] मातापितृपा[1]दांभोजभ्रमरो भास्क-

55 रो नृ[णां] [।*] गण्डनारायणाह्वो यस्सर्व्वंशस्त्वभिर्नतां[2] वरः ॥[२३*] तस्मै बादपराजाधि-

56 [रा]जो रा[जे]न्द्रपुंगवः [।*] प्रीतः प्रादान्महाग्राममारंबाकेति विश्रुतः[3] ॥[२४*] तस्मै ग-

57 [ण्डनारा]यणाय वेलनाण्डुविषये आरंबाकनामग्रामं[4] सर्व्वकरपरिहारं

58 [ताम्र]शासनी[कृत्य म]या दत्त इति ॥ बादपराजेन्द्रेण दत्त (दत्तं)[5]. ग्रामं[6] स्वीकृत्वा[7]

Fifth Plate; First Side.

59 . . गण्डनारायण[:*] स्वयं स्वमातुर्व्वायमंबायाः कनीयसी सहोदरी सा-

60 [म]कां[8]बां त[स्याः पु]त्रश्चन्देणाख्यः ॥ [9]तस्मै चन्दे[णा]ख्याय स्वीकृतमारंबाकनाम-

61 [ग्रा]मं[10]मुदक[पूर्व्वं] प्रादात् [॥*] तं ग्रामं स्वीकृत्वा[7] चन्देनाख्यः कलान्[11] स्वीकृत्वा[7] पूर्णचन्द्र इव भ्रा-

62 जति स्म [॥*] शूरः कुमारस्सुभ[टा]ग्रगण्यस्सरोनराणां सकलागमज्ञः [।*] काकुण्डवा-

63 न्गर्व्वितशत्रुहन्ता चा[रु]दयो भाति सुचन्देनार्य्यः ॥[२५*] तस्य ग्रामस्या-वधयः पूर्व्व-

64 तः चेᱏकुंबल्लि दक्षिणतः श्रीपूण्डि पश्चिमतः कावूरु उत्तरतः गोमडुवु ॥ अस्य ग्राम-

65 स्योपरि न केनचिद्बाधा कर्त्तव्या यः करोति स पञ्चमहापातकसंयुक्तो भवति । स्वद-

66 त्तां परदत्तां वा यो हरेत वसुन्धरां [।*] षष्टिवर्षसहस्राणि विष्टा(ष्ठा)यां जायते कृमिः ।[। २६*] व्यासेना[प्यु]-

Fifth Plate; Second Side.

67 क्तं [।*] बहुभिर्व्वसुधा दत्ता बहुभिश्चानुपालिता [।*] यस्य यस्य यदा भूमि[12]तस्य तस्य तदा फलं ।[।२७*] आज्ञप्ति-

68 [:] क[ट]कनृपः कविरय्यनभट्टसर्व्वशास्त्रज्ञः [।*] लिखितं भट्टदेवेन शासनमाचन्द्रताराकम् ॥ [२८*]

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[1] Read °पदां°.

[2] Read °भृतां.

[3] Read perhaps विश्रुतं.

[4] Read °ग्रामस्सर्व्व°.

[5] The syllables दत्त repeated for the second time have been erased in the original.

[6] [The plate shows म्रः.—Ed.]

[7] Read स्वीकृत्य.

[8] Read कांबा. [The *anusvāra* is placed on the syllable बा.—Ed.]

[9] [*Daṇḍas* are unnecessary.—Ed.]

[10] Read ग्राम°.

[11] Read कलाः

[12] Read स्तस्य.

TRANSLATION.

(Lines 1-5). Hail! The brother of Satyāśraya-Vallabhēndra—an ornament to the family of the blessed **Chālukyas**, who belonged to the *gōtra* of the **Mānavyas** praised by the whole world, who are the sons of Hārīti, who acquired (*their*) kingdom through the favour of (the goddess) Kauśikī, who are protected by the assemblage of (*divine*) Mātṛis, who meditate on the feet of god Mahāsēna, who have subdued the realms of (*their*) enemies in a moment by the (*mere*) sight of (*their*) superior **boar-banner** which was obtained by the grace of Lord Nārāyaṇa, and who have purified their bodies by sacred bathings (*performed*) at the end of horse sacrifices,—was **Kubja-Vishṇuvardhana.**

(Ll. 5 15). (He) ruled the **Vēṅgī** country for 18 years; his son **Jayasiṁha,** for 33 (*years*); **Vishṇuvardhana,** the son of his younger brother **Indrarāja,** for 9 (*years*); his son **Maṅgi-Yuvarāja,** for 25 (*years*); his son **Jayasiṁha,** for 13 (*years*); his younger brother **Kokkili,** for 6 months; dethroning him, his elder brother **Vishṇuvardhana,** for 37 (*years*); his son **Vijayāditya-Bhaṭṭāraka,** for 18 (*years*); his son **Vishṇuvardhana,** for 36 (*years*); his son **Vijayāditya-Narēndra-Mṛigarāja,** for 48 (*years*); his son **Kali-Vishṇuvardhana,** for a year and a half; his son **Guṇagāṁka-Vijayāditya,** for 44 (*years*); king **Chāḷukya-Bhīma,** the son of his younger brother **Yuvarāja-Vikramāditya,** for 30 (*years*); his son **Kollabigaṇḍa-Vijayāditya,** for 6 months; his son **Aṁbarāja,** for 7 years; dethroning his son **Vijayāditya,** who was a boy, **Tālapa** for one month; having conquered him, Chālukya-Bhīma's son **Vikramāditya,** for 11 months. Then **Tālaparāja's** son **Yuddhamalla** (*ruled*) for 7 years. Having conquered him, **Bhīmarāja,** the son of Kollabigaṇḍa-Vijayāditya (*reigned*) for 12 years.

(Ll. 15-17). This king Bhīma, the personification of Mahēśvara, begot by his wife **Lōka-mahādēvī,** who resembled Umā in form, a son called **Ammarāja** who resembled Kumāra. This (Ammarāja) ruled well the **Vēṅgī** country with **Trikaliṅga,** according to the injunctions of *Dharma.*

(Verse 1). **Bādapa** with the help of the **Vallabha** (*king*) called **Karṇarāja** drove away from the country the prosperous (*king*) called Ammarāja.

(V. 2). Having defeated the *dāyas*[1] (agnates) and crushed the multitude of enemies, given a heap of things to supplicants and honoured his relations, the *Adhirāja* called **Bādapa,** son of king **Yuddhamalla,** lord of Vēṅgī, rules the earth and conducts himself according to the injunctions of **Manu,** adorned with all virtues. He is highly famous and valorous, a man of self-respect and a warrior.

(V. 3). During the reign of this king the country, rich with abundance of many and full-grown crops, was mindful of its duties (*dharm-ānurakta*) and free from calamities, diseases and thieves.

(V. 4). He was a Manu to all his subjects, a father to all his servants, Cupid to women and a desire-fulfilling tree to supplicants.

(Ll. 22-25). He, *Samastabhuvanāśraya*, *śrī*-**Vijayāditya,** *Mahārājādhirāja*, *Paramēśvara Paramabhaṭṭāraka*, the great worshipper of Mahēśvara (Śiva), most hospitable to Brahmans, one who concentrates his mind on the feet of his parents, having called together all the chiefs of families headed by the Rāshṭrakūṭas residing in **Velanāṇḍu-***vishaya*, orders (*them*) thus:—"Be it known to you".

(V. 5). There is one who is well-known by the famous name of [**Bāḷḷāditya,** a superior archer whose greatness is taken for that of a re-incarnation of the Destroyer of Kārtavīrya (*i.e.*, Paraśurāma) in the Kali age, who is equal to Rāma and Arjuna (*in archery*), is devoted to *Dharma*, speaks the truth, and is the saviour of . . . . and a fire of destruction to his enemies.

[1] [See foot-note on Text l. 18.—Ed.]

(Vv. 6 and 7). His son, known as **Nṛipakāma,** is one who never swerves from his word . . . . in the practice of the bow and well-known as a mine of prowess. Besides, in his kingdom, on the roads, the cloths of the travellers are not even loosened by the winds; the robbers . . . . by the fire of his prowess. He received the appellation of **Kārmuk-ārjuna** (an Arjuna in archery) because he conquered his enemies with a bow, and the title **Satyaballāta** because . . . .

(V. 8). The excellent king Kārmukārjuna is taken by crowds of wise Brahmans to be the teacher (*guru*) Vyāsa; by kings, to be a helper; . . . . to be their father; and by supplicants, to be the desire-fulfilling tree It is a wonder that by great archers, he is taken to be many **Pārthas** (Arjunas) though (*he is*) one (unequalled) and victorious (*hero*), and by passionate women to be Cupid (the god of beauty).

(V. 9). His valour, indeed, is born in the heavy blows dealt in battle-fields to the multitude of enemy-kings; his charity is charming by satisfying (*fully the wishes of*) Brahmans, dependents and supplicants; his glory, white as the moon, purifies (or makes white) the whole world. So shines he, the good Kārmukārjuna, **Sarō nātha** (lord of the lake), powerful and victorious.

(V. 10). The noble and good Nṛipakāma, lord of the lake (*Saraḥpati*), shines on this earth like the sun, a repository of brilliance (or rays) to the delight of the lotus-like faces of his dependents, always rising and destroying the darkness, *viz.* the enemies.

(V. 11). He is adorned with the pearl necklace of great virtues, such as charity, unstinted kindness, strength, ... proficiency, purity, forgiveness, respectability and inestimable worship of Śiva; he is the source of pleasure to the poor, the forlorn, the actors, the blind, the naked, the poets, great orators and Brahmans. So shines the illustrious and famous chief Satyaballāta, the conqueror in battle-fields.

(V. 12). With pure virtues and unsullied fame, he brightens the points of the compass, destroying his enemies. He, the devotee of Bhava (Śiva), enjoys the pleasures of this world through the grace of Bhava and is very famous.

(V. 13). With prowess like that of the sun he destroys his enemies and is the foremost of archers, the abode of wealth, modesty, forgiveness, authority and mercy, and the fearless one. This Śauri (Vishṇu), *viz.* the good king Nṛipakāma, patronising truthfulness, shines always in this world, a destroyer of sins.

(V. 14). Strong and glorious, he killed single-handed with his sword five warriors (*at a time*), and with full(*-stretched*) bow, thousands of enemies in the battle-field.

(V. 15). Just as the gods Brahma, Īśa (Śiva), Indra, Hṛishīkēśa (Vishṇu) and Kumāra (Skanda), have for their beautiful wives the Goddess of Speech (Sarasvatī), Umā, Śachī, Lakshmī and Jayaśrī (the Goddess of Victory), respectively,

(V. 16). so, Nṛipakāma-Saraḥpati, who resembled those gods, had a wife who was dear to him and who resembled those (*goddesses*) and was well-known as (*i.e.*, by the name of) **Nāyamambā.**

(V. 17). She had (*on her body*) all auspicious signs and was adorned with all ornaments. She knew the principles of all the duties of a woman, and was a house-wife (*satī*) possessed of virtuous character and conduct.

(V. 18). By that devoted wife he, surnamed Satyaballāta, begot a worthy son named **Gaṇḍanārāyaṇa.**

(V. 19). Just as Guha (Skanda) was born to Umā and Śiva, (*or*) Jayanta to Śachī and Indra, a son was born to them who were equal to those two divine pairs.

(V. 20). With an expanded chest and shoulders like those of a bull, he resembled Skanda in valour. With strong arms and extraordinary strength, he possessed great energy and perseverance.

(Vv. 21-23). The illustrious **Gaṇḍanārāyaṇa**, the eldest son of **Nṛipakāma-Sarōnātha**, was highly intelligent and proficient in mounting elephants and horses. He was strong, brave, pure, clever and possessed virtuous character and conduct and good qualities. He was the best among the archers and the most proficient in all the arts. This sun among men named Gaṇḍanārāyaṇa is the best of all warriors and a bee at the lotus-like feet of (*his*) parents.

(V. 24). To him Bādapa, the king of kings, and the mightiest among great kings, being pleased, gave the big and famous village **Ārumbāka** saying :—

(Ll. 56-58). "I have given to Gaṇḍanārāyaṇa having issued an order on plates of copper the village called Ārumbāka in **Velanāṇḍu**-*vishaya* free of all taxes."

(Ll. 58-62). Having accepted the village granted by Bādapa, the best of kings, Gaṇḍanārāyaṇa, in his turn, gave, with an oblation of water, the thus accepted village named Ārumbāka to **Chandena** who was the son of **Sā[ma]kāmbā**, the uterine younger sister of his (Gaṇḍanārāyana's) mother Nāyamambā. After accepting the village, (*the said*) **Chandena** shone like the full moon who receives the (*sixteen*) *kalas* (phases).

(V. 25). Resplendent is the good **Chandenārya**, a brave young man, the foremost of good warriors, who, among men of the *Saras* (lake-lords), possesses the knowledge of all the *āgamas*, is compassionate, is the destroyer of proud enemies and is rising fortune.[1]

(Ll. 63-64). The boundaries of that village (are) : to the east **Cheṛakumballi**, to the south **Śrīpūṇḍi**, to the west **Kāvūru**, (*and*) to the north **Gōmaḍuvu**.

(Ll. 64-67). No one shall interfere with this village. If any one so interferes, he shall incur the five great sins.

[Here follow the two imprecatory verses (26 and 27), *viz*, स्वदत्तां परदत्तां etc. and बहुभिर्वसुध etc. (sung by **Vyāsa**), which are well-known.]

(V. 28). The executor (**ājñapti**) (*of this order*) is **Kaṭaka-nṛipa**; the poet is **Ayyanabhaṭṭa** who knows all the *śāstras*. The edict was written by **Bhaṭṭadēva**, to last as long as the moon, the stars and the sun would last.

B.—THE ŚRĪPŪṆḌI PLATES OF TĀḶA II.

These **copper-plates**, registered as No. 5 of Appendix A of the *Annual Report on South-Indian Epigraphy* for 1908-09, were received from the Collector of Guntūr in 1908 by the Assistant Archæological Superintendent for Epigraphy, Madras, and noticed by him at page 108, paragraph 61 of the same report. But it may be noted that these plates had been examined, transcribed and included, already about A.D. 1800, in the Mackenzie Collection of Manuscripts.[2] In one of the copies of the plates thus preserved it is remarked that 'the original copper-plates were found buried in the ground, some fifteen years before, in the village of **Śrīpūṇḍi** by the *karnams* of the place'. It is further noted that there was a tradition in the village that it was given by a king called Vishṇuvardhana to some *Bhaṭrājus*—a Telugu caste, analogous to the *Bhāṭs* of Rājputāna.

The inscription consists of five plates with raised rims measuring in height $8\frac{1}{4}''$ and in breadth $3\frac{1}{2}''$ to $3\frac{3}{4}''$. The first and last plates are written only on the inner side. They are strung on a circular copper **ring** measuring $4\frac{3}{10}''$ in diameter and nearly $\frac{9}{20}''$ in thickness. The

[1] [and possesses a lovely appearance. —Ed.]

[2] See Bk. No (15-5-30), pp 179-182; Bk. No. (5-6-21), pp. 136-138, and Bk. No. (15-5-35), pp. 41-43, preserved in the Oriental MSS. Library, Madras The second, the third and No. 5 of 1908-09 (Appendix A of the Madras *Epigraphical Report*) have been noticed by Mr. V Rangacharya in his *Topographical List of Inscriptions of the Madras Presidency*, as Gt. 589, 607 and Ms. 165 and are given as separate copper-plates, while in reality they are copies of the same In one of the copies (*viz.* Bk. 15-5 35) *Rāshṭrakūṭa* is read as *Sowrāshṭra*, *Śrīpūṇḍi* as *Śrīvāru*, *Velanāṇḍu-vishaya* as *Teluguṇṭi-gōshṭi*, and *Ravivarmāchārya* as *Kavi-kaimadhaimāchārya*.

ends of the ring are soldered into the bottom of a circular seal measuring $2\frac{1}{10}''$ in diamete. The bottom is fashioned into a flower of several petals which support the seal. An expanded lotus flower and above it the legend *Śri*-Tribhuvanasiha are cut in relief on the seal but are slightly damaged. Above the legend is a standing boar facing the proper left with the tip of its snout slightly raised. Above the boar is an *aṅkuśa* laid in a horizontal position and above the latter, the crescent with a dot which latter, perhaps, stands for the symbol of the sun. The ring had been cut when the plates reached the Assistant Archæological Superintendent's office. The plates are in a perfect state of preservation, and not a single letter is illegible as the work of engraving was most carefully done. They are now deposited in the Madras Museum.[1] Remarks on the palæography and orthography of this inscription have been included in my introduction to the grant A above.

The inscription commences with the usual titles of the Eastern Chālukyas beginning with the words "*Svasti Śrīmatām*" and ending with "*Chāḷukyānām.*" It then enumerates the kings of the Eastern Chāḷukya line from Kubja-Vishṇuvardhana, the brother of Satyāśraya-Vallabhēndra, down to the donor Vishṇuvardhana-Tāḷa (II). Unlike the other inscriptions of the Chāḷukyas, the periods of reigns of the different kings are not given in this inscription. The genealogy also differs widely from the genealogy given in A above—the Ārumbāka plates of Bādapa—and from the other published grants which supply a genealogical list of the Chālukya kings.[2] The relationship, for example, of the ruling kings from Jayasimha-Vallabha to Maṅgi-Yuvarāja, is different. The interval between these two kings includes five generations instead of the usual two. From Vijayāditya-Bhaṭṭāraka to Amma I the genealogy is correctly given and in the right order of succession. Next, coming to Amma I, it is stated that he, Vikramāditya (II) and Tāḷa I, ruled one after another, and then came Yuddhamalla II and the latter's two sons, Bādapa and Tāḷa II. The omission of the short reigns of Bēta-Vijayāditya V and Bhīma III, the two sons of Amma I, and the reversing of the order in the case of Vikramāditya II and Tāḷa I, perhaps suggest that the author of the record intended to represent that after Vikramāditya II, from Tāḷa I to Tāḷa II, there was an unbroken succession quite contrary to what is stated elsewhere. This seems to be the reason why he took care to omit to mention the number of years each king ruled.

The donee is one Kuppanayya, grandson of Kalivarma and son of Makariyarāja. He occupied the position of a great feudatory and minister (*mahāsāmant-āmātya*) under the king, had successfully stood the test of the four kinds of honesty (*upadhā*), *viz.* loyalty, disinterestedness, continence and courage, and was a member of the family of Pallavamalla. His father Makariyarāja is stated to have suffered and lost his life in serving his master. Thus it is evident that both father and son were in the service of Tāḷa II. The Vaṇḍram plates of Amma II[3] also mention a donee by name Kuppanayya or Kuppanāmātya; but there, his grandfather was one Tūrkiya-Peddiya or Tūrkiya-yajvan. We cannot therefore identify Kuppanayya of our plates with that Kuppanāmātya. From the appellation 'varma' applied to the name of the grandfather of the donee we may take it that he belonged to a family that claimed to be Kshatriyas. Regarding the family-name Pallavamalla, we know that the usurper Pallavamalla Nandivarman, the last great king of the Pallavas, flourished about A.D. 717 to 779.[4] After the fall of the Pallavas, some of the later members of the family may have settled in the Telugu country; and Kuppanayya's family has evidently to be traced to one of them. The high-sounding titles of the donee indicate that the members of the family may have once enjoyed a great position

[1] They are numbered as Eastern Chāḷukya plates No. 12, in the "Catalogue of Copper-plate Grants in the Government Museum, Madras" (1918). In the remarks on these plates, there, it is stated that the grant must have been made by Tāḷa I who reigned for a month in 925 A.D. But we know from the plates themselves that these were issued by Tāla II, the grandson of Tāḷa I.

[2] *Ind. Ant.*, Vol. XX, p. 283.

[3] Above, Vol. IX, p. 131.

[4] Professor G. J. Dubreuil's *The Pallavas*, p. 74.

The language of the plates is Sanskrit prose which is very carelessly written. Telugu words are, however, used in describing the boundaries. Some of these are out of use in the current spoken dialect and are not found in standard Telugu lexicons. They are therefore of great interest and must be carefully interpreted with the help of cognate words in other Dravidian languages :—

(1) *Manḍi-moṅka-chinta : manḍi* means 'bent' (Kittel) and *chinta* means 'a tamarind tree'; *moṅka* may be taken as *mōka* which means 'a sprout' or 'a young tree'; *manḍi-moṅka-chinta* will mean 'the young tamarind tree which is bent'; perhaps the tree was known in the village by that name.

(2) *Koḍamaduvu* ...We may try to interpret this compound word thus :—The top sill of a sluice is called *goḍugubanḍa* (lit. the umbrella-slab) in Telugu, perhaps because it stands like an umbrella on the sluice. Similarly the top plank of a door-way is called a *goḍugu-balla.* In Tamil and Kanarese, the cognate word for *goḍugu* is *koḍai* or *koḍe*. *Maduva* in Tamil[1] means 'a sluice'. Hence *koḍa-maduva* may mean 'a sluice of a tank with a top sill', *i.e.*, a sluice with masonry construction, as contrasted with an ordinary sluice. If we take *koḍa* as *konḍa* then the word would mean 'a sluice on the hill-side'.

(3) *Gōguṟēvu : gōgu* means 'hemp' and *rēvu* beginning with *r* and not with *ṟ* means in the current Telugu language, 'a ford, a ferry, a landing place, a fort'. Kittel's *Kannaḍa Dictionary* gives this word in both the forms *rēvu* and *ṟēvu* in the same sense. In the Nandamapūṇḍi plates of Rājarāja I, we have the terms *tāḍla-rēva* (l. 82) and *golla-rēva* (l. 86). We have in Telugu *Chākali-rēvu*, the place where washermen do their washing business. I take *ṟēva* and *rēvu* to be the same word and interpret it as a place where a group of people or of trees is to be found. If this interpretation is correct, *gōgurēvu* would mean the plot of land in which generally *gōgu* plants are cultivated or grown in abundance.

(4) *Kadamukōpu. Kōpu* is a conical bar or column as the small pillars of earth left in the middle of pits by earth diggers, to indicate the original depth of the pit at different places. Bars of slate pencils are also called *balapapu kōpulu*. *Kadamu* may be *kadambu*, the Dravidian form of the Sanskrit word *Kadamba*. The compound word then means 'the trunk of a *kadamba* tree which was like a cone'.

(5) *Kalavelalagula-pedda-chinta.* To make some sense out of it I would like to correct this compound word as *Kalvelagula-pedda-chinta*. *Kal* is 'stone' and *velagula* or (*velugula*) means a 'fence'. We can translate the whole phrase as 'the big tamarind tree adjoining the stone fencing'.[2]

(6) *Chiṟuśōdi-maddalu. Chiṟuśōdi* is perhaps the name of a village or a variety of *maddalu,* and *maddalu* means 'the *maddi* (*bricadelia retusa*) trees'.

(7) *Goragapallamu* and *Kaṭṭumbōdalu*. *Goraga* is a Śaiva mendicant and *pallamu* means a low land, a wet land, a paddy-field. Therefore the first phrase means 'the paddy field belonging to the Śaiva mendicants'. *Bōda* means a tiny embankment constructed to irrigate a field. *Kaṭṭumbōdalu* would mean 'artificial embankments', or, as there is no distinction made in these plates between a short and a long *o*, we may read this word as *Kaṭṭumbodalu* and divide it as *kaṭṭu(m)+podalu*. *Kaṭṭuva* means 'a fence' and *podalu* means 'bushes'. The compound word would then mean 'the fences made of (natural) bushes'.

(8) *Bādiya-bola-yanṭapēdariyāku-jinta.* The meaning of *Bādiya* is not clear. It may be a village. *Bola* is *pola* which means 'boundary'. This word is found in this sense in the Nandamapūṇḍi grant (ll. 81, etc.). *Yanṭa* is *anṭa* and means 'touching, near, by the side of'.

[1] [The Tamil word for 'a sluice' is *madagu* or *maḍai*.—Ed.]

[2] [The word may be corrected into *kavala-velagala*, that is, 'of bifurcated wood-apple trees'.—Ed.]

Pēdari means 'poor'; *pēdariyāku* may be translated as 'poor-leafed', (with very small leaves). The tree perhaps had peculiarly tiny leaves. The whole phrase may be translated as 'the dwarf-leafed tamarind tree which is near the boundary limits of Bādiya.'

It is not clear from the text whether the village given away was Śrīpūṇḍi or the adjoining Ādūru or both. In ll. 29-30 it is stated that the small village (*grāmaṭikā*) of Śrīpūṇḍi is given; while in ll. 35-36 Ādūru is mentioned as the hamlet (*grāmaṭikā*) which is the subject of the gift. I think this contradiction is due to a mistake of the writer. I believe that in ll. 29-30 he ought to have written (*Ādūru-grāmāntarvartinī*) *Śrīpūṇḍi-nāma-grāmaṭikā mayā dattā* but omitted by mistake the letters put in brackets, and he ought to have repeated the same words in ll. 35-36. It may also be suggested that the mistake of the writer was rather in l. 36 than in l. 30. He ought to have stated *sīmāntarvartinī-Ādūru-(sahita-Śrīpūṇḍi)-nāmā grāmaṭikā ēta.* Thus it would be that the king gave Śrīpūṇḍi with Ādūru (as its *upagrāma*). But it is not likely that Ādūru formed part of the gift, because it is mentioned in the plates as a boundary to the place mentioned which is the subject of the gift (l. 32) and because if Ādūru was one of the villages given, the donor in all probability would have defined its bounaries also. Anyhow the limits of the village do not seem to have touched the boundaries of any of the neighbouring villages except that of Ādūru in the south. It may, therefore, be inferred that instead of gifting away the whole village of either Śrīpūṇḍi or Ādūru, a new hamlet was carved out of the old village or villages for the purpose of this grant. This view is strengthened by the boundaries given in the plates of Bādapa. There, Śrīpūṇḍi is given as the southern boundary of Ārumbāka (l. 64). If the whole village of Śrīpūṇḍi was given, we should have expected the name of Ārumbāka as the northern boundary of Śrīpūṇḍi. Instead of that we have some embankments or bushes as the northern limit.

There is no doubt about the identification of Śrīpūṇḍi; because it is given as the southern boundary of Ārumbāka in A and we find it in the same position even now in the Repalle tālukā of the Guntūr District. But Ādūru is not found now. Perhaps it has merged in the parent village. In describing the position of the village Śrīpūṇḍi it is said that it was in the middle of (or between) *vāgaṛu.* But what is *vāgaṛu*? I think it is a compound word consisting of two words *vāgu* and *aṛu. Vāgu* means 'a stream' and *aru* may be equivalent to *āṛu* which means 'a river' in Tamil, the cognate of *ēṛu* in current Telugu. The land given by the grant seems to have been situated within a delta formed by streams, one of which was known by the name of *vāgu* and the other *āṛu* or *ēṛu.*

The date of the grant, though not given in the plates, can easily be guessed. Of the kings mentioned in the plates Amma II is the last one known to us and the grant must have been therefore issued subsequent to his reign and prior to the restoration. Whether Tāḷa II of record B actually ruled for some time and whether this grant was issued during his *de facto* rule or whether he considered the reign of his brother Bādapa as *svarājya-samaya* cannot be definitely determined. But the probability seems to be that Tāḷa did not rule independently of his elder brother Bādapa. The legend on his (Tāḷa's) seal and the epithets used for Bādapa and Tāḷa in these plates support this view. The legend on the seal of Tāḷa is 'Tribhuvanasiha' instead of the imperial legend of 'Tribhuvanāṅkuśa' which we find on Bādapa's seal. In mentioning the prior kings the inscription uses no royal epithets. But on coming to Bādapa he is styled as '*Bādapākhya-Mahārājādhirāja-Paramēśvaraḥ*' (ll. 18-19). This clearly indicates that the previous kings were dead and Bādapa was the living supreme ruler according to the writer of the inscription. Again, in mentioning Tāḷa, he is styled at one place only as *Tāḷa-bhūpāla* (l. 19) and at another place *Mahārājādhirāja* (l. 24), but the epithet of *Paramēs-*

vara is not applied to him. We know that Pulakēśin II acquired this title as a sign of paramountcy after defeating Harsha, the paramount lord of the north, who had this title. From this we can infer that Bâdapa was ruling as the supreme lord of the kingdom, and Tāḷa acted as a subordinate and lieutenant. It is not necessary that such charities should be conferred by the reigning prince alone, and *svarājya-samaya* need not necessarily mean the reign of the donor. It may here mean the period during which the once-excluded junior line obtained possession of the kingdom, which, in their view, really belonged to them. Tāḷa, of course, considered the possession of his elder brother as his own possession.[1]

TEXT.

First Plate.

1 [2]स्वस्ति [।] श्रीमतां सकलभुवनसं[3]स्तूयमानमान[4]व्य-
2 सगोत्राणां हारीतिपुत्राणां कौशिकीवरप्रसादल[ब्ध]राज्या-
3 नां म[ा]तृगणपरिपालितानां स्वामिमहासेनपा-
4 दानुध्यातानां भगवन्नारायणप्रसादसमा-
5 सादितवरवराहलांछनो[5]चणचणवशीक्रि[6]ताराति-

Second Plate ; First Side.

6 मण्डल[7]नां अश्वमेधावभृत(थ)स्नानपवित्रीक्रि[8]तवपुषां
7 चाळुक्य[ा*]नां कुळमळंकरिष्णो[9]स्सत्याश्रयवल्लभेन्द्रस्य
8 भ्राता कुब्जविष्णुवर्द्धनः । तत्सुतो जयसिंहव-
9 ल्लभः । तत्सूनुर्व्विष्णुराजः । तत्पुत्रः [10]इन्द्रिभट्टार-
10 कः । तत्पुत्रो विष्णुवर्द्धनः । तत्सुतः सत्याश्रयः । तत्सूनु-

Second Plate ; Second Side.

11 मर्गियुवरज[11] तत्पुत्रः कोकिक्षः[12] । तद्भ्राता विष्णुराजः । तद्भ्र[ा*]-
12 ता विजयादित्यः । तात्पुत्रो[13] विष्णुवर्द्धनः । तात्पुत्रो[13] विजयादि-
13 त्यभट्टारकः । तत्पुत्रः विष्णुवर्द्धनः [।*] तत्सुतो नरेन्द्र-
14 विजयदित्यः[14] [।*] तत्पुत्रः कलिविष्णुव[र्द्ध]नः । तत्पुतो[15]
15 गुणाङ्केनल्लातविजयादित्यः । तदनुजसुतो भिमराजः[16] ।

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[1] *Vide* Fleet's *Dynasties of the Canarese Districts*, p. 361.

[2] The marks of a floral design are faintly visible here.

[3] Read संस्तूयमान°.

[4] The letter न is cut above the line in the plate.

[5] Read °लांछनेच्च°.

[6] Read वशीकृता°.

[7] Read °मण्डलानां.

[8] Read °त्रीकृत°.

[9] Read °कुलमलंकरिष्णो°.

[10] Read इन्द्र°.

[11] Read °मंगियुवराजः.

[12] Read कोक्किलिः.

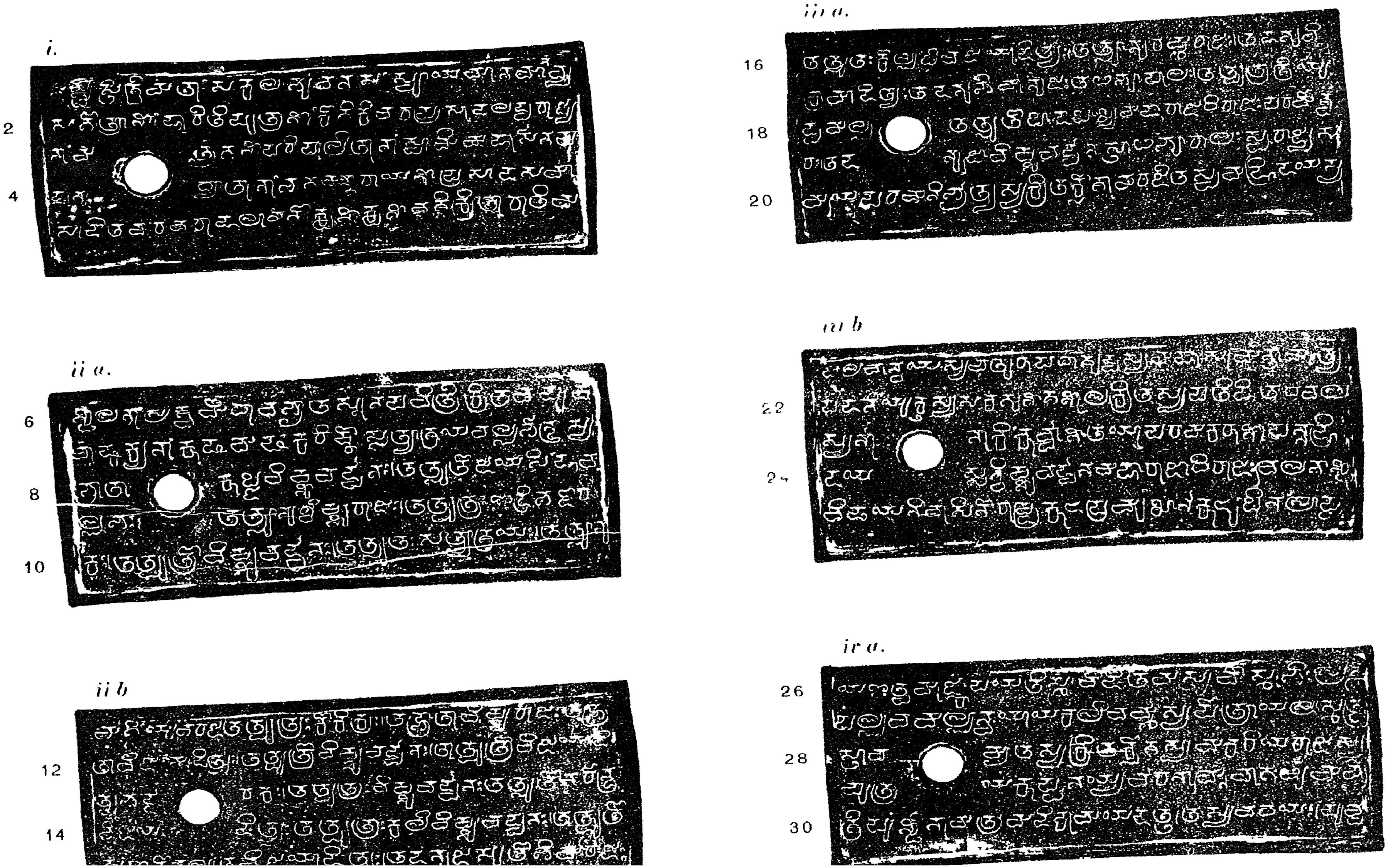
[13] Read तत्पुत्रो.

[14] Read विजयादित्यः.

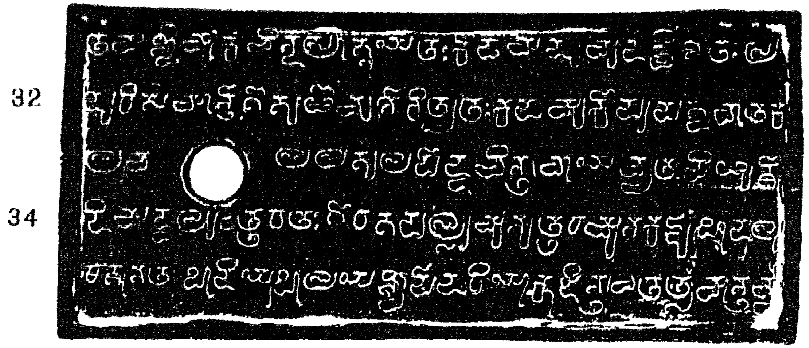
[15] Read तत्पुत्रो.

[16] Read भीमराजः.

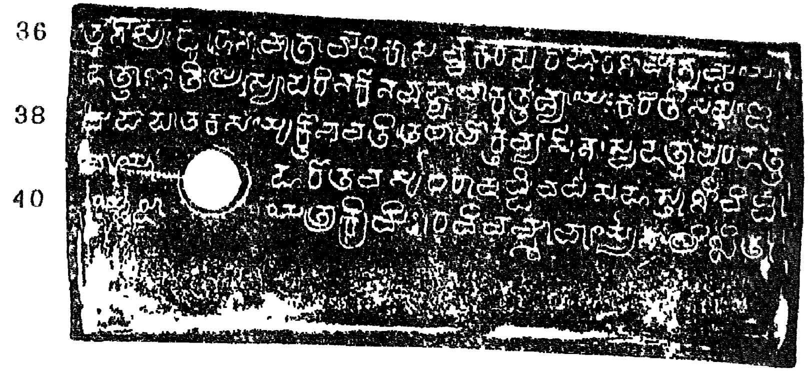
Sripundi Plates of Tala II.



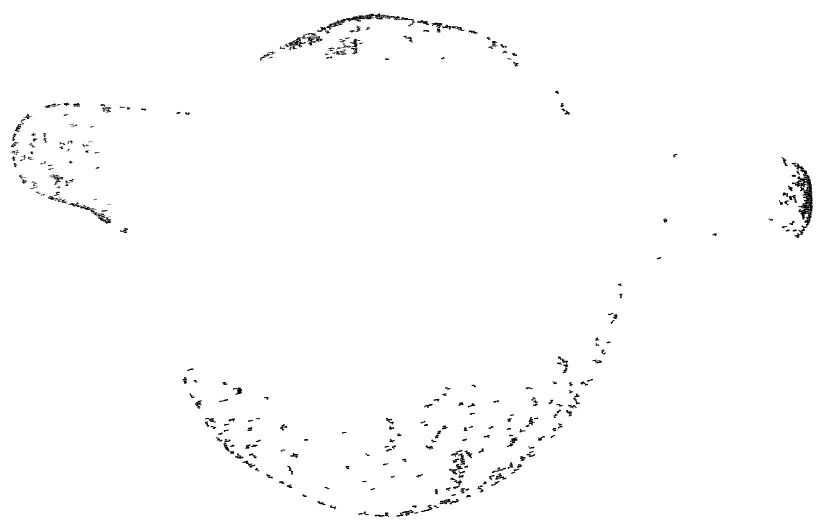
ivb.



v



SEAL. (FROM A PHOTOGRAPH.)



Third Plate; First Side.

16 तत्सुत: कोक्लिविजयादित्य: । तत्पूर्व्वजरम्मराज: । तदनु वि-
17 क्रमादित्य: [।*] तदनु भीमानुज: त[1]ळभूपाल: । तत्पुत्र[:*] श्रीयु-
18 द्धमल्ल[: ।*] तत्सुतो बादबा(पा)ख्यमहाराज[2]धिराज: परमेश्व-
19 र: । तदनुजो विष्णुवर्द्धनस्ताळभूराल:[3] स्वराज्यस-
20 मये परमनि[4]र्भृत्यस्य क्रितक्लैशा[क]रजीतस्वमक्तिदयस्य[5]

Third Plate; Second Side.

21 पल[6]वान्वयस्य चतुरुपधाशुद्धस्य महासामन्तामात्य-
22 पदनियुक्तस्य सक[ल*]गुणगणालक्रितस्य[7] पती[8]ह्नितधवल-
23 स्य नानार्किंकुर्व्वाणतया परमकरुणापन्नह्रि-[9]
24 दयस्सन्विष्णुवर्द्धनमहाराजाधिराज: वेलनाण्डु-
25 विडय[10]निवासिनो राष्ट्रकु(कू)टप्रमुखान् कुटुंबिन आह्व-

Fourth Plate; First Side.

26 य इत्थमाज्ञापयति स्म । विदितमस्तु वोस्माभि: अस्मै
27 पल्लवमल्लान्वयाय कलिवर्म्मस्य पोत्राय[11] अस्मत्प्र-
28 स्तावमृतस्य क्रि[12]तक्लेशस्य मकरियराजस्य
29 पुत्र[ा]य कुप्पनय्यवरना[न्ते[13]] वागळमचये[14]
30 श्रीपुण्डिनामत्रमटिका[15] मय[ा*] दत्त[16] । तस्य[ा*] [अ*]वधय: । पुर्व्व-

Fourth Plate; Second Side.

31 त[17] मण्डिमुंकचिन्द[18] आग्नयत:[19] कोडमदुवु दचिणत: अ-[20] .
32 दुरि सोमान्तो(न्ते) गोगुळेवु नैरित्यत:[21] कदमुकोपु पश्चवात[22] क-
33 लघेलगुलपेद्दचिन्त । वायव्यत: चिळगो-
34 दिमद्दलु उत्तरत: गोरगपल्लमुनुत्तरमुन कट्टंबोदलु
35 ईशानत: बादियबोलय[ण्ट] पेदरियाकुजिन्त[23] । एतत्स[24]मान्तर्व्व-

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[1] Read ताळभूपाल:.

[2] Read °राजाधिराज:.

[3] Read °भूपाल:.

[4] Read निभृतस्य.

[5] Read [क्रतक्लेशाचार°जितस्वामिह्र°.—Ed]

[6] Read पल्लवा°.

[7] Read °लंकृतस्य.

[8] Read पत्ति°.

[9] Read °हृदय°.

[10] Read °विषय°.

[11] Read °वर्म्मण: पौत्राय.

[12] Read क्रतक्लेशस्य.

[13] The superscription (here and in line 31 below) is written in the form of a final *n*; while in other cases (such as l. 6 स्मान), l. 7 विष्नो, etc.) it is formed as in modern Telugu.

[14] Read °मध्ये.

[15] Read श्रीपुण्डिनामयामटिका.

[16] Read दत्ता.

[17] Read पूर्व्वत:.

[18] Read °चिन्न.

[19] Read आग्नेयत:.

[20] Read आद्दुरि°.

[21] Read नैर्ऋत्यत:.

[22] Read पश्चिमत:.

[23] Read °चिन्त.

[24] Read एतत्सी°.

Fifth Plate.

36 र्त्तिं[नो] श्चा[दू]रुनाम(म्नी) ग्रामटिका सर्व्वंकरपरिहारेण मान्यम्मया

37 दत्ता इति [।*] अस्योपरि न केन चाद्दा[ध]ा[1] कर्त्तव्या य: करोति स पंञ्च-[2]

38 महा[पा]तकसंयुक्तो भवति । तथा चोक्त[3] व्यासेन । स्वदत्तां परदत्त[ां]

39 वा यो हरेत वसुन्धरा[4] [।*] षष्टिवर्षंसह[स्र]ाणि वि[ष्ठ]ा-

40 यां जायत[5] क्रिमि:[6] । रविवर्म्मा[7]चार्य्येण लिखित[8] ।

TRANSLATION.

(Lines 1-8). [The usual titles of the **Chāḷukyas**, and the mention of **Satyāśraya Vallabhēndra** as in ll. 1-4 of A.]

(Ll. 8-19). His brother was **Kubja-Vishṇuvardhana**; his son **Jayasiṁha-Vallabha**; his son **Vishṇurāja**; his son **Indra-Bhaṭṭāraka**; his son **Vishṇuvardhana**; his son **Satyāśraya**; his son **Maṅgi-Yuvarāja**; his son, **Kokkili**; his brother, **Vishṇurāja**; his brother **Vijayāditya**; his son **Vishnuvardhana**; his son **Vijayāditya-Bhaṭṭāraka**; his son **Vishṇuvardhana**; his son **Narēndra-Vijayāditya**; his son **Kali-Vishṇuvardhana**; his son **Guṇakkēnallāta-Vijayāditya**; his younger brother's son **Bhīmarāja**; his son **Kollabi-Vijayāditya**; his son **Ammarāja**; after him, **Vikramāditya**; after him, Bhīma's younger brother **Tāḷabhūpāla**; his son *Śrī*-**Yuddhamalla**; his son *Mahārājādhirāja Paramēśvara* **Bādapa**; his younger brother **Vishnuvardhana Tāḷabhūpāla**.

(Ll. 19-26). (*This*) Vishṇuvardhana-Mahārājādhirāja, during the period of his rule (*svarājya*),—(*moved*) with heart full of great kindness on account of the various services rendered by one, who was very much devoted (*to him*), who won the heart of his master by hard work and good behaviour, who belonged to the family of the **Pallavas**, who came pure out of the four tests (loyalty, etc.), who was appointed to the position of a great *sāmanta* and *amātya*, who was adorned with all virtues and who was pure in the cause of his master—sent for the chiefs of families residing in **Velanāṇḍu**-*vishaya* headed by the **Rāshṭrakūṭas** and ordered them thus:—

(Ll. 26-30). "Be it known to you that to this (*donee*) named **Kuppanayya**, of the family of **Pallavamalla**, grandson of **Kalivarma**, and son of **Makariyarāja** who has suffered and died in our cause, we have given the small village (*grāmaṭikā*) named **Śrīpūṇḍi** (*situated*) in the middle of *Vāgaru*.

(Ll. 30-35). "Its boundaries are: to the east *maṇḍimuṅka-chinta*, to the south-east *koḍa-maduru*, to the south *gōgurāvu* which lies at the end of the boundary of **Adūru**; to the south-west *kadamu-kōpu*, to the west *kalavēlalagula-pedda-chinta*, to the north-west **Chiruśōdi**-*maddalu*, to the north *kaṭṭuṁ-bōdalu* north of *Gōraga-pallamu*, to the north-east *bādiyabolayanta pēdariyāku-chinta*.

(Ll. 35-37). "Within this boundary I have given you as *mānya* the small village called **Adūru** exempted from all taxes."

(Ll. 37-40). None should interfere with this (*village*). One who does so shall be deemed to have committed the five great sins. **Vyāsa** has also said: [the usual imprecatory verse स्वदत्तां परदत्तां, etc.]. Written by **Ravivarmmāchārya**.

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[1] Read °चिद्बाधा.

[2] Cancel the *anusvāra*.

[3] Read चोक्तं.

[4] Read वसुन्धरां.

[5] Read जायते.

[6] [Read कृमि:—Ed.]

[7] Read °वर्म्मा°.

[8] Read लिखितं.

No. 25.—PANCHADHARALA PILLAR INSCRIPTION OF THE KONA KING CHODA III. SAKA-SAMVAT 1325.[1]

BY J. NOBEL, PH.D., BERLIN UNIVERSITY.

An inked estampage of the inscription (No. 210 of 1899) was supplied by the late Mr. Venkayya and made over to me by Prof. Lüders. The inscription is engraved on three faces of a square pillar at the eastern entrance of the Dharmaliṅgēśvara temple at **Pañchadhārala** in the Vizagapatam district of the Madras Presidency. On the north face are five verses (*pañcharatna*) which are not connected with the inscription, but were composed, as stated in the first five lines of the west face, by a certain Chen[n*]āpeg[g*]aḍa Chennakavirāja-kalahaṁsa in praise of the god Dharmaliṅga. That these verses were engraved at a later time than the inscription is shown by a Telugu inscription[2] on a pillar at the western entrance of the same temple dated in Śaka-Samvat 1465, which mentions a certain Chennapeggaḍa Chennakavirāja, and by a pillar inscription[3] at the entrance of the Vishṇu temple in the same village dated in Śaka-Samvat 1452, which contains a verse by a poet called Chennakavirāja. There can be no doubt that the person mentioned in these two inscriptions is identical with the author of the '*pañcharatna*.'

The inscription contains 93 lines of writing. The average size of the letters is 1 inch. The **alphabet** is Telugu. Peculiar is the subscript form of *tha* which resembles the *ta* in its full form (see *e. g.*, *Sthāṇuśailaḥ*, l. 14; *parîtrāṇ-ārththaṁ*, l. 37). The same sign is used for expressing the second *dha* in the ligature *dhdha* (see *e.g.*, *Varasidhdhaliṅga*, l. 83). The **language** is Sanskrit, and, with the exception of the last remark in Telugu (*ślōkālu* 20), the whole inscription is in verse. Regarding the **orthography** it may be stated that after *anusvāra* as well as after *r*, consonants are sometimes doubled, as in *liṁggas-tīrththaṁ* in l. 43.

The inscription is of some interest as it makes us acquainted with one of the smaller dynasties of Southern India, of which but little was known to us hitherto.

After an invocation of god Gaṇēśa (v. 1) the inscription begins with a mythical genealogy of the **Kōṇa** dynasty. From Vishṇu's navel sprang Brahmā, his son was Marīchi, his son was Kaśyapa, from him sprang Bhānu (the Sun), from him Manu, and in his race was born Arjuna Kārtavīrya (v. 2).[4]

The historical genealogy begins with verse 3. In Arjuna Kārtavīrya's race there was **Chōḍa I**, who governed the country lying between the Vindhya mountain and the ocean (v. 3). His *birudas* are enumerated in verse 4 and are: 'Māhishmaty-adhipa, Saubhadra, Birudaṅkarudra,[5] Ātrēya-gōtra Gaṇḍavēṇḍa, Maṁniya-kshmāpālī-mṛiga-vēṁṭakāra'. The title of 'the lord of Māhishmatī' seems to be founded only on the fact that he derived his descent from Arjuna Kārtavīrya. Chōḍa I was married to **Mallāmbā** (v. 5).

Their son was **Upēndra** (v. 5), of whom nothing is recorded except that his *biruda* was Gaṇḍavēṇḍa (v. 8), and that his wife was **Bimbāmbikā** (v. 7).

From her he had a son, **Chōḍa II** (v. 7). In verse 8 we are told that he ruled over the kingdom which was given to him by his father, the honoured Gaṇḍavēṇḍa, the ruler of

[1] [I had to make a few alterations in this and the next article and am alone responsible for them.—Ed.]

[2] See the *Annual Report on South-Indian Epigraphy* for 1900, p. 39, No. 211.

[3] See *ib.*, p. 40, No. 220.

[4] See above, Vol. VII, p. 120.

[5] The same *biruda* was borne by a prince Vīraparāja, who is mentioned in a Telugu inscription from the same Dharmaliṅgēśvara temple at Pañchadhārala, dated Śaka-Samvat 141[6], and by a king Lakkama-Chōḍa in an undated inscription from the same place. See *Annual Report* for 1900, p. 39, No. 212 and p. 40, No. 222.

Madhyadēśa. Madhyadēśa is usually taken to be the name of the country lying between the Gaṅgā and the Yamunā. It seems impossible, however, that this region should be meant by the Madhyadēśa of our inscription, because we are told in verse 5 that Chōḍa I ruled over the country between the Vindhya mountain and the ocean. For this reason Madhyadēśa must be taken in a sense different from the usual one. It apparently denotes the region lying between the two rivers Gōdāvarī and Krishṇā, which by its natural condition bears a certain resemblance to the country between the Gaṅgā and the Yamunā. In the same meaning Madhyadēśa appears to have been used in two other passages. In the Piṭhāpuram pillar inscription of Pṛithvīśvara, dated in Śaka-Samvat 1108,[1] the chiefs of Velanāṇḍu claim their origin from Indrasēna, whose capital is said to have been 'Kīrtipura in Madhyadēśa, (a city) that was the only receptacle of the bliss of the enjoyment of all pleasures (*aśēsha-sukha-sambhōga-bhāgadhēy-aika-bhā[ja]naṁ | Madhyadēśē=bhavat tasya sthānaṁ Kīrtipuraṁ mahat* ||).' Since we know that the chiefs of Velanāṇḍu ruled over a tract of the Telugu country, it is highly probable that here also Madhyadēśa is to be understood as the name of the country between the Gōdāvarī and the Krishṇā. This conclusion is corroborated by verse 23 of the same inscription. There we read that the king Vēdura II won a victory over an unnamed Pāṇḍya king under orders of Vīra-Chōḍa, who conferred upon him, as a reward, one half of his crown and the *Sindhuyugmāntara,* 'the country between the pair of rivers.' The late Prof. Hultzsch was certainly right in identifying the 'pair of rivers' with the two rivers Krishṇā and Gōdāvarī. *Sindhuyugmāntara*, then, would be the same as Madhyadēśa.

The second passage occurs in a verse in Rudrabhaṭṭa's commentary on the *Vaidyajīvana*[2] ; *Yatr-āgatā Tryambakaparvatāch=cha Gōdāvarī sindhunadēna yuktā | tatr=āsti Gōdātaṭa-Madhyadēśē Shaṭkhēṭakākhyaṁ*[3] *nagaraṁ suramyaṁ* ||. The *Gōdātaṭa-Madhyadēśa* of this stanza cannot be the country between the Gaṅgā and the Yamunā, but must be looked for in the vicinity of the Gōdāvarī, as the region included by the Krishṇā and the Gōdāvarī.

In verse 9 we are told that Chōḍa II set about in aid of the harassed **Sulṭān** (*suratrāṇa*) **of Paṇḍuva**, vanquished the **Emperor of Ḍilli** (Delhi), and gave the goddess of victory together with twenty-two elephants to the **king of Utkala** (Orissa).

The 'Sulṭān of Paṇḍuva' is, apparently, Iliyās Khwāja Sulṭān, the first independent ruler of Bengal, who in 1353 A.D. transferred his capital from Gauṛ to Pandua in the Mālda district,[4] and the verse of our inscription refers to the war between him and Fīrōz Tughlaq, the Emperor of Delhi and successor of the well-known Muhamad Tughlaq. According to Ferishta the campaign took place in 1353 A.D. which would agree well with the statement of the present inscription, that the grandfather of Chōḍa III, whose date was 1401 A.D., took part in the campaign against

[1] Above, Vol. IV, p. 32.

[2] See Aufrecht, *Cat. Cod. Sanscr. Bibl. Bodl.*, p. 318*a*. See also above, Vol. VI, p. 132, note 5.

[3] The town of Shaṭkhēṭaka I am unable to identify.

[4] There are altogether three places of the name of Paṇḍuva. The first is a village in the Gōdāvarī district, situated about 40 miles to the south-west from Dākshārāma (see v. 10), but it is quite improbable that the Paṇḍuva of our inscription should be identical with that place which apparently in early times was only a village. In his *Lists of the Antiquarian Remains in the Presidency of Madras*, Vol. I, p. 39, Mr. Sewell mentions that there is a copper-plate inscription dated in Śaka 1056 which records the grant of the village of Paṇḍuva, as an *agrahāra* to certain Brahmans, by Kolani Kōṭappa-Nāyaka, lord of Sarasipura. Another Paṇḍua is found in Bengal in the Hūgli district. It is at present a village, but in ancient times it was fortified and the seat of a Hindu rājā, but it never was the capital of a Mahomedan ruler (see *Imperial Gazetteer of India*, New ed., Vol. XIX, p. 394). For the third place of the name of Pandua in the Mālda district, see *ibid.* p. 392.

the Emperor of Delhi. Of the war Ferishta gives the following account in his *History of the Rise of the Mahomedan Power in India* [1]:—

" In the year 754 (*i.e.* 1353 A.D.) the King (Feroze Tughlak, the successor of the well-known Mohamed Tughlak) having hunted at Kallanore, caused a palace to be built on the banks of the Soorsutty. In the month of Shuwal, of the same year, he appointed Khan Jeha n to the charge of Dehly, and himself marched towards Luknowty, to subdue Hajy Elias. This chief had assumed royal honours, and the title of Sums-ood-Deen, and had also occupied with his troops the whole of Bengal and Behar, as far as Benares. On the King's arrival in the neighbourhood of Gorukpoor, the zemindars of that place made the usual presents, and were admitted to pay their respects. The King then penetrated as far as Bundwa,[2] one of the stations of Hajy Elias; and the latter retreated to Yekdulla, whither the King pursued him, and arrived there on the 7th of Rubbee-ool-Awul. An action ensued on the same day; but Hajy Elias having entrenched his position very strongly reduced the King to the necessity of surrounding him. The blockade continued for twenty days, when, on the 5th of Rubbee-ool-Akhir, Feroze, intending to change his ground, and to encamp on the banks of the Ganges, went out to reconnoitre. The enemy, imagining that he meditated a retreat, left their works, and drew up in order of battle. On perceiving it was the King's intention to attack them, however, they again retreated, but with such precipitation and confusion, that 44 elephants and many standards fell into the King's hand. The rainy season soon after came on with great violence; peace was concluded; and the King returned to Delhy, without effecting his effects."

The last remark leaves no doubt that Fīrōz Tughlaq did not succeed in subduing Iliyās Khwāja, which would be quite in harmony with the statement of the present inscription, that the Sulṭān of Paṇḍuva gained a victory over the Emperor of Delhi. From the inscription we may further gather that the Sulṭā nof Paṇḍuva was aided by the king of Orissa, and from the account that Chōḍa II gave ' the Śrī of Victory together with twenty-two elephants to the king of Utkaḷa ' it becomes likely that he was a vassal of the ruler of Orissa, or a general in his army.

According to verse 10, the **Bhīmēśa-liṅga in Dākshārāma,**[3] the modern Dracharam in the Godāvari district, four miles from Rāmachandrapuram, was the idol of king Chōḍa II. He was married to **Attemāmbā** (v. 11).

The son of Chōḍa II was **Bhīma** (v. 11), of whom nothing is recorded except that he was married to **Lakkāmbā** (v. 12).

His son was **Chōḍa III** (v. 12). In verse 16 he is said to have protected the princes of the great **Shaṭkōṇa.** The name of Mahā-Shaṭkōna seems to be identical with Kōṇa-śīma and Kōṇa-maṇḍala, the local designation of the Godāvari Delta.[4] In the Naḍupūru grant of Anna-Vēma dated in Śaka-Samvat 1296, we find the name Kōṇasthala which, according to the late Prof. Hultzsch, is the same as Kōṇa-maṇḍala and Kōṇa-śīma.[5]

From the Pithāpuram pillar inscription of Mallidēva and Manma-Satya II[6] we know of a certain dynasty that ruled over the Kōṇa-maṇḍala. The last of the princes here mentioned is Manma-Satya II, who ruled in Śaka-Samvat 1117. Since the dynasty of our inscription has no connection with that older dynasty, it seems that in the 13th century a change of dynasties

[1] Translated by John Briggs, Vol. I, p. 448 *f*.

[2] Bundwa undoubtedly is the Paṇḍuva of our inscription. Pandua is situated some twenty miles from Gaur.

[3] With regard to the name of Dākshārāma, see Hultzsch's remark above, Vol. IV, No. 37, note 3.

[4] See above, Vol. III, p. 287.

[5] See above, Vol. III, p. 287, and Vol. IV, p. 84; also Vol. VII, p. 75.

[6] See above, Vol. IV, p 83.

took place, though the cause of it is unknown to us. Perhaps it will be best to distinguish the new dynasty from the older one by calling it the second Kōṇa dynasty. Its pedigree according to the present inscription would be as follows :—

Chōḍa I.
m. Mallāmbā.
|
Upēndra
m. Bimbāmbikā.
|
Chōḍa II.
m. Aṭṭemāmbā.
|
Bhīma
m. Lakkāmbā.
|
Chōḍa III
Śaka-Samvat 1325.

With verse 16 we come to the real purpose of the inscription. We are told (vv. 16, 18, 20) that Chōḍa III built a *gōpura* and laid out a grove at the eastern entrance of the Dharmaliṅgēśvara temple at Pañchadhārala, the modern Pañchadhārala in the Vizagapatam district.

The date of this event is given twice, both times in chronograms. According to v. 18 it took place **in the Śaka year that is unfolded by the arrows (5), the arms (2), the Rāmas (3), and the moon (1)** ; according to v. 20 **in the Śaka year counted by the arrows (5), the arms (2), the Rāmas (3), and the earth (1), in the year Svabhānu, in the month of Rādha, on the 6th day of the bright fortnight, on Friday.** This date corresponds to A.D. 1403, April 27, Friday.

TEXT.

West Face.

1 श्रियमवतु गजास्य[:] श्रेयसां[1]
2 वो गुणानां स भुवनजननादी
3 रम्यहर्म्यं सुराणां । अजविनु-
4 तमहिम्न: कंदुको यस्य ना-
5 भीकुहरविहरदंभ: कुंभि-
6 नीघाटिकाभूत् ॥ [१*][2] नाभेर्विष्णोरज-
7 नि स विधिस्तत्तनूजो मरीचिस्तत्संजा-

[1] The *anusvāra* stands at the beginning of the next line.
[2] Metre : *Mālinī*.

8 तो भुवनभवन: कस्यप[1]स्तस्य सूनु: ।
9 भानुर्म्मूर्त्तित्रयमयवपुस्तत्सुतो-
10 भून्मनू राडाद्यस्तस्यान्वयनृपमणि-
11 स्वार्ज्जुनो दुर्जनोग्र: ॥ [२*][2] यश्वक्रं चक्रपा-
12 णेर्द्दृशशतभुजभङ्गवरो लीलयाभू-
13 च्चक्रारायां चिरायावसदवसर-
14 भागुधृतस्थाणुशैल:[3] । तस्य श्रीकार्त्तवीर्या-
15 र्ज्जुनधरणिपतेर्व्वंशजो नन्नभूभृच्चू-
16 डश्चोडाभिधानस्थिरविभवमशात्सिंधुविं-
17 ध्यांतरोर्व्वीं ॥ [३*][4] माहिष्मत्यधिप[5] प्रथाम-
18 ह्निमभिर्म्माद्यङ्गुजक्रीडया सौभद्रो वि-
19 रुदंकरुद्र उदयैरात्रेयगोत्रोय-
20 मै: । विक्रांत्यापि च गंड्डवेंड्डबिरुदो
21 धाटीभटैर्म्मनियच्छापाक्रोमृगवेंट-
22 कार इति तं प्रापूपुजन् भूभुज: ॥ [४*][6]
23 ततश्चोडमहीपालादजोजनदयो-
24 दयं । मल्लांबा मह्तिोपेंद्रमु-
25 पेंद्रमिव सादिति: ॥ [५*][7] तस्मिन्भरं जनक-
26 दोरवतीर्णमुर्व्यां बिभ्रत्यदभ्रब-
27 लविभ्रमदंसकूटे । दिक्कुंभिन: स्वक-
28 रिणीष्वरमंत नित्यं शेषोपि शंकरकरे-
29 भवदिष्टभूषा ॥ [६*][8] तस्मादुपेंद्राद्दुदभूदु-
30 दारो बिंबांबिकायां किल चोडभूप-
31 : । चूडामणोचुंबितपादपीठ: क्रोडा-
32 जितारातिनराधिपानां ॥ [७*][9] महिमगंड्डवें-[10]
33 ड्डमध्यदेशाधीशजनकदत्तराज्यसमधिकेन
34 । तेन किल नृपेण तुमचातुर्व्वर्ण्यममर-
35 तरुवितीर्णिमपजहास ॥ [८*][11] एकं चित्र-

[1] Read कश्यप°.

[2] *Mandākrāntā.*

[3] Read °भागु्धृत°.

[4] *Sargdharā.*

[5] Read °धिप:.

[6] *Śārdūlavikrīḍita.*

[7] *Anushṭubh.*

[8] *Vasantatilakā.*

[9] *Indravajrā*

[10] The *anusvāra* stands at the beginning of the next line.

[11] [*Āṭaveladi*, a variety of *Gīti* usually employed in Telugu verse.—C. R. K. CH.]

36 मिदं तु पंड्डुवसुरत्राणार्त्तसेना-
37 परित्राणार्थं प्रतिगम्य बाहुवि-
38 भवैर्न्निर्जित्य डिल्लीपतिं । द्वाविंश-

South Face.

39 त्युरुदंत्तिभिस्समदाञ्जैत्रं-[1]
40 द्विरामुल्कक्षोणीशाय स
41 भूपतिः सुरवरस्त्रोभ्यस्तुरु-
42 ष्कानपि ॥ [९*][2] दैवं दाक्षारामभीमे-
43 श्लिंगस्तोदर्थं गोदा यूपसंबा-
44 धरोधाः । कीर्त्तीः[3] शुद्धा सप्तसंतानसि-
45 द्धा चोडेंद्रस्य श्रीरपि श्रीविधात्री ॥ [१०*][4]
46 तस्मादसूतात्मजमत्तें[5]मांबिका चं[6]-
47 द्रं द्वितीयेव विपश्चिदर्चितं । एष
48 त्विषा भीम इति द्विषां रणे पित्रैव
49 भीमः क्रियते स्म नामतः ॥ [११*][7] भीमच्चो-
50 णिभुजो भुजोर्जितजयादागामिभ-
51 द्रोदयक्रीडं चोडकुमारमात्मत-
52 नयं प्राप्नोत्पुरंध्रीमणी । सा र-
53 त्नाकरमेखला वसुमती गुर्व्वी यथा-
54 र्थागमं लक्ष्मांबा ललितोदये विरचि-
55 ते पुण्यैर्ग्रहैः पंचभिः ॥ [१२*][8] चोडनृपालि
56 तस्मिन् लोकनुतां भजति राजहं-
57 सविभूतिं । कुवलयतलमपि विकस-
58 त्कमलाकरतामुपैति सततामोदं[6]
59 ॥ [१३*][9] तर्क्केषु धर्म्मेषु जनावनेषु क्ष्माकंट-
60 कानां परिमर्द्दनेषु । चोडेंद्रमाश्रि-
61 त्य चिरं चतस्रः स्वास्थ्यं भजंत्ते भु-
62 वि राजविद्याः ॥ [१४*][10] दानं दीनजनेप्सिता-

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[1] The *anusvāra* stands at the beginning of the next line.
[2] *Śārdūlavikrīḍita.*
[3] Read कीर्त्तिः.
[4] *Śālinī.*
[5] [Here for the sake of metre the vowel *e* is to be treated as short. Telugu recognises a short *e*.—Ed.]
[6] The *anusvāra* stands at the beginning of the next line.
[7] *Indravajrā.*
[8] *Śārdūlavikrīḍita.*
[9] *Āryāgīti.*
[10] *Indravajrā.*

63 दतिशयश्रीदं गुणालंकृता कीर्त्ति-
64 र्य्यस्य सरस्वती सहचरी सौंदर्य्य-
65 माश्चर्य्यहृतं । तेजो विक्रमविश्रुतं रिपु-
66 मनोगर्व्वांधकारापहं धर्म्मश्चोड-
67 नृपस्य तस्य धरणावाकल्पमुज्जृंभतां[1] ॥ [१५*][2]
68 श्रीमच्चोडनृपः स पालितमहाषट्कोण-
69 भूमीश्वरो लोकोदंचितपंचधार-
70 नगरीधर्म्मेश्वरप्रीतये । पूर्व्वद्वा-
71 रि विराजितं विलसितैरास्थापय-
72 द्गोपुरं द्रष्टुं गोपुरयोषिता-
73 मिव नवक्रीडाद्रिमिष्टोत्सवान् ॥ [१६*][3] यत्रो-
74 र्जिताः पनसजंबिकनाळिकेररंभा-
75 रसाळतरवो नृपचोडनाम्ना । दातृ-
76 त्वमस्य परिचेतुमिवावतीर्णाः कल्पद्रु-
77 माः पुरवने विलसंत्ति पंच ॥ [१७*][4]

East Face.

78 शशरभुजरामचंद्रप्रसरे शाके
79 निजौजसेव विरचितं । चोडेश्व-
80 रेण भवनं [5]गोपुरमाचंद्रमादिनें-[6]
81 द्रं जयतात् ॥ [१८*][7] लिंगैः पंचशतैः
82 सदा परिवृतो नागेंद्रशैलालयः
83 संसिध्या[8] वरसिद्धलिंग इति यः
84 पूर्व्वैः पुरा भाष्यते । पश्चात्पांड्डव-
85 भक्तवत्सलतया धर्म्मेश इत्यागमैः
86 सोयं रक्षतु चोडभूपमनिशं
87 श्रीराजराजेश्वरः ॥ [१९*][9] शाकाब्दे शर-
88 बाहुरामवसुधासंख्ये स्वभा-
89 न्वब्दके राधे षष्टदिने सितेप्युशनसो
90 वारे वरं गोपुरं । साराम प्रका-

1 Read °मुज्जृंभता.
2 *Śārdūlavikrīḍita.*
3 *Śārdūlavikrīḍita.*
4 *Vasantatilakā.*
5 गोपुरमाचंद्रमा° is corrected from गोपुरं चंद्रमा°.
6 The *anusvāra* stands at the beginning of the next line.
7 *Āryāgīti.*
8 Read संसिद्ध्या
9 *Śārdūlavikrīḍita.*

91 टं प्रतिष्ठितमिदं श्चोचोडभूमी-

92 भुजा स्थेयादाशशिभास्करं गिरिसुता-

93 धर्म्मेशविश्रांत्तये ॥ [२०*][1] श्लोकालु २० ॥

TRANSLATION.[2]

(Verse 1.) May the Elephant-faced (Gaṇēśa) increase the splendour of your excellent qualities: he whose playing ball in the beginning of the creation of the world was the pleasant dwelling-place of the gods, while his majesty was praised by Brahman, the water moving in the cavity of whose (Gaṇēśa's) navel became the garment of the earth.

(V. 2.) From Vishṇu's navel Brahmā was born. His son was Marīchi. His son was Kaśyapa, the origin of beings.[3] His son was Bhānu (the Sun), whose body consists of the three forms.[4] His son was Manu, the first king. A jewel among the princes of his race was Arjuna, terrible to evil-doers.

(V. 3.) Born in the race of the glorious king Arjuna-Kārtavīrya,—in whose prison he (*Rāvaṇa*) who had uplifted the mountain of Sthāṇu (Śiva) lived long, waiting his time, through the sport of the wielder of the disc (Vishṇu) his realm had been conferred as a boon on the thousand-armed one[5]—king called **Chōḍa**, to whom the crests of kings bowed down, ruled with long-lasting power the country between the ocean and the Vindhya.

(V. 4.) On account of the greatness of (*his*) fame the kings honoured him as 'Māhishmaty-adhipa', on account of the sport of (*his*) proud arm as 'Saubhadra', for his accomplishment as 'Birudankarudra', on account of (*his*) self-control as Ātrēya-gōtra, on account of (*his*) valour as having the *biruda* 'Gaṇḍaveṇḍa', on account of (*his*) warriors as 'Maṁniya-kshmāpāḷī-mriga-vēṇtakāra'.

(V. 5.) To that king Chōḍa, **Mallāmbā** bore the honoured **Upēndra**, the origin of fame, as Aditi (*bore*) Upēndra (Vishṇu).

(V. 6.) While he, in whose shoulder there was no small strength, bore the burden of the earth descended from his father's arms, the elephants of the quarters were unceasingly sporting with their females and Śēsha was a favourite ornament in Śiva's hand.[6]

(V. 7.) From that Upēndra was born to **Bimbāmbikā** the august prince **Chōḍa**, whose foot-stool was kissed by the crest-jewels of the hostile princes, vanquished (*by him*) in sport.

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[1] *Śārdūlavikrīḍita.*

[2] [In some places it has become too literal.—Ed.]

[3] Kaśyapa had numerous wives and for this reason a very large and heterogeneous progeny: deities, demons, serpents, birds, reptiles, in fine, all sorts of animated beings. Hence he is called sometimes Prajāpati; see *Vishṇupurāṇa*, transl. by Wilson, p. 122 *ff.*

[4] *Trimūrti* is an epithet of the Sun; *cf.* Hēmādri (*Bibl. Ind.*) 1.611.9; 823.6; 2*a*. 126.11; the same sense has *trayīmaya* in Ruyyaka's *Alaṁkārasarvasva* (*Kāvyamālā*, No. 35), p. 99. See also Hopkins, *The Religion of India*, p. 446 *f.*

[5] I take the compound दग्धग्रतभुजसहस्वरः as दग्धग्रतभुजसहस्रस्य स वरः। The verse refers to the well-known legends of Rāvaṇa's lifting the Kailāsa on his march to attack Indra and his capture by Arjuna-Kārtavīrya; but the feature alluded to in the first *pāda* does not seem to occur in other versions of the story. [The first *pāda* seems to imply that this (*i.e.* Arjuna-Kārtavīrya's) realm had been conferred on him by the sport of Vishṇu as a boon for his one thousand arms, though he is said to have got various boons from Dattatrēya.—Ed.]

[6] Both the elephants and Śēsha were released from their duties, for Upēndra acted as *Iśkapāla* and *Chūdara.*

(V. 8.) Being satisfied by the king who was great on account of the kingdom given (*to him*) by his father, the honoured Gaṇḍaveṇḍa, the ruler of Madhyadēśa, the four castes laughed at the gift of the celestial tree.

(V. 9.) But this was an unique (*and*) wonderful (*deed*): having set out to protect the harassed army of the **Sulṭān of Paṇḍuva**, and having by the strength of (*his*) arm completely vanquished the ruler of **Ḍilli**, that king gave the goddess of victory together with twenty-two great elephants to the king of **Utkaḷa**, and the **Turks** to the excellent damsels of the gods.[1]

(V. 10.) King Chōḍa's idol (*was*) the **Bhīmēśa-liṅga** at **Dākshārāma**, his bathing-place, (*was*) the Gōdā,[2] the banks of which were beset with sacrificial stakes, his pure fame (*was*) complete through the seven *saṁtānas*[3] and his Śrī (*was*) the distributer of happiness.

(V. 11.) From him **Attemāmbikā** bore a son, praised by the wise, as the second day of the bright fortnight (*bears*) the moon[4]; he was called **Bhīma** by (*his*) father (*because he said to himself*): "he will be terrible in battle by (*his*) wrath to (*his*) enemies".

(V. 12.) From king Bhīma who had gained victories by (*his*) arm, **Lakkāmbā** (*whose girdle was set with many gems*), the jewel among women, obtained as a son prince **Chōḍa** who (*was to exhibit*) in future without effort the display of fortune, as the heavy earth, whose girdle are the oceans, (*obtains*) the growth of treasures, a happy conjuncture having been effected by the five auspicious planets.

(V. 13.) While this king Chōḍa displayed the splendour of a *rājahaṁsa* praised by the world, the surface of the earth became an ever-blossoming lotus-field (*and obtained*) perpetual joy.

(V. 14.) In reasoning, in (*fulfilling*) religious duties, in helping the people, in destroying the enemies of the country, the four royal sciences, after they have attached themselves to king Chōḍa, at last attain to their real purpose on the earth.

(V. 15.) Let the law of this king Chōḍa expand on the earth until (*the end of*) the *kalpa*—(*of this king*), whose liberality granted more wealth than the miserable ones had asked for, whose glory was adorned with virtues, whose companion was Sarasvatī, whose beauty was honoured by the noble ones, whose splendour, famous through his valour, took away the darkness of pride in the minds of (*his*) enemies.

(V. 16.) To the delight of (god) Dharmēśvara in the town of **Pañchadhāra** (*of Dharmēśvara*) renowned in the worlds, the glorious king Chōḍa, by whom the princes of the great **Shaṭkōṇa**-land are protected, had a *gōpura* (gate-way) erected at the eastern entrance (*of the temple*), brilliant by its charms, a new pleasure-hill, as it were, for the damsels in heaven, to behold (*from there*) the charming festivals (*in the temple*).

(V. 17.) In the park of the town where the bread-fruit, the *jambiḷa*,[5] the cocoa-nut, the plantain, and the mango-trees nursed by him, who bears the name of king Chōḍa, are flourishing as if the five wish-giving trees had descended (*from heaven*) to witness his liberality.

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[1] *I.e.*, he killed them.

[2] Gōdā is an abbreviation of Gōdāvarī, *cf. e.g.*, Hēmachandra's *Abhidhānachintāmaṇi* 1084, *Raghuvaṁśa* XIII, 35 (*anu-Gōdām*), and the verse in Rudrabhaṭṭa's commentary on the *Vaidyajīvana*, quoted above

[3] The seven *saṁtānas* or *saṁtatis* are enumerated above, Vol. VI, p. 119, v. 15.

[4] *Dvitīyā* is the second day of the bright fortnight. See *e.g. Ratnāvalī*, act II.

एसोक्खु चिरन्तरकण्ठापरिक्खामं पि सविसेसबद्धाहणीअं सवं समुव्वहन्तो उदिदो विअ सोहदि दिअदु चदरं भोन्दिअ पिअवअस्सो ॥

[5] *Jambūḷa* is *jambū* or the 'rose-apple'.

(V. 18.) This *gōpura* erected by king Chōḍa in the **Śaka year** that is unfolded by the **arrows** (5), the **arms** (2), the **Rāmas** (3), and the **Moon** (1), and (*for this reason*), as it were, in its innate strength, (the displaying of which is like that of Rāmachandra in whose arms there are arrows), shall flourish, together with the park, as long as the moon and the sun will last.[1]

(V. 19.) May this holy Rājarājēśvara, who, always surrounded by five hundred *liṅgas*, is dwelling on Mount Nāgēndra, who by the ancients was formerly called Varasiddhaliṅga on account of his (*granting*) successes, (*but*) according to tradition later on Dharmēśa on account of his being gracious to the faithful Pāṇḍavas,[2] always protect king Chōḍa.

(V. 20.) Let this excellent *gōpura* publicly established together with a grove by the glorious king Chōḍa in the **Śaka-year counted by the arrows (5), the arms (2), the Rāmas (3), and the earth (1)** in the year **Svabhānu**, in (*the month of*) **Rādha**, on the **sixth bright day**, on **Friday**, endure as long as the moon and the sun, for the repose of Pārvatī and Dharmēśa.

(Line 93.) Twenty verses.

No. 26.—THE PANCHADHARALA PILLAR INSCRIPTION OF THE EASTERN CHALUKYA KING VISVESVARA: SAKA-SAMVAT 1329.

BY J. NOBEL, PH.D., BERLIN UNIVERSITY.

Two inked estampages of this inscription were supplied to me by the late Mr. Venkayya through Prof. Luders. The inscription is engraved on three faces of a pillar in the *kalyāṇa-maṇḍapa* in the Dharmaliṅgēśvara temple at **Pañchadhārala** in the Vizagapatam district. The name of the engraver is **Dēvāchāri.**

The **characters** are Telugu not differing from those of the pillar inscription of King Chōḍa III of the Kōṇa dynasty, dated in Śaka-Samvat 1325 which has been published above.[3] The following peculiarities, however, may be noted. The remark about the combinations *ttha, ddha,* and *stha* does not hold good for the present inscription. In the former, *da* and *dha, i* and *ī* could clearly be distinguished, in the latter, they are constantly mixed up.

The **language** is Sanskrit verse throughout; only at the beginning and the end there is some prose. In the beginning we have *Śrī-Viśvēśvarāya namaḥ,* which is an invocation to Śiva, the illustrious lord of the universe. At the end comes the passage *Hari-Hara-Hiraṇyagar-bha(ē)bhyō namaḥ* which means 'adoration to Vishṇu, Śiva and Brahma', and is followed by the name of the engraver Dēvāchāri, written in Telugu as *Dēvāchāri-likhitamu.* The style is very similar to that of the foregoing inscription, from which one verse (v. 25) has been borrowed almost verbally. This is not surprising if we bear in mind that the former inscription is but four years older than the present. There can be little doubt that both originated from the same author.

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[1] The word *prasara*, not found elsewhere at the end of a chronogram, seems to have been used on account of the *ślēsha*; it means: development, development of power, power.

[2] With regard to the term *bhaktavatsala, cf.* Bilhaṇa's *Vikramāṅkadēvacharita*—II, 50.

अलं चुलुक्यक्षितिपाललक्ष्मन् श्रमेण विश्राम्यतु कर्कशं तपः ।
अनन्यपूर्वं त्वयि पार्वतीपतिः प्रसादमारोहति भक्तवत्सलः ॥

'Away with mortification, thou ornament of the Chulukya princes, let cease the hard austerity. Pārvatī's husband, gracious to the faithful, will bestow an unheard-of favour on you." *Cf.* also *Mahābh.* I. 188, 23.

[3] *Supra* pp. 155 ff.

In regard to **orthography**, it may be stated that after *anusvāra* and *ra* the doubling of consonants, unlike the preceding record, has not often been resorted to. The *visarga*, furthermore, is sometimes to be found where it is out of place (see vv. 19, 22, 25). Taking in view that it stands at the end of a verse, and once (v. 19) before a cæsura, we may take it as some sort of hyphen.

The proper **object** of the inscription is to record that the Eastern **Chalukya** king **Viśvēśvara** erected a *maṇḍapa* for the *kalyāṇa* festivals of the god Dharmēśa of **Pañchadhārala** in **Śaka-Samvat 1329**, and that he set up an idol of Vishṇu in the **Upēndravar-āgrahāra** built by himself.

After an invocation of Gaṇēśa (v. 1) the inscription opens with some mythical ancestors of the Chālukyas. From Vishṇu's navel sprang Brahmā; he had a son Atri, from whose eyes the Moon arose. His eldest son was Budha. His son was Purūravas, and one of his descendants was Pāṇḍu (v. 2). His son was Arjuna (v. 3), his son Abhimanyu, his son Parīkshit, his son Janamējaya (v. 4). From his race descended **Vishṇuvardhana** (v. 5) with whom we come to the historical ancestors of Viśvēśvara.

Vishṇuvardhana is said to have practised the life of an ascetic on the **Chalukya** mountain which I am unable to identify. It is also mentioned in the Korumelli plates of the Eastern Chālukya Mahārājādhirāja Rājarāja I Vishṇuvardhana[1] and also in a grant of Vīra-Chōḍa.[2]

In Vishṇuvardhana's race was born **Chālukya-Bhīmēśvara** [I][3] (v. 6). We are told that the Śiva temple **Kumārārāma**, being largely enriched with treasures by this king, was called after him **Chālukya-Bhīmēśa**. This temple is to be found even at the present time at Bhīmavaram near Cocanada in the Godāvari district.[4] In other inscriptions this town is called Chālukyabhīmēśvara-pura, Chālukyabhīma-nagarī, or Chālukyabhīma-pura.[5] That in former times the temple was named Kumārārāma we may gather from some unedited inscriptions where the town Bhīmapuram is called Kumārārāma or Skandārāma. In the Pithāpuram pillar inscription of Mallapadēva, dated Śaka-Samvat 1124,[6] we are told, in contradiction to the passage in the present inscription, that Chālukya-Bhīma [I] himself founded the Śiva temple, called after his own name Chālukya-Bhīmēśvara. But there is no doubt that the account of the new inscription corresponds with the real fact.

From Chālukya-Bhīma's race originated king **Vimalāditya**,[7] who is said to have ruled over the land lying between the Vindhya mountain and the sea (v. 7). The same is recorded of the Kōṇa king Chōḍa [I] in the Pañchadhārala pillar inscription (v. 3), noticed above. Of course, they were princes who ruled over a small part of that country.

The son of Vimalāditya was **Rājamahēndra**, called Rājarāja [I] in other inscriptions.[8] After him a town on the Gōdāvarī is named **Rājamahēndra** (v. 8), which is identical with the modern Rajahmundry.[9]

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[1] *Ind. Ant.*, Vol. XIV, p. 51, l. 25.

[2] *South-Indian Inscriptions*, Vol. I, p. 53, l. 22.

[3] He is also called *Drōhārjuna* (*Ibid.*, Vol. I, pp. 32, 38, 42).

[4] See above, Vol. IV, p. 227.

[5] See above, Vol. IV, p. 227.

[6] See *ibid.*

[7] He was married to Kundavā, the younger sister of the [Chōla king] Rājēndra-Chōḷa [I] and daughter of the [Chōḷa king] Rājarāja [I] of the solar race. See *Ind. Ant.*, Vol. XIV, p. 50; *Ep. Ind.*, Vol. IV, p. 302, VI, p. 350.

[8] See *e.g.*, *Ind. Ant.*, Vol XIV, p. 50.

[9] See also above, Vol. V, p. 58, l. 23—*Rājamahēndranāmā(mnī) rājadhānī*. The town is called Rājamahēndra-nagarī, above, Vol. IV, p. 323, l. 33; Rājamahēndra-nagara, Vol. IV, p. 324, l. 42, Vol. V, p. 58, l. 27 and Rājamahēndra-paṭṭana, Vol. V, p. 32, v. 4.

Rājamahēndra's son was **Kulōttuṅga-Chōḍa (I)**. In verse 9 we are told, "that he played with his majesty on the summits of the Sandal-Mountain, and against the horrible Pāṇḍya". As may be concluded from the Tamil̤ inscriptions[1] of this king, the name Malayāchala (=Chandanāchala) refers to the territory of the Chēra king, generally called Malai-nāḍu. The modern designation of Malaya (or Malakōṭṭa) is Malabar. In this country, too, dwelt the five Pāṇḍyas.[2] Kulōttuṅga-Chōḍa's victory over the Pāṇḍya princes and king Chēra is very often mentioned in the Tamil̤ inscriptions. In the same verse the king is called **Kēsarin**, an abbreviated form of **Kēsarivarman** or **Rājakēsarivarman** of other inscriptions.[3]

So far we had to deal with princes, already known from other inscriptions. The remaining verses introduce new kings. From Kulōttuṅga-Chōḍa's lineage arose **Vijayāditya** (v. 10), who was married to **Chandāmbikā** (v. 11). His son was **Mallapadēva (I)** whose *biruda* was Sarvalōkāśraya (v. 11). His wife was **Lakshmī** (v. 12). From her he got a son, **Upēndra (I)** who, as verse 12 seems to hint, bore the two surnames Karavālabhairava and Dharaṇīvarāha. He was married to **Gaṅgāmbā** (v. 13). Upēndra's son was **Mallapadēva (II)** (v. 13), who was married to **Chōḍāmbikā** (v. 14). She bore him **Upēndra (II)** whose *biruda* was Rājaśēkhara. He is said to have founded the town **Chōḍamalla** in honour of his parents (v. 14). His wife was **Mallāmbikā** (v. 15) and his son was **Kōppa** with the surname Paragaṇḍabhairava (v. 15). He was married to **Gaṅgamāmbā** (v. 16). Kōppa's son was **Upēndra (III)** who bore the *biruda* Rājanārāyaṇa (v. 16). His wife was **Bimbāmbā** (v. 17). From him originated **Manum-Ōpēndra (IV)** (v. 17), to whose praise five verses (17-21) are devoted. He bore the three *birudas* Rājaśēkhara, Sarvajña, and Śaṁkara (v. 20). His wife was **Lakkāmbikā** (v. 22). The son of Manum-Ōpēndra (IV) was **Viśvēśvara**, also named Viśvanātha (v. 1), Viśvabhūmīśvara (v. 26), Viśvadharaṇībhartṛi (v. 28), Viśvanṛipa (v. 29), and Viśvēśa (v. 30). The record of his deeds must be considered the **chief object** of the present inscription. From verse 23 we learn that his *biruda* was 'Sarvalōkāśraya', verse 29 mentions another, *viz.*, 'Rāyagaṇḍagōpāla', and verse 30 a third one, *i.e.*, 'Dharaṇīvarāha'. A historical fact is reported in verse 24. We are told that in the **year** which is counted after the **gatis (5), the arms (2), the śaktis (3), and the earth (1), and which is called Chitrabhānu (Śaka-Samvat 1325)**, king Viśvēśvara overcame the **Āndhra** army in the sphere of **Sarvasiddhi**, which town lies seven miles south-west to **Pañchadhārala**. We do not know, however, the near circumstances of this event. Verse 26 records the erection of a *maṇḍapa* for the success of the *kalyāṇa*-festivals of the god Dharmēśa of Pañchadhārala. According to Kittel's *Kannada-English Dictionary*, *kalyāṇa* is a 'festival' and especially a 'marriage'. This last meaning the word must have in the present inscription; for the god Dharmēśa is called '*pratyabdaṁ pariṇētṛi*', 'he, who marries every year'. This marriage, certainly, was every year celebrated in this *maṇḍapa*.[4] Verse 28 furnishes us with the exact **date** of this *maṇḍapa*: it was erected **in the year, counting after the nine (9), the arms (2), the Rāmas (3), and the moon (1), i.e. 1329 of the Śaka era in the month of Śuchi (Jyēshṭha), on the seventh bright day, and Sunday.** This corresponds to Sunday, the 12th June A.D. 1407.

The last verse (30) records that Viśvēśvara set up an idol of the god Vishṇu in the **Upēndravar-āgrahāra**, built by himself, and probably called after his father's name.

[1] See *South-Indian Inscriptions*, Vol. II, p. 2, 236.

[2] [This statement is incorrect.—Ed.]

[3] See *ibid.*, Vol. II, *passim*.

[4] [*Kalyāṇa-maṇḍapas* are meant for such marriages of gods and goddesses.—Ed.]

The pedigree of the new princes may be represented thus :—

Vijayāditya
m. Chandāmbikā.
|
Mallapadēva I.
m. Lakshmī.
|
Upēndra I.
m. Gaṅgāmbā.
|
Mallapadēva II.
m. Chōḍāmbikā.
|
Upēndra II.
m. Mallāmbikā.
|
Kōppa
m. Gaṅgamāmbā.
|
Upēndra III.
m. Bimbāmbā.
|
Manum-Ōpēndra IV.
m. Lakkāmbikā.
|
Viśvēśvara.

TEXT.[1]

[Metres : vv. 1 and 17, *Mandākrāntā*; vv. 2, 6, 23 and 25 to 28, *Śārdūlavikrīḍita* ; vv. 3 and 30, *Indravaṁśā* ; vv. 4, 5, 8, 14 and 18, *Upajāti* ; vv. 7, 9, 13, 16, 20 and 21, *Anushṭubh* ; vv. 10, 24 and 29, *Gīti* ; vv. 11, 15, 19 and 22, *Indravajrā* ; and v. 12, *Praharshiṇī*.]

South Face.

1 श्रीविश्वेश्वराय नमः ।
2 श्रीसंह[विं] चिरमुरत-
3 रां श्रेयसां स प्रतन्याक्ष्वाकु-
4 क्यानां कुलदिनरवेर्व्विश्वनाथस्य[2] रा-
5 ज्ञः ॥(।) मात्रादर्शं जनकशिरसश्चंद्रखंडे-
6 न युंजन् यस्तद्बिंबं विदधदिव संपू-
7 र्णमास्ते गजास्यः । १ । विष्णोर्नाभिसरोरु-
8 हादुद्भवद्ब्रह्मा तदात्मोद्भवोप्यत्रिस्तन-
9 यनोदितः शशधरस्तस्याग्रसूनुर्बुदः[3] ।
10 तत्पुत्रः स पुरूरवा रथ[4]रवापंनाथसं-

[1] From ink-impressions.

[2] Read °नाथस्य.

[3] Read °र्बुधः.

[4] Read °रूरवा°.

11 नाह्वितस्तद्वंश्येषु गतेषु पांडुरजनि क्ष्मा-
12 पालचूडामणि: । २ । तस्यात्मजोभूदरिम-
13 र्द्दनोर्ज्जुन: कोदंडदंडाहतितुष्टशंकर: ।
14 संप्राप्तवान् पाशुपतास्त्रमीश्वरात् को नाम
15 तेनोपमितो नरेश्वर: । ३ । तस्याभिमन्युस्तन-
16 यस्तदात्मज: परिक्षिदाशोदथ[1] तस्य नंदन: । लो-
17 केषु रेजे जनमेजयस्तत: क्षते कळाविंद्यववं[2]-
18 शजै: शुभे:[3] । ४ । तदन्वयेजायत विष्णुवर्द्द-
19 न: संव्वर्द्दनो[4] राजकुलस्य संत्तते: । चळुक्यशैले
20 तपशा[5]भिनंद्दितैर्दुर्गाच्युताद्यै: क्षतविक्रम-
21 स्तते:[6] । ५ । आसीदिंदुकुलाग्रणीर्ज्जनपति: श्चाळुक्यभी-[7]
22 मेश्वरस्तस्य च्छात्रपवित्रशैवपदवीवृत्तं विचित्रं भु-
23 वि । तेनैवार्प्पितवैभवात् खलु सदा चाळुक्यभीमेश इत्याख्या-
24 मापदपूर्व्विकामिह कुमारारामभीमेश्वर: । ६ । तद्वं-
25 श्यो विमलादित्यो दित्यपत्यारिविक्रम: । शशास यश-
26 सा सांद्रां विंद्यसिंद्वंतरां[8] दरां[9] । ७ । तदात्मजो
27 राजंनरेंद्रभूवरो[10] भूत्वाभवद्राजमहेंद्र-
28 नामक: । तदाख्यया राजमहेंद्रसंजकं[11] रम्यं[12]
29 प्ररं[13] राजति गौतमीतटे । ८ । तस्य पुत्र: कुलोत्तुंग-
30 चोडश्चिक्रोड तेजसा । चंद्दनाचलशृंगेषु चंद्रुपां-
31 शो च केसरी । ९ । दरणी[14]शस्तस्य कुले स्वकरजपद्मानुरा-
32 गतात्पर्य्या[त्*] । उदयादित्यसहृच्चा[15] विजयादित्याभि-
33 दानपभुरभवत्[16] । १० । चंदांविकायां जनित: स
34 तस्माद्राजार्च्चितो मल्लपदेवभूप: । य: सर्व्वलो-
35 काश्रयतां प्रपेदे मर्त्यैरमर्त्यै: पितृभिश्च तृप्तै: । ११ ।

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[1] Read °दासीदथ.

[2] Read कळ्विंदव° The *anusvāra* stands at the beginning of the next line.

[3] Read शुभे.

[4] Read °वर्द्धन: संव्वर्द्धनो.

[5] Read तपसाभि°.

[6] Read °स्तत:.

[7] Read °पतिश्चाळुक्य°.

[8] Read विंध्यसिंध्वतरां.

[9] Read धरां.

[10] Read राजनरेंद्र°.

[11] Read °संज्ञकं.

[12] The *anusvāra* stands at the beginning of the next line.

[13] Read पुरं.

[14] Read धरणी°.

[15] Read °सदृशी.

[16] Read °भिधानप्र°.

36 लक्ष्मींमल्लपनृपयोरुपेंद्रभूपः सनृपुत्रो[1] निखि-
37 लमवन् द्विरेव[2] भेजे । शत्रूणां युधि करवालभै-
38 रवत्वं मित्राणामपि [3]दरणीवराहकल्पं । १२ ।
39 तस्मादंगांबया लब्दः(ब्धः) सूनुर्मल्लपदेवकः । कुं[4]-
40 भिकूर्म्मकुभृत्कोलभारं भूमेर्वभार सः । १३ ।
41 चोडांबिकामल्लपदेवयोः सुतः संरा(सम्रा)डुपेंद्रो-
42 जनि राजशेखरः । चकार पित्रोः परितृप्तये पुरं स
43 चोडमल्लां(ल्ला)ह्वयमग्रहारकं । १४ । मल्लां[4]-
44 बिकायामुदभूदुपेंद्रात् कोप्पक्षितीशः प-
45 रगंडभैरवः । विद्याश्रतस्रो धरणीपतीनां स्वा-
46 र्त्तं[5] दधुस्तेन्[6] विनीतवृत्तिना । १५ ।

East Face.

47 उपेंद्रो गंग्गमांबायां
48 कोप्पभूपादजायत । स तु वि-
49 श्वंव(भ)रत्वेन्[6] राजनारायणोभ-
50 वत् । १६ । बिंब्बांब्बायामजनि
51 मजनि[7] मनुमोपेंद्रभूपोप्पुपें[8]-
52 द्रात् को वा तुल्यो जगति विधुषा[9] तेन
53 राजार्च्चितेन । चात्रे धर्म्मे विनयगं[द]-
54 तेनूपदाने[10] च दाने श्रौतस्मार्त्तस्पृ-
55 शि च सरणौ शाश्वते शैवतंत्रे
56 । १७ । उपेंद्रभूपेन शिवार्च्चनायां[11]
57 प्रभूतदीपत्वमुपेत्य पावकः ।
58 सुपात्रसुस्नेहभरेण तृप्तो हु-
59 तं कथंचिद्भजते च[12] यज्वनां । १८ ।
60 तेनाभिषिक्तस्य शिवस्य मूर्द्धः[13] पं-

[1] Read सत्पुत्रो. [2] Read द्विरेव. [3] Read धरणी°.

[4] The *anusvāra* stands at the beginning of the next line.

[5] Read स्वार्थं. [6] Read °न.

[7] This मजनि must be dropped.

[8] Read °मोपेंद्रभूपोप्पु°. The *anusvāra* stands at the beginning of the next line.

[9] Read विदुषा. [10] °नूपदाने *metri causa* for °नुपदाने ?

[11] The *anusvāra* stands at the beginning of the next line.

[12] Read न. [13] Read मूर्द्धः.

61 चाम्रुतैर्निर्गळितैः फणासु । पूतो भ-

62 मूवेत्यनुमीयतेसौ:[1] शेषो द्विजिव्हो-

63 पि विषाननोपि:[2] । १८ । इन्द्रैवोपें-

64 द्रभूभर्त्रे साच्प्यपदभाजनं । रा-

65 जशेखरसर्व्वंज्ञशंकरत्वमदाद्भव:

66 । २० । शस्तोपेंद्रनृपो यज्ञै: [3]शतेना-

67 पि सुदुर्लभं । शंभोरवाप सायु-

68 ज्यं शैवदीचाशतोत्सवै: । २१ । लक्ष्मांब्वि-

69 कोपेंद्रमहीशयोरभूद्विश्वेश्वरो

70 विश्वगुणोर्जित: सुत: । तेनान्वयावु-

71 ज्व(ज्ज्व)लितावदीव्यतां द्यावापृथिव्याविव-

72 व तीव्रभानुना:[4] । २२ । शंभोर्मौळिवि-

73 भूषणं कुलपति: शीलं त्रिवर्गोचितं की-

74 र्त्तिश्चंदनचर्च्चिका दशदिशां तेजोपि नीराज-

75 ना । विद्यासीम्नि विहारशर्म्मं विरुदं य-

76 त्सर्व्वलोकाश्रयो धीमंत्त: किमिव स्तुवं-

77 त्ति ननु तं त्वाकुक्यविश्वेश्वरं । २३ । शक्ति-

78 बाहुशक्तिभूमितिमपि गणयत्सर्व्वं-

79 सिध्वि(द्धि)पथभग्नं । सति चित्रभानुसाच्चिवि

80 दरणीवराहाददावदंद्रबलं[5] । २४ ।

81 लिंगै: पंचशतै: कुबेररचित: श्री-

82 ग्राजराजेश्वर: संसिध्या[6] वरशिध्वलिंग[7]

83 इति य: पूर्वागमज्ञै: स्मृत: । पश्चा-

84 त्पांडुवभक्तवत्सलतया धर्मेश इत्यू-

85 र्जितो नागेंध्रा[8]चलमंदिर: सदवनै: शं-[9]

86 भु: समुज्जृंभते:(ते) । २५ ।

North Face.

87 तस्योदंचितपंचदा[10]रनगरीधर्मेश्वर[स्यो]-

88 र्जितं प्रत्यब्दं परिणेतुरीशितुरिदं सं[जा]-

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[1] Read बभूवेत्यनुमीयतेसौ.

[2] Read विषाननोपि.

[3] [यज्ञशतेन would be a better reading.—Ed.]

[4] Read शीघ्रभानुना.

[5] Read धरणीवराहादधावदंध्रबलं.

[6] Read संसिध्या.

[7] Read वरसिद्ध°.

[8] Read नागेंद्रा°.

[9] The *anusvāra* stands at the beginning of the next line.

[10] Read °पञ्चधार°.

89 तचेतोभुव: । कल्याणोत्सवमंडुपं सवि-
90 भवं द्राकल्पयङ्क्तिमान्[1] चाळुक्यान्व-
91 यविष्णुवर्ह्॑न[2]कुलश्रीविश्वभूमीश्वर: ।
92 २६ । पत्याद्रेरिव क्लु[3]समंगळचतु:शा-
93 ले परिभ्राजिते कल्याणोत्सवमंडुपे विरचि-
94 ते विश्वेश्वरोर्व्वीभुजा । दिव्यामोदिनि राजरा-
95 जविनुते वृध्त[4]श्रवोविश्रुते पार्व्वत्या सह
96 पंचदा[5]रनगरींधर्मेश्वरो राजते । २७ ।
97 शाकाब्दे नववाहुरामशशिसंख्या-
98 ते शुचौ भासिते सप्तम्यामिनवारभा-
99 जि महित: संस्तापितो[6] मंडुप: । कल्या-
100 णोत्सवसिध्तये[7] सविभव:[8] श्रीपंचधारापु-
101 रीधर्मेशस्य चळुक्यविश्वधरणीभर्त्रा वि-
102 चित्रास्पदं । २८ । किं च तदुत्तरदिक्स[मु]-
103 दंचितसालं विशालमुत्तालं । प्राकल्प-
104 यदाकल्पं विश्वनृपो रायगंडुगो-
105 पाल: । २९ । विष्णुप्रतिष्टा(ष्ठा)मक-
106 रोत्ससौदां(धां) विश्वेशभूपो धरणीवरा-
107 ह: । स्वापादितोपेंद्रवराग्रहारे ष-
108 ड्धर्मभिस्तृप्तमरुद्विहारे । ३० । हरिह-
109 रह्विरण्यगर्भेभ्यो[9] नम: । श्री श्री श्री
110 देवाचारिलिक्कितमु[10] [॥*]

TRANSLATION.[11]

Line 1. Salutation to (*the*) Blessed (*god*) Viśvēśvara.

(Verse 1.) May He for a long time exceedingly advance the progress of the fortune of king **Viśvanātha** (Viśvēśvara), the sun of the race of the **Chāḷukyas**, (*he*) the Elephant-faced (Gaṇēśa), who combining his mother's (Pārvatī's) mirror with the half-moon on his father's (Śiva's) head is making full, as it were, that disc of the moon.

(V. 2.) From Vishṇu's navel-lotus originated Brahmā whose son was Atri. From Atri's eyes arose the Moon whose eldest son was Budha. His son (*was*) Purūravas, whose enemies

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[1] Read प्राकल्पयङ्क्तिमांश्चा°.
[2] Read विष्णुवर्द्धन°.
[3] Read क्लृप्त°.
[4] Read वृद्ध°.
[5] Read पंचधार°.
[6] Read संस्थापितो.
[7] Read °सिद्धये.
[8] The letter भ looks somewhat like च.
[9] Read °हिरण्यगर्भेभ्यो.
[10] Read °लिखितमु.
[11] [See f. n. 2 on p. 162.—Ed.]

were afflicted and destroyed by (*the mere hearing of*) the noise of his chariot. When his descendants had passed away, Pāṇḍu the crest-jewel of kings was born.

(V. 3.) His son was Arjuna, the destroyer of his enemies, who pleased Śambhu (Śiva) by striking him with his bow-staff. Which king has been compared with him who received from the Lord (*Śiva*) the Pāśupata missile ?

(V. 4.) His son was Abhimanyu, who had Parīkshit for his son. His son was Janamējaya who shone in the world in the Kali age, which was purified by the descendants of the Lunar race.

(V. 5.) In his family was born **Vishṇuvardhana** who promoted the (*uninterrupted*) line of the royal family, to whom power was given by (*the deities*) Durgā, Achyuta (Vishṇu) and others, because they rejoiced over his ascetic life on the **Chalukya-mountain.**

(V. 6.) The most excellent prince of the Lunar race was **Chālukya-Bhīmēśvara.** His following of Śiva's doctrine purified by his qualification as a Kshatriya was famous in the world. (*Śiva here worshipped as*) Kumārārāma-Bhīmēśvara got, indeed, a new name of Chālukya-Bhīmēśa (*after him*), on account of the riches he always bestowed on Him.

(V. 7.) His descendant **Vimalāditya,** whose valour was like that of the enemy of Diti's sons (Vishṇu), ruled the earth (*lying*) between the Vindhya mountain and the sea, and densely filled up by his fame.

(V. 8.) His son was king **Rājanarēndra,** (*who*) on account of (*his*) glory was called **Rāja-mahēndra.** With his name glitters the lovely town of **Rājamahēndra** on the bank of the **Gautamī** (*Gōdāvarī*).

(V. 9.) His son **Kulōttuṅga-Chōḍa,** Kēsari[1] (**Rājakēsarivarman**), played by means of his majesty (*i.e.*, glory) on the summits of the Sandal-mountain (*Malaya*) and against the horrible **Pāṇḍya.**

(V. 10.) In his family was born a king whose name was Vijayāditya. Because of the lotus-like red colour of his finger-nails (*karaja*), he resembled the rising sun who has the redness of the lotus which is caused by his rays (*karaja*).

(V. 11.) From him **Chaṁḍāṁbikā** bore king **Mallapadēva** who was honoured by princes and was the refuge of the whole world, because he satisfied men, gods, and his ancestors.

(V. 12.) **Lakshmī's** and king Mallapa's good son, prince **Upēndra,** attained, when governing the universe (*these*) two[2] (*things*) : the state of being 'Karavālabhairava' (*i.e.*, terrible on account of his sword) in battles with the enemies, and similarity with 'Dharaṇīvarāha'[3] in the case of his friends.

(V. 13.) His son king **Mallapa,** begotten by him on **Gaṁgāṁbā,** bore the burden of the earth, (*otherwise borne*) by the elephants, the Tortoise, the mountains, and the Boar.

(V. 14.) From **Chōḍāṁbikā** and king Mallapa was born the emperor **Upēndra,** the crest-jewel of kings.[4] For the gratification of his parents he built as an *agrahāra* the town named **Chōḍamalla.**

(V. 15.) **Mallāṁbikā** bore from Upēndra king **Koppa** *alias* **Paragaṇḍabhairava.** The four royal sciences attained their proper aim through him whose character was noble.

(V. 16.) **Gaṁgamāṁbā** bore **Upēndra** from king Koppa. Because of his sustaining the (*whole*) world, he became **Rājanārāyaṇa.**

[1] [as a lion.—Ed.]

[2] *dvir* is used instead of *dvayam*.

[3] The *biruda* Dharaṇīvarāha was borne by king Viśvēśvara, as may be concluded from v. 24

[4] Probably, Rājaśēkhara was a *biruda* of Upēndra.

(V. 17.) **Bimbāmbā** bore from Upēndra king **Manum-Ōpēmdra.** Who in this world will equal that scholar, honoured by princes, in the *dharma* relating to the Kshatriya-tribe, known by discipline, in charity devoid of corruption,[1] in the knowledge of the Vēda and the tradition, and in the eternal Śiva-doctrine?

(V. 18.) The fire which in the worship of Śiva performed by Upēndra assumed the form of many lamps, and which was satisfied by plenty of good vessels with good oil,[2] cared but little for the sacrificial offerings of priests.

(V. 19.) From the fact that the five nectarian substances[3] dropped on the hoods (*of Śēsha*) from Śiva's head, besprinkled by him (*Upēndra*), it is concluded, that the serpent Śēsha became pure, though he has two tongues (*and*) carries poison in his mouth.

(V. 20.) Already in this life Bhava (Śiva) gave to king Upēndra the state of being Rāja-śēkhara, Sarvajña and Śaṁkara— Upēndra who was the receptacle of the condition of assimilation to the deity.[4]

(V. 21.) The famous king Upēndra got, by feasts in which there were a hundred of Śiva-dīkshās,[5] union with Śaṁbhu (Śiva), very difficult to get even by one hundred of Vēdic sacrifices.

(V. 22.) The son of **Lakkāmbikā** and king Upēndra was **Viśvēśvara** endowed with all the virtues. Through him shone the two excellent families[6] (*of father and mother*), as do the heaven and the earth through the powerful sun.

(V. 23.) Because his first ancestor was Śambhu's (Śiva's) crest-ornament (the moon), (*because*) his behaviour was in accordance with the three *vargas* (*dharma*, *artha*, *kāma*), (*because*) his fame was the sandal-ointment of the ten regions, (*because*) his majestic lustre was a waving light (*of the ten regions*), (*because*) it was his pleasure to divert himself in the region of knowledge, (*because*) his *biruda* was Sarvalōkāśraya—can the wise ones adequately praise that Chāḷukya Viśvēśvara?

(V. 24.) The army of the **Āndhras** defeated in the region (the town) of **Sarvasiddhi** (*shattered by means of his complete success*), reckoning after **the gatis (5), the arms (2), the constituents (3), and the earth (1)** (*considering their resources, the strength of their arms, and the extent of the place*), fled before Dharaṇīvarāha (Viśvēśvara), the witness being (*the year called*) **Chitrabhānu** (*when the sun was present as witness*).

(V. 25.) The (*god*) Rājarājēśvara (*in his temple*) who formerly, being founded by Kubērawith five hundred (*subsidiary*) *liṅgas*, was, on account of the fulfilment of the desires (*of the devotees*) called Varasiddhaliṅga, by those who know the tradition (*and who*) later on, on account of His affection towards His worshippers, the Pāṇḍavas, was famous as Dharmēśa,—(*this*) Śaṁbhu (Śiva) whose abode is the **Nāgēndra-mountain** prospers through the aid (*rendered*) to the good.

(V. 26.) The pious Viśvabhūmīśvara (Viśvēśvara) of Vishṇuvardhana's family of the Chāḷukya race has built this magnificent and large *maṇḍapa* for the *kalyāṇa*-festivals[7] of the worshipped[8]

[1] I am not sure if this translation is correct. As for *upadāna*, Apte, in the *Practical Sanskrit-English Dictionary*, gives: a gift made for procuring favour or protection, such as a bribe.

[2] Suggested meaning: satisfied by the profusion of his great love to very venerable persons.

[3] Milk, curds, ghee, honey, and sugar.

[4] *Sārūpya* is one of the four states of *mukti*: compare *Sāyujya* in the next verse.

[5] The exact meaning of *Śivadīkshā*, which seems to signify a special ceremony, is unknown to me. Should *dīkshā* be used in the more general sense: self-devotion (to Śiva)?

[6] In *Raghuvaṁśa* VI, 45 Sushena is called *āchāraśuddhōbhayavaṁśadīpam*.

[7] Here, it seems, we are to suppose some local cult. Kittel in his *Kannada-English Dictionary* gives *kalyāṇa* = a festival (marriage). It is usual to celebrate the marriage of the god and his consort every year and this annual festival is called *kalyāṇōtsava*.

[8] As will appear from verse 16 of the pillar inscription of King Chōḍa III (*supra* p. 161) which gives '*lōkōdaṁchchita-Paṁchadhāranagarī-Dharmēśvara-prītayē*', *udaṁchchita* here is used in the sense of 'bright worshipped'.

Dharmēśvara of the town of **Pañchadhārala** (*of Dharmēśvara*), who year by year is marrying (*Pārvatī*),—the lord whose love (*to Pārvatī*) has appeared.

(V. 27.) In the magnificent *maṇḍapa*, with four sacred halls constructed, as it were, by the lord of the mountain (*i.e.*, Himavat), which has celestial perfumes and which is praised by the king of kings (*Kubēra, in the other case*) and famous on account of its being extolled by great men (*Indra, in the other case*)—(*in this maṇḍapa*), erected for the *kalyāṇa*-feasts by king Viśvēśvara, shines (*the god*) Dharmēśvara of the town Pañchadhāra with Pārvatī.

(V. 28.) King Viśva (Viśvēśvara) of the Chāḷukya dynasty has erected (*this*) magnificent *maṇḍapa* as a beautiful abode of the glorious Dharmēśa of the town of **Pañchadhāra** (Pañchadhārala) for the celebration of the *kalyāṇa*-festival **in the Śaka year which is counted after nine (9), the arms (2), the Rāmas (3), and the Moon (1), in the bright half of** (*the month*) **Śuchi (Jyēshṭha), on the seventh day, on Sunday.**

(V. 29.) And king Viśva (Viśvēśvara), the **Rāyagaṇḍagōpāla**, has erected this magnificent (*and*) large temple with a beautiful hall[1] to the north, (*which will endure*) until the end of the *kalpa*.

(V. 30.) King Viśvēśa (Viśvēśvara), the **Dharaṇīvarāha**, installed (*the image of*) Vishṇu in a shrine in the **Upēndravar-āgrahāra** laid out by himself, (*which is*) the pleasure-ground of the gods who are pleased by the Brāhmans' six *karmas*.[2]

(ll. 108-109.) Adoration to Hari, Hara and Hiraṇyagarbha. Hail! Hail! Hail!

(l. 110.) Engraved by **Dēvāchāri.**

No. 27.—A FRAGMENTARY PRATIHARA INSCRIPTION.

BY D. B. DISKALKAR, RAJKOT.

The following note is prepared from an impression preserved in the Barton Museum at Bhāvnagar. The name of the place where the inscription of which this impression is a copy was found has unfortunately not been recorded, nor did anybody come across the record again. The impression measures 1′-6″ in height and the breadth varies from 1′ to 1′-2″. The stone from which the impression was taken must have originally been more than double the size of the estampage. About 35 to 40 letters have been completely lost with the latter part of each line, as the gaps in the verses would show. The concluding portion of the inscription is, however, preserved in the impression under notice.

The record is written in **characters** of about the ninth century A.D., and exhibits certain peculiarities which are found in the western variety of the *Kuṭila* script. Attention may be drawn in particular to the forms of the following letters: *na* is sometimes made up of two parts, each joining the top line close to the other. Its left part consists of an open hook with a bend the right part being vertical. It can thus be easily mistaken for *ma* (cf. *na* in l. 11). Sometimes the right hand vertical line is absent (cf. *na* in l. 19). Palatal *śa* is also similarly seen divided in two parts, the vertical on the right and the double-looped limb on the left. The **language** of the record is Sanskrit and, except the invocation in the beginning and the names of the writer as well as the engraver at the end, the whole of it must have been in verse.

The inscription being represented only partially by the impression its contents cannot be known fully. But the following items of information may be noted: The record opens with

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[1] [The text gives *sālam*.—Ed.]

[2] The six *karmas* or duties enjoined on Brāhmaṇas are: *adhyayana, adhyāpana, yajana, yājana, dāna*, and *pratigraha*, or the six acts belonging to the practice of Yōga (Apte under षट्कर्मन्. [Is not सत्कर्म meant here?—Ed.]

an invocation to god Śiva. In the following lines Śiva seems to be praised in his *Ardhanārīśvara* (half male and half female) form. In the eighth line the Lunar race is referred to. In l. 9 a king of the Western country is mentioned. Line 11 seems to mention a person whom people called [**Va**]**rāha**. Next is mentioned the river **Rēvā**. In l. 12 is mentioned a king named **Krishṇarāja**, who was made to retreat hastily to his own country. In l. 13 some one is referred to as having gone to heaven after distributing untold wealth to Brāhmaṇas. In l. 15, some town, the name of which began with **Malava,** is mentioned as the place where a very charitable man named **Gōgga,** whose munificence is described in the following six lines, seems to have died. His faithful wife was named **Manikā**. Line 22 records the building of a temple of Vishṇu, the enemy of the demon Madhu. In l. 23 **Iśvara,** the grandfather of one **Siddhāditya,** is mentioned, probably in connection with certain endowments to some temple. A verse in ll. 24 and 25 expresses the benediction for the long life probably of the temple. The *praśasti* was composed by **Śambhuvarman,** son of **Dēvavarman.** The writer's name is missing. It was engraved by the son of **Dharmalālalaka.**

The name [Va]rāha contained in the above account is significant and reminds us of 'Ādivarāha', the *biruda* of **Bhōjadēva,** the famous king of the **Pratihāra** dynasty. If it is really meant for the said ruler, as is very likely, the inscription can well be relegated to his reign, and the king Krishṇarāja mentioned in l. 12 can safely be identified with the **Rāshṭrakūṭa king Akālavarsha Krishṇa** II (875-911 A.D.), who was his contemporary. We know that the Pratihāras and the Rāshṭrakūṭas were constantly at war with each other and were alternately victorious. This inscription may be referring to a fight in which Bhōjadēva defeated Krishṇarāja, for poets usually record victories and not defeats of their patron kings.

TEXT.[1]

1 ओं[2] नमः शिवाय ॥ ब्रह्माण्डजन्मस्थितिसंहृती[ना] . . . .
. . . .

2 स्था वपुरिदमखिलं चन्द्ररेखा मदीयं चात्तसिंहस्त . . . .
. . . .

3 यस्य प्रदुग्धा सुरस[रि]त इव श्रोत्र . . ति सोव्यात् [देहे?] . . . . . .
. . . .

4 र्दुं भीर्व्वेवं वेपसे किं गदितमिति हरस्यार्द्धनारीशमूर्त्तेः प्रत्याख्या[तो] विधिर्म्म-
. . . .

5 लीन्दोर्गलितेन सिक्तममृतेनागत्य विस्तारि[त⊕]कण्ठे यस्य विषं प्रसारित[म]-
. . . .

6 व्ययमादिकर्म्मनिरते विश्वेपमास्वान्तरो कोमाभ्यासनिविष्टचेतसि(श्रि) धियां
सर्व्वज्ञ[ता] . . . .

7 पमे देहिनां ॥*॥[3] अखिलजनसमपारे(?)न्वत . . कराभ्यनिर[त] . . . .
. . . .

[1] From a rubbing preserved in the Barton Museum at Bhāvnagar.

[2] Expressed by a symbol.

[3] This symbol and the one in the fifteenth line seem to indicate the conclusion of a paragraph.

8 मासीद्विग्राक[र]कलाङ्कतपूजमूर्द्देवातिदेवदग्रनोप[म]शुभ्र . . . .

9 पाश्चात्यदेशाधिपो राज . .ह.परेसं.मरे च पञ्चत्वमापा . . . .

10 सुचारुणो दितिजेशसंगरजयोभिप्रायतः प्रापितो(तस्) तस्मिन्बांध . . . .

11 राज्ञ इति यं सर्व्वैः समन्ता[ज्जनः] ॥ रेवातोयां(यान्)वह्ह्रि[श्रे]रपतय ह . . . .

12 शदेशाभिमुखमविरतं सातिरेकैः प्रयाणैः प्राप्य द्राक्कृष्णराजं . . . .

13 [क्षि] दत्वा द्रविणानविदितप्रायसंख्यं द्विजेभ्यः । याते स्वर्लोकमाप्तुं सु . . . .

14 टितक्षतक्रोश्वमालाप्रलापप्राप्तस्या(?)पङ्कतान्यध्वनिविभवधनुर्म्मुक्तरो[ष]प्रक्ष . . . .

15 त्यार्ज्जितस्यार्ज्जुनेनः(न) ॥*॥ चोरुणामस्ति परं ह्यारि मलवादिपदान्वितं नगरं . . . .

16 [वाम्बं] शरद्दन[म्] । दानविस्मितचितेन[1] शिरःकंप[2] विधास्यता भूकंपः [3]क्रयते-द्यापि ह . . . .

17 मुदारचरितः क्षतधोः क्षितज्ञो गोग्गोभवत्त्रिभुवनप्रथितप्रभावः ॥ जन्मान्तरा . . . .

18 तस्यासो[न्मनिका साध्वी] भार्या[शेष]गुणान्विता हरत्यघ[4] नृणां याता या गंगेव [दृष्टा] . . . .

19 . ददता येन मुदा प्रणयिनाम्वत[5] देहोति कृपणा वामो[6] न नीताः श्रुतिगोचरं ॥ सं . . . .

20 . युत एव सर्व्वमिदं निरूप्य निपुणं धर्म्मं समालंब्य यो बिभ्राणैस्तु हिमाचलप्रतिनि . . . .

21 . सकलवसुमतीप्रान्तसंप्राप्तकीर्त्तिः दीनाना[मा]र्त्तिहन्ता प्रतिदिनमसमावाप्त-पुण्यप्रता . . . .

22 . तस्य कारिता सुधिया येन प्रतिष्ठास्य [मधु]द्वि[षः] ॥ तस्य . सुर्व्या ध्यांस्तवास्ति(?)मायिका गु . . . .

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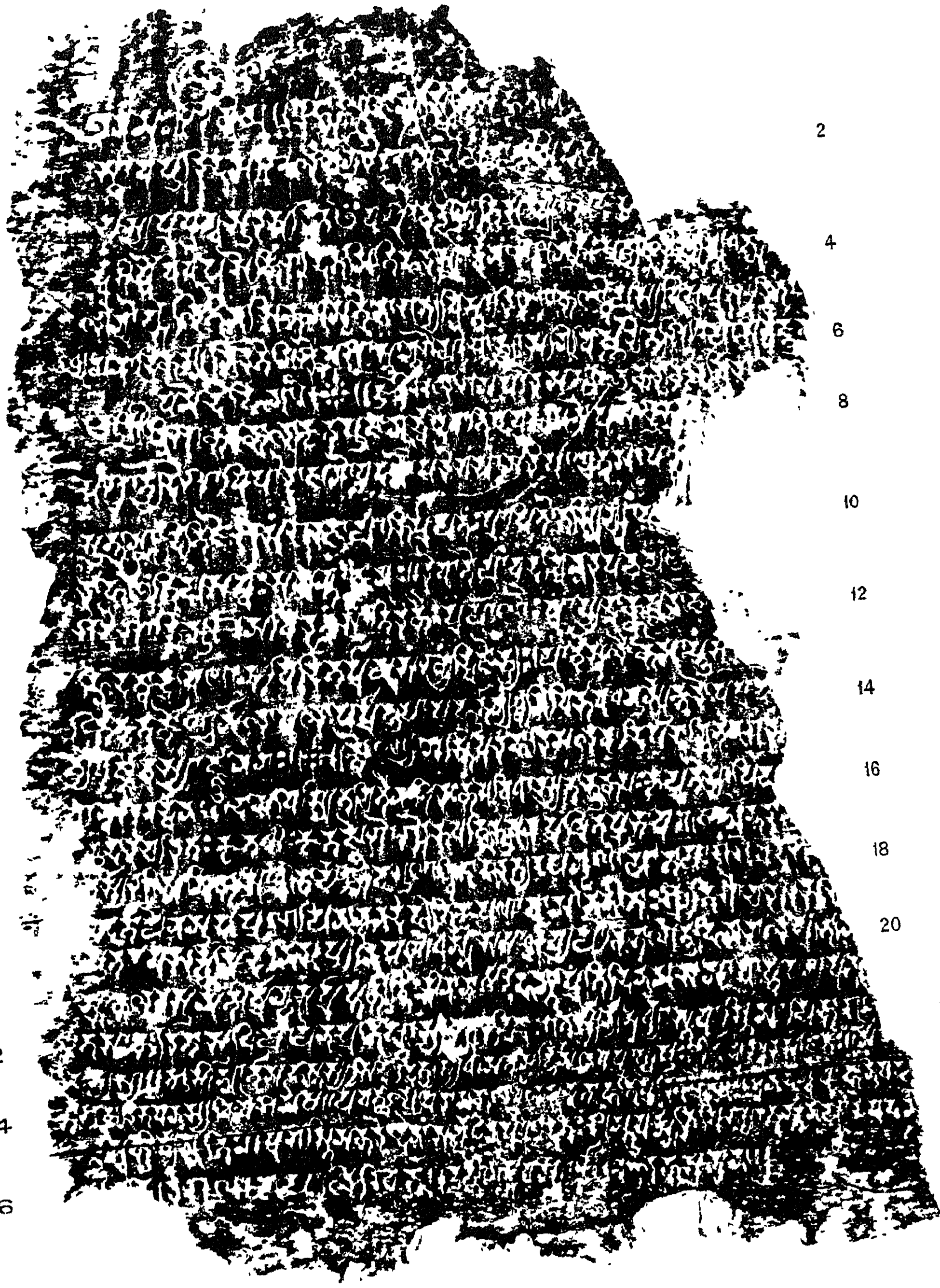
[1] Read °विस्मितेन.
[2] Read °कंपं.
[3] Read क्रियते°.
[4] Read त्यघं.
[5] Read प्रणयिभ्यो.
[6] Read वाचो.

A Fragmentary Pratihara Inscription.



SCALE ONE-THIRD.

SURVEY OF INDIA, CALCUTTA.

23 . . न्यस्य ॥ भ्रासोन्मातामहस्तस्य सिंहादित्यस्य धीमत[:।] मूर्त्तिमानिव पुष्येषु: श्रीमानीश्वरसंज्ञित: ॥ मा . . . .

24 . . कारि भवनस्य निवेशमेष[।*] ॥ यावत्क्षि[1]ल्पविरामकालविलसद्वाताहतिप्रे- रितप्रोत्सर्पद्घनदाम्बुवाहनिवह . . .

25 .[हीं] स्वकीर्त्यन्नति: ॥ प्रशस्तिमकरोदेनां सर्व्व[ज्ञे]न प्रचोदित: शम्भुवर्म्मे- ति विख्यातस्तनयो देववर्म्म[ण:] . . . .

26 . . . . . [रंगला] .ॢ. लिखितं[2] ॥ उत्कोण्णा धर्म्मलालककसूनुना ॥

No. 28.—AN ODD PLATE OF PARAMARA SIYAKA OF [VIKRAMA-]SAMVAT 1026.

BY D. B. DISKALKAR.

This **copper-plate** was obtained from a copper-smith of **Ahmedābād** by some pleader of Kaira (in Gujarāt), who made it over to Muni Jinavijayaji of the Gujarāt Purātattva Mandir of Ahmedābād some seven years ago. The latter kindly handed it over to me for publication.

The plate, which is the **second half of a grant**, has two holes each measuring ¼ of an inch in diameter at its top at a distance of 7 inches from each other. They are meant for the two copper rings holding the two plates together. The rings are missing. All the edges of the plate are fashioned into rims to protect the incised portion which is in a good state of preservation. It measures 1′-1⅞″ in length and 7½″ in breadth, and contains ten lines of writing, the last one containing, in about three times larger letters, the **sign-manual** of **Śrī-Sīyaka** In the left hand lower corner of the plate is engraved the figure of a flying **Garuḍa** holding in his left hand a cobra and having his right hand raised to strike it, as is generally seen in the grants of the Paramāra rulers of Mālwā.

The engraver has done his work in a slovenly way. The letters are not straight but are seen inclined to the left or more often to the right. Their average size is ¼″ by ¼″. There are a number of grammatical mistakes even in this small portion of the record. The *anusvāra* is many times left out. The **characters** are old Nāgarī current in the 10th century A.D. They agree with those of the copper-plate grants of the Paramāra rulers, Vākpati Muñja[3] and Bhōja,[4] but are rather different from those of the two Harsola[5] plates of V.S. 1005 of Sīyaka, who is identical with the Paramāra Sīyaka of the present inscription. The **language** of the record is Sanskrit. As regards **orthography** nothing special is to be noted.

A larger part of the plate, from the first line to the eighth, is taken up by the five customary imprecatory verses, which are the same as in the grant of Vākpatirāja of V.S. 1031. The last two lines of the inscription contain an important historical information. The ninth

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[1] Read °ल्पि°.

[2] Better read लिखिता.

[3] *Ind. Ant.*, Vol. VI, p. 51, and Vol. XIV, p. 160.

[4] Above, Vol XI, p. 181, and *Ind. Ant.*, Vol. VI, p 53.

[5] They are being edited in this Journal.

[6] *Ind. Ant.*, Vol. VI, p. 51.

line gives **the 15th day**[1] **of the dark half of Āśvina of the [Vikrama] year 1026** as the **date** of the record, and mentions **Kaṇhapaika** as the *dāpaka* (or the person who caused the grant to be issued).

By the loss of the first plate we are deprived of that portion of the record which contained the details of the family to which **Sīyaka** belonged. There is, however, no doubt that this Sīyaka was the illustrious **Paramāra** king of Mālwā. The Garuḍa symbol found in the plates of the Paramāras, namely, Vākpati and Bhōja, is found here exactly in the same form, and the characters are similar. We can even say that the Sīyaka of our plate is the father of Vākpati Muñja, whose two grants of V.S. 1031 and 1036 have been discovered. The *dāpaka*,[2] moreover, in this grant and in the grant of V.S. 1031 is the same individual. We know that Sīyaka had reigned at least up to the year 1029 of the Vikrama era, as the poet Dhanapāla of Dhārā says in verse 276 of his Prākṛit Dictionary called *Pāilacchī*, that he had composed the work for the sake of his sister Sundarā in V.S. 1029, when Mānyakhēṭa was looted by the people of Mālwā.[3] This undoubtedly refers to the statement in the 12th verse of the Udayapur *praśasti* that Śrī-Harsha, (another name of Sīyaka), had invaded the dominions and looted the capital of Khōṭṭiga.[4] The present grant, being dated in V.S. 1026, is three years earlier than that date and twenty-one years later than the Harsola plates.

A point which requires to be borne in mind here is that the present plate and the Harsola plates, which are the earliest known records of the Paramāra family of Mālwā, were discovered in the Ahmedābād district of Gujarāt. The Harsola plates show that the property granted by the king consisted of the same tract of Gujarāt. We have, therefore, reason to believe that the Paramāras were connected with Gujarāt in the early days of their power.

TEXT.[5]

1 सामान्यं चैतत्पुण्यफलं [6]वुद्वास्मद्वंशजैरन्यैरपि भाविभोक्तृभिरस्मत्प्रदत्तधर्म्मदायोय-

2 म[नु]गन्तव्य〽पालनीयश्च[7] [।*] उक्तं च भग[व*]ता व्यासेन[।*] * * *

3 to 8 [*Five imprecatory verses.*]

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[1] It will be seen that the *tithi* is given here as the 15th of the dark half, which is the *amāvāsyā* day of the month. In the Harsola grants of the same king, which are dated in V.S. 1005, the same *tithi*, *amāvāsyā*, is expressed as the 30th of the dark half as is done now-a-days. It seems, therefore, that both the forms of expressing the *amāvāsyā* day were in use in the mediæval period. Out of the eighty Valabhi grants, for instance, in as many as nine places the *tithi* is expressed in the former way.

[2] The word *dāpaka* has been read by the editors of Vākpati's grants of V.S. 1031 and 1036 (*Ind. Ant.*, Vol. VI, p. 51, and Vol. XIV, p. 160) as *dāyaka* and combined with the preceding word *ājñā* as स्वयमाज्ञादायकः. But it is to be noted that the word *dāpaka* found in these grants and in the grants of V.S. 1005 and in the present grant stands for the usual word *dūtaka* and the word स्वयमाज्ञा means, as the grants of V.S. 1005 clearly state राजाज्ञया, 'by order of the king'. Both the expressions are quite separately given there thus—दापकोत्र ठक्कुर श्रीविष्णुः । राजाज्ञया लिखित कायस्थगुणधरेण । The word *dāpaka* conveys, I think, the same meaning as another word *kārāpaka* [illegible] to look after the execution of the record) does. See *Ind. Ant.*, Vol. XIX p. 62 n. 53, and [illegible] IX, p. 189.

[3] *Ind. Ant.*, Vol. XXXVI (1907), p. 169.

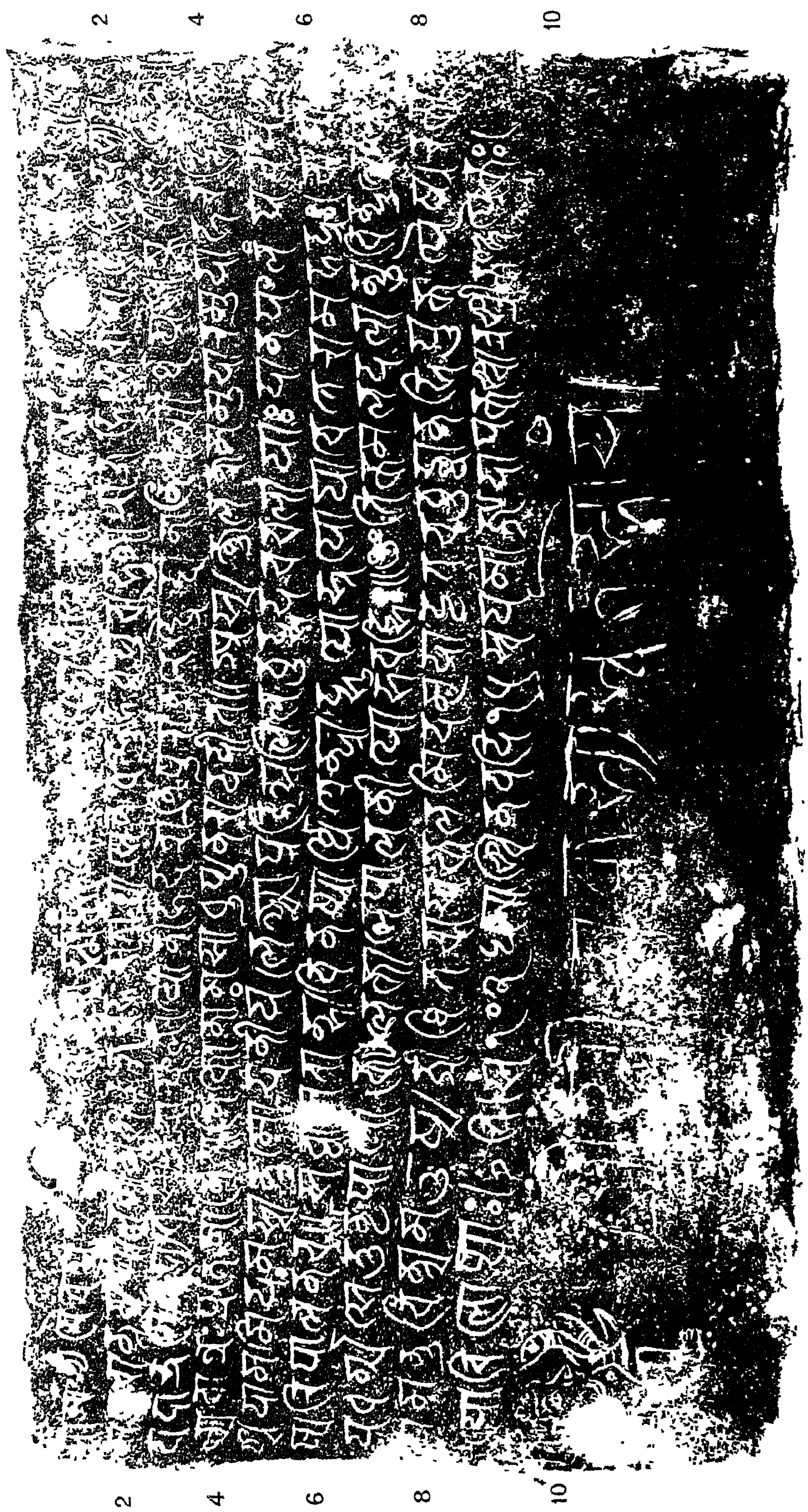
[4] Above, Vol. I, p. 235.

[5] From the original plate.

[6] Read बुद्धा°.

[7] Read पालनीयश्च.

AN ODD PLATE OF PARAMARA SIYAKA OF [VIKRAMA] SAMVAT 1026.



HIRANANDA SASTRI. SCALE FIVE-EIGHTHS. SURVEY OF INDIA, CALCUTTA.

9 * * * * सं १०२६ आश्विन वदि १५ [।*] स्वयमाश्रा दापकस्यात्र श्रीकण्ठस्यैवा: ।

10 Garuḍa figure श्रीसीयकस्य स्वहस्तोयं ।

No. 29.—SIX INSCRIPTIONS FROM KOLUR AND DEVAGERI.

BY LIONEL D. BARNETT.

Kōḷūr is a village in the Karajgi tāluka of the Dhārwār District, about 3 miles nearly west from Karajgi town, in lat. 14° 52′ and long. 75° 27′. The name is ancient, and is that given to the village in the records here published. On the neighbouring village of **Dēvagēri,** anciently **Dēvaṁgēri,** I need only refer to Dr. Fleet's remarks in Vol. XI above, p. 1. The present series is now published for the first time[1] from ink-impressions which were prepared for Dr. Fleet, and on his lamented death passed into the British Museum. Four of them (Nos. A., C., D., and F.) are from Kōlūr; the rest (B. and E.) are from Dēvagēri. They range in date from Śaka 967 to the reign of the Yādava Siṅghaṇa, in the first half of the 13th century A.D.

Kōḷūr and Dēvagēri, together with the adjoining town of Kulēnūr, formed part of the *manneya* or seigniory (something like the modern *inām*) of the district known as the **Bāsavūra Hundred-and-forty,** or **Hundred-and-forty of Bāsavūr.** In the present records, with the sole exception of No. C., this seigniory is mentioned as being under the control of a dynasty of nobles who claimed to belong to the **Jīmūtavāhan-ānvaya** or lineage of Jīmūtavāhana and the **Khachara-vaṁśa** or Race of the Birds, and bore on their banners the figure of a **snake** (A., l. 18. F., l. 27). This refers to the legend dramatised in the drama *Nāgānanda,* attributed to Harshavardhana, and brings them into connection with the **Śilāhāra** dynasty of the Southern Koṅkaṇ (circa 783-1008 A.D.), with the Northern branch of the same family, with **Goṅkadēva,** who was reigning at Tērḍāl in A.D. 1122,[2] and with the **Sēnavāra** or **Sēnamāra** family ruling in the Kaḍūr district of Mysore from about the end of the 7th century,[3] all of whom claimed the same ancestry. This raises a point of peculiar interest. The *Nāgānanda* is one of the plays which the Chākyar of Travancore are in the habit of acting at religious festivals.[4] At first sight it seems strange that a Buddhist drama should be habitually performed by orthodox Hindus in honour of their gods; but the reason is now apparent. The scene of the *Nāgānanda* is laid on the Malaya Mountain, *i.e.* the Western Ghats of Malabar and Travancore; and its theme is indicated by the pedigrees of these three families. Hence either the plot of the drama was entirely fictitious, and these pedigrees were concocted on the basis of it; or else it embodies a genuine legend of Malabar or Travancore, which was the source of these pedigrees, either directly or through the medium of the drama. The former alternative seems to me to be quite untenable. The other alternative fully accounts for the facts,—both the pedigrees of these neighbouring families and the appearance of a Buddhist play in orthodox Hindu festivals. Hence I venture to draw the inference that the performance of the *Nāgānanda* is one of the few cases in which a Hindu play is definitively associated with an ancient legend of the place where it is enacted.

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[1] No. E. is included in the Elliot Collection, on fol. 367a. of Vol. i. of the Royal Asiatic Society's copy.

[2] See *Dyn. Kanar. Distr.*, pp. 489, 443, 450, 523, 536, 548; *Ep. Ind.*, Vol. XII, p. 252.

[3] See *Ep. Carn.*, VI. Cm. 61, 62, 75, 76, 94, 95, Kp. 37.

[4] See Pandit Ganapati Sastri's preface to Vol. xlii of the *Trivandrum Sanskrit Series.*

A.—KOLUR INSCRIPTION OF THE REIGN OF SOMESVARA I: SAKA 967.

This is from a slab found in Kōḷūr; but I can find no record of its site or other details. The inscribed area is 2 ft. 1½ in. wide and 4 ft. 10½ in. high.—The **character** is good Kanarese of the period; the letters in the upper lines are about ⅝ in. high, the rest about ⅜ in. The cursive *m* (above, Vol. XII, p. 335) appears in *ma[ṁ*]gaḷa* (l. 45).—The **language** is Old Kanarese prose, except in the two Sanskrit verses on ll. 41-44. The *ḻ* does not appear; its place is taken by *ḷ*. Initial *p* is preserved. The spelling *-śchēdamuṁ* for *-śchhēdamuṁ* (l. 39) is interesting: cf. Whitney's Sanskrit Grammar, § 227a, and Wackernagel, *Altindische Grammatik*, I, p. 154.

The **record** opens by referring itself to the reign of **Traiḷōkyamalla-dēva** (**Sōmēśvara I**) in ll. 1-4. Under him a certain functionary with the title of **Rājagurudēva**, of the **Kādamba** lineage, was governing the twelve towns which were administered for the benefit of the temple of Indrēśvara at **Baṅkāpura** (ll. 4-13); he is described as the '**guardian of the Koṅkaṇ**' (l. 11), and much is said about his piety, valour, learning, and other merits. Next is introduced **Kaliyammarasa**, of the **Jīmūtavāhana** lineage and the **Khachara** race, who was administering the *manneya* of the **Hundred-and-forty of Bāsavūr** (ll. 14-23). He was a Jain by religion, the tutelary goddess of his family was Padmāvatī, and their banner bore the device of a **serpent**. He is also termed *Ḍāyiga-dallaḷaṁ*, 'a trouble to Ḍāyiga,' apparently some potentate whom he had defeated (l. 21). Then follow the details of the endowment (ll. 23-34), by which Rājagurudēva granted some land to the temple of Kalidēvēśvara at **Kōḷūr**, and Kaliyammarasa assigned thirty houses to defray the cost of perpetual lamps in it. The **writer** of the record was **Basavayya**, and the sculptor **Bammōja**.

The **date** is given on ll. 26-27 as: Śaka 967, the cyclic year Pārthiva; Paushya-*suddha* 5, Sunday; the *uttarāyaṇa-saṁkrānti*. This is irregular. The given *tithi* corresponded to **Monday, 16 December, A.D. 1045**; it ended at 12 h. 41 m. after mean sunrise on that day, and began 13 h. 1 m. after mean sunrise on the preceding Sunday. The *uttarāyana-saṁkrānti* occurred 23 h. 55 m. after mean sunrise on **Monday, 23 December**,—a week after the given *tithi*.[1]

The **places** mentioned are: **Rodda** (l. 8), **Baṅkāpura** (ll. 13, 27), the **Hundred-and-forty of Bāsavūr** (l. 22), **Kōḷūr** (l. 28), **Karage** (l. 30), **Ālakere** (l. 30), the **Varade** river (l. 31), and the *tīrthas* (ll. 36, 37, 39). On Rodda see above, Vol. VIII, p. 135n. Baṅkāpura is the modern Baṅkāpūr (see above, Vol. XIII, p. 168). On Bāsavūr and Kōḷūr see above. Kōḷūr was one of twelve towns administered for the benefit of the temple of Indrēśvara at Baṅkāpura. Karage may possibly be the modern town of Karajgi, which gives its name to the *tāluka*, and lies in lat. 14° 52′ and long. 75° 30′. The Varade river must be the stream called "Verdā" on the Bombay Survey map: Kōlūr lies on its southern bank, and it flows thence westwards to the north of Dēvagēri and then turns southwards. There is a village named "Vardi" (so the Bombay Survey) on its bank in lat. 14° 47¼′ and long. 75° 20′.

TEXT.[2]

[The metres are as follows: verse 1, *Śālinī*; verse 2, *Anushṭubh.*]

1 ❁ Svasti samasta-bhuvan-āśraya Śrī-Pri(Pṛi)thvī-vallabha mahārājadhirājā(ja) para[3]-

2 mēsva(śva)ra parama-bhaṭṭārakaṁ **Satyāśraya-kula-tiḷakaṁ Chāḷuky-ābharaṇaṁ**

[1] I have again to acknowledge my obligation to the late Mr. R. Sewell, who with his usual kindness checked my calculations for the dates in this series.

[2] From the ink-impression.

[3] The engraver began this word with the syllable *dhi*, and then corrected it to *pa*.

3 śrīma[t*]-**Trailōkya**malla-**dēvar** sukha-[saṁ]kaṁtā[1]-vinōdadiṁ rājyaṁ-geyyu-

4 ttam=ire || ◎ Svasti yama-niyama-svādhyāya-dhyāna-dhāraṇa-prān-ā-

5 yāma-pratyāhāra-japa-samādhi-saṁpannar=Īśvara-p[ā*]da-kamaḷa-

6 bhri(bhṛi)ṁga sāhas-ōttuṁgan=āśrita-jana-kaḷpa-vri(vṛi)ksha sa(śa)raṇ-āgata-suraksha

7 nuḍid=ante mārppaṁ kūre kūrppaṁ pratipanna-Mēruv=ēkāṁga-vīran=Āsandhu(nda)-dhīraṁ

8 Vīr-āvatāraṁ vīra-chūḍāmani gōtra-chintāmaṇi **Roḍ[ḍ*]a-kaivāraṁ** Sai(Śai)va-prākāraṁ sa(śa)ra-

9 pariparinata[2] niśśaṁka-vairi-vri(vṛi)ṁdaka[3]-sa(śa)ra-sandhāna bāṇa-śikshā-guru Kali-yuga-

10 Drōṇāchāryya sarvva-sa(śa)stra-sā(śā)stra-viśāradaṁ nārācha-Parasu(śu)rāma giri-durgga-bhaṁjā(ja)-

11 n-Āṁjanēya trailōkya-raṁjanaṁ kaṭaka-mābhīśaṁ[4] **Koṁkaṇa-rakshālaṁ** **Kadaṁb-ānvaya-**

12 samuddharana-nām-ādi-samasta-prasa(śa)sti-sahitaṁ śrīmat **Rājagurudēvar**

13 **Baṁkāpurad=Ind[r*]ēśvara[5]-dēvargg=āḷva** panneraḍuṁ bāḍamam sukhadin=āḷuttam=ire || ◎

14 Svasti samasta-vasumatītaḷa-kshā(khyā)ta-**Jīmūtavāhan-ānvaya-**bra(pra)sūta ba-

15 ndhu-jana-kamal[i*]nī-rāja-haṁśa(sa) vidya[j*]-jana-vinōdaṁ gōshṭhī-vinōdaṁ Padmā-vatī-labdha-va-

16 ra-prasāda rāja-vidyā-parāyaṇa mūrtti-Nārāyaṇaṁ samyakt[v*]a-chū-

17 ḍāmaṇi bhri(bhṛi)tya-chintāmaṇi pratāpa-mārttāṇḍa pagevara-gaṇḍa dīn-ānātha-ja-

18 na-santa[r*]ppit-ānūna-dāna **pannaga-dhvaja-vi(vi)rājamāna** vidagdha-mugdha-

19 vār[ā*]ṁganā-man[ā]-bhirāma chalad=aṁka-Rāva(ma) Jī(Ji)na-pāda-paṁkaja-raja[ḥ*]-

20 puṁja-piṁjarita-gātra par-āṁganā-putra sakaḷa-guṇa-gaṇ-ōttuṁga

21 māvana siṁga jita-vairi-saṁkuḷa **Ḍāyiga-dallaḷaṁ** nām-ādy-ā(a)nēka-[nā*]m-ā-

22 ḷāṁkritaṁ[6]-samētan=appa śrīmat-**Kalli(li)yammarasaṁ Bāsavūraṁ(ra)-nū-**

23 **ṟa-nālvattaṟa** manneya[d=arasu-geyyuttam=iḷdu*][7] || ◎ Svasti yama-nī(ni)yama-svādhyāya-dhyāna-

24 dhāraṇa-mō(mau)[illegible] anavara-

25 ta-dharmma-chittarum=appa śrīmat **Vāmarāsi(śi)-dēvara** śishyar=appa **Mallikā-**

26 **rjjuna-bhadāgge**[9] svasti **Sa(Śa)ka-varsha 967neya Pārtthiva-saṁvatsarada** Pauśya(shya)-su(śu)ddha

27 paṁchami Ādivāra uttarāyaṇa-saṁkrāntiyandu Baṁkāpurad=Indrēsva(śva) ra-

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[1] Read *-saṁkathā-*.

[2] Read *-pariṇata*. [3] The *ānusvāra* and *da* are not quite clear. [4] Possibly a mistake for *-mahādhīśaṁ*.

[5] I have altered the spelling *Indēśvara* to *Indrēśvara*, as the latter form appears below, l. 27, and in inscr. C., l. 8. On the other hand, the Hoṭṭūr inscription of Śaka 929 mentions a place called Indēśvaragēri (l. 12); hence it is possible that both forms were in use.

[6] Read *-āḷaṁkṛiti-*.

[7] There seems to be a gap here; I have accordingly filled it up from inscription B., ll. 22-23; cf. *ibid.*, l. 8.

[8] Read *-parāyaṇa-*.

[9] This may be corrected to *-bhaṭṭargge*, or *-bhaṭārargge*, or *-bhaṭṭārakargge*. The first seems the most likely.

28 dêva[r*]gg=âḷva panneraḍuṁ bâḍada baḷiya **Kōḷūra** Kalidēvēśvara-dēvargge

29 śrīmat **Rājagurudēvaru** dhār[ā*]-pūrvvakadiṁ sarvva-namasyam=ā-

30 ge biṭṭa Karageya baṭṭeyiṁ teṁka Ālakereyiṁd=ūr=āṁnaraṁ[1]

31 paḍuval biṭṭa ere mattar=eṁṭṭ(ṁṭ)u dēgulada kōde(ḍe)yiṁ paḍuva Varade-

32 ya toreyiṁ teṁkal biṭṭa kisu mattar=eraḍu antu mattar pattu [|*]

33 Manneya **Kaliyammarasaṁ** nandā-dīvigege biṭṭa parisūtrada manegal

34 mūvattu sarvva-bādhā-parihāram=int=ī dharmmamaṁ pratipāḷisuvar [||*]

35 Ī dharmmamaṁ pratipāḷisid-âtageṁ[2] vijaya-śrīyuṁ baḷ-āyuṁ ārō-

36 gy-ābhividdhiyuṁm[3]=uttar-ōttaram=akku [|*] matta[ṁ*] Kurukshētra Vāraṇāsi

37 Prayāge Argghyatīrttham=eṁba mā(ma)hā-tīrtthagaṁloḷ[4]=sāsira kavileya kōḍu[ṁ*] koḷagumaṁ

38 paṁcha-ratnadoḷ=kaṭṭisi mā(ma)hā-brāhmaṇargge ubhayamukhi goṭṭa phalam=akku [|*] Idan=aḷi-

39 dh(d)-ātaṁge rōgaṁ daridratvam santati-śchēdamuṁ[5] Vāraṇāsiyoḷ=kōṭi kavileyuṁ kōṭi

40 brāhmaṇaruṁ ek-kōṭi-tapōdhanarumaṁ konda paṁcha-māha[6]-pātakan=akkuṁ ||

41 Sāmānyō=yaṁ dha[r*]mma-sētu[r*]=nṛipāṇāṁ kālē kāḷō pālanīyō bhavadbhiḥ [|*]

42 sarvvān=ētāṁ(n) chāgina[7] pārtthivēndrō(ndrān) bhūyō bhūyō yāchatē Rāmabhadraḥ [|| 1*]

43 Sva-datt[ā*]ṁ para-datt[ā*]ṁ vā yō harēti(ta) vasundarā[8] [|*] sashṭhir[9]-varsha-sahasr[ā*]ṇi

44 mishṭhayāṁ[10] jāyatē krimi[11] [||* 2*] Bareda sēnabōva **Basavayya** besa-ge-

45 yda **Bam[m*]ōja** [|*] Ma[ṁ*]gaḷa ◎

TRANSLATION.

(Lines 1-4.) Hail! When the asylum of the whole world, favourite of Fortune and Earth, great Emperor, supreme Lord, supreme Master, ornament of **Satyāśraya's** race, embellishment of the **Chāḷukyas,** king **Trailōkyamalla,** was reigning with enjoyment of pleasant conversations:—

(Ll. 4-13.) Hail! When he who observes the major and minor disciplines, scriptural study, meditation, spiritual concentration, suppression of breath, retraction of senses, prayer, and absorption, who is a bee to Īśvara's lotus-feet, possessing all titles of honour such as "lofty in courage, a tree of desire to dependents, a good guardian to seekers of his protection, an opponent (?) according to the word,[12] returning love for love, a Mēru in exaltation, a warrior of the body-guard, valiant as Āsanda [Vishṇu], an incarnation of Vīra [Vīrabhadra], a crest-jewel of warriors, a wishing-gem to his *gōtra*, a theme of praise to **Roḍḍa,** a palace[13] for Śaivas, skilled in (*the use of*) arrows, stringing arrows against troops of fearless foes, a master to teach archery, a Drōṇāchārya of the Kali age, accomplished in all weapons and books of instruction, a Paraśurāma with arrows, an Āñjanēya (Hanumān) in shattering mountain-fastnesses, delighting the three worlds, great lord of the camp (?), **guardian of the Koṅkaṇ,** restorer of the **Kadamba**

[1] This word is corrupt.

[2] Read *-ātaṁge.*

[3] Read *-ābhivṛiddhiyum=.*

[4] Read *-tīrtthaṁgaḷoḷ.*

[5] On this spelling see Whitney's Sanskrit Grammar, §227a, and Wackernagel, *Altind. Gramm.* I, p. 154.

[6] Read *-mahā-.*

[7] Read *bhāginaḥ.*

[8] Read *vasundharāṁ.*

[9] Read *shashṭim-.*

[10] Read *vishṭhāyāṁ.*

[11] Read *kṛimiḥ.*

[12] Cf. the phrase *nuḍid=ante gaṇḍa.*

[13] [I would say 'rampart' instead.—Ed.]

lineage," the illustrious **Rājagurudēva,** was happily governing the twelve towns administered for (*the benefit of*) the god Indrēśvara of **Baṅkāpura** :—

(Ll. 14-23.) Hail ! While he who is sprung from the lineage of **Jīmūtavāhana** famed over the whole earth, possessing many titles of distinction such as 'a royal swan in the lotus-lake of his kin, delighting in learned men, delighting in social circles, receiving the grace of boons from (*the goddess*) Padmāvatī, versed in the science of kings, an incarnate Nārāyaṇa, a crest-jewel of goodliness, a wishing-jewel to servants, a sun of magnificence, a man of might to foes, satisfying by abundant gifts the miserable and forlorn, brilliant with the **Serpent-banner,** delighting the mind of witty and modest courtesans, a Rāma in the characteristic of constancy, having his limbs yellowed by the mass of pollen in the lotuses of the Jinas' feet, a son to other men's wives, exalted by the series of all virtues, a lion of his uncle, conqueror of a multitude of enemies, a trouble to **Ḍāyiga',** the illustrious **Kaliyammarasa,** was ruling the seigniory of the **Hundred-and-forty of Bāsavūr**[1] :—

(Ll. 23-26.) Hail! to **Mallikārjuna-Bhaṭṭa** (?), disciple of **Vāmarāśi-dēva,** who is versed in the major and minor disciplines, scriptural study, meditation, spiritual concentration, and observance of the vow of silence, who practises prayer and absorption, and is constantly inspired by godliness,—

(Ll. 26-27.) Hail ! on Sunday, the fifth day of the bright fortnight of **Paushya** in the **cyclic year Pārtthiva, the 967th** (*year*) **of the Śaka era,** at the *uttarāyaṇa-saṁkrānti,*—

(Ll. 27-34.) For (*the benefit of*) the god Kalidēvēśvara of **Kōḷūr,** (*one of the towns*) included in the twelve towns administered for (*the benefit of*) the god Indrēśvara of Baṅkāpura, the illustrious **Rājagurudēva** with pouring of water granted on *sarva-namasya* tenure, eight *mattar* of black-loam land north of the road of Karage, west . . . from the Ālakeṛe ; (*and also*) he granted two *mattar* of red land west of the wall (?) of the temple, south of the river of Varade : altogether ten *mattar.* The seignior **Kaliyammarasa** granted for the perpetual lamps thirty houses in the precinct, immune from all conflicting claims. So they shall protect this pious endowment.

(Ll. 35-40 : a prose formula of the usual type.)

(Verses 1-2 : two common Sanskrit formulæ.)

(Ll. 44-45.) The town-clerk **Basavayya** wrote (*the record*). **Bammōja** executed (*the order*). Happiness !

B.—DEVAGERI INSCRIPTION OF THE REIGNS OF SOMESVARA II AND SOMESVARA III : SAKA 997 AND 1056.

This record was found on a stone at Dēvagēri ; but I have no information as to its site or **character.** The inscribed area is about 3 ft. 2½ in. high and 3 ft. 6½ in. wide. It contains two documents, in different hands, of which the second is imperfect at the end.—The **character** is Kanarese ; the letters vary in height from ½ in. to ¾ in. The cursive *m* (above, Vol. XII, p. 335) is used in *sampannar* (l. 9), *dharmmam* (l. 27), *kamma* (l. 28), *mattaṁ* (l. 28) ; the palatal *ñ* appears in *pañcha-* (ll. 4, 6).—The **language** is Old Kanarese, except for the introductory Sanskrit verse. The archaic *ḻ* occurs in *iḻdu* (ll. 11, 15, 23), *gaḻde* (l. 28), and wrongly in *kaḻchi* (l. 13) ; elsewhere it is changed to *ḷ*. Initial *p* is preserved, except in *hattakk-* (l. 17), and *Halamā* (l. 29). The word *koṭṭayuṁ* on l. 20 (if I have read it aright) is singular. On *mattalu* (l. 28) cf. above, Vol. XIII, p. 168, and *Ep. Carn,* VII. i., Sk. 8, 61, 70, 71, 322, Hl. 7, 11, etc. Some words are of lexical interest, viz. *kāsaṭa* (l. 16), *maḷave* (ll. 16, 17), *kechchan-appa* (ib.), and *biṇige* (l. 17).

[1] There seems to be something lost here ; see above.

The **first document**, after referring itself to the reign of **Bhuvanaikamalla-dēva**, *i.e.* **Sōmēśvara II** (l. 3), mentions the General **Udayāditya**—a *Mahāsāmantādhipati*, high minister, commissioner for *hēri* and for peace and war, and steward of the household—as administering at the time the **Banavase Twelve-thousand** (ll. 4-5), while the *Mahāsāmanta* **Kaliyammarasa**, of the **Jīmūtavāhana** lineage and **Khachara** race, styled 'a lion for **Rājāditya**' (apparently one of his family to whom he had rendered military services),[1] was governing the *manneya* of the **Bāsavura Hundred-and-forty** (ll. 5-8). The details of the grant then follow (ll. 8-21), according to which **Vennamayya**, a general, minister, and controller of the *perjjunka* taxes, together with the controllers of the two *bilkoḍe* taxes, assigned the proceeds of a toll on produce carried in a certain area to the temple of Kaṅkalēśvara[2] at Dēvagēri, the trustee being **Gaṅgarāśi-Paṇḍita**.

The **second document** opens by referring itself to the ninth year of the reign of **Bhūlōkamalla**, *i.e.* **Sōmēśvara III**, and introduces another **Kaliyammarasa**, a kinsman of the Kaliyammarasa mentioned above, perhaps his grandson, as governing the same seigniory (ll. 21-23). A verse (ll. 23-25) states that this dignitary, who is here named **Kaliga**, made a gift of land to the same temple; and the details of this donation, of which the trustee was **Mallikārjuna-Paṇḍita**, are given in ll. 25-28. This is followed by a record of a donation by some merchants, of which only the beginning remains.

The **date** of the first record is given on ll. 11-12 as Śaka 997, the cyclic year Rākshasa; Paushya-*śuddha* 14; Sunday; the *uttarāyaṇa-saṁkrānti*; the yōga *vyatīpāta*. In these details the only error is in the week-day. The given *tithi* corresponded to **Thursday, 24 December, A.D. 1075**, when it ended about 3 h. 12 m. after mean sunrise. The *uttarāyaṇa-saṁkrānti* took place on the same day at 18 h. 10 m. after mean sunrise, the following Friday being reckoned as Makara.

The second record is dated on ll. 21-22 as: the 9th year of Bhūlōkamalla (*i.e.* Śaka 1056 expired), Ānanda; Paushya-*suddha* 11; Monday; the *uttarāyaṇa-saṁkrānti*; the *vyatīpāta*. This is irregular. The quoted *tithi* corresponded to **Saturday, 29 December, A.D. 1134**, on which day it ended about 1 h. 37 m. after mean sunrise. On the other hand, the *uttarāyaṇa-saṁkrānti* occurred according to the Ārya-siddhānta 28 m. after mean sunrise on Tuesday, 25 December. Mr. Sewell has pointed out to me that by the Brahma-siddhānta the *saṁkrānti* took place on Monday, 24 December, at 1 h. 20 m. after mean sunrise, the current *tithi* for that day being Paushya śu. 7. Apparently then the record has mixed up two distinct dates, namely Paushya śu. 11 (Saturday) and the *saṁkrānti* on Paushya śu. 7 (Monday).

The chief **places** mentioned are: the **Bāsavūra Hundred-and-forty**, l. 8, or the **Hundred-and-forty of Bāsavūr**, l. 22; **Dēvaṁgēri**, ll. 14-15; **Palavūr**, l. 15; **Eleya-Tammuge**, l. 15; **Barade**, l. 16; **Beḍabālu**, l. 27; **Maruḷeyana kere**, l. 27; **Chimuḍagere**, ll. 27-28; and **Arakere**, l. 28. On Bāsavūr, Dēvaṁgēri, and Barade, see above. The other places I am unable to identify.

TEXT.[3]

[The metres are: verse 1, *Anushṭubh*; verse 2, *Utpalamālā*.]

1 [Na]mas=tu[ṁ]ga-si(śi)raś-chumbita[4]-cha[ṁ]dra-chāmara-chāravē [||*] trailōkyaṁ(kya)-nagar-āraṁbha-mūla-staṁbhāya Sa(Śa)ṁbhavē || [1*]

2 [Sva]sti samasta-bhuvan-āśraya Śrī-Pri(Pṛi)thvī-vallabha mahārājādhirāja paramē-śvaraṁ parama-bhaṭṭārakaṁ **Satyāśraya-kula-tiḷaka[ṁ] Chāḷuky-ā-**

[1] [Ordinarily it may also imply that he was a lion to (*i.e.* vanquished) Rājāditya. The previous plate has *mīrava simga* (l. 21).—Ed.]

[2] This name is spelt on l. 14 *Kaṁkaḷēśvara*, on l. 24 *Kaṁkanēśvara*, and on l. 28 f. *Kaṁkāḷē[śvara]*.

[3] From the ink-impression.

[4] Read -*chumbi*-.

3 bharaṇaṁ śrīmat **Bhuvanaikamalla**-dēva-jaya-rājyam=uttar-ōttar-ābhivri(vṛi)ddhi pravarddhamānam=ā-chaṁdr-ārkka-tāraṁ-baraṁ saluttam=ire [|*]

4 [Ta]t-pāda-padm-ōpajīvi samadhigata-pañcha-mahā-śa[bda-ma]hā-sāmantādhipati mahā-prachaṇḍa-daṇḍanāyaka mahāpradhānaṁ hēri-sa-

5 [ndhi]-vigrahi mane-verggaḍe daṇḍanāyakan=**Udayādityaṁ** Banavāse-pannirchchhāsiramuman[1]=āḷutt=ire [|*] Svasti samadhiga-

6 [ta]-pañcha-mahā-śabda-mahāsāmantaṁ vijaya-lakshmī-kāntaṁ samasta-vasumatītala-khyātaṁ(ta)-**Jīmūtavāhan**-ānvaya-praśā(sū)-

7 [taṁ] bandhu-jana-kamalinī-rāja-haṁśa(sa) **Khachara**[2]-vaṁś-ōdbhavaṁ Padmāvatī-labdha-vara-prasādam tyāga-vinōdaṁ **Rājādityanasiṁga** śrīmat

8 **Kaliyammarasaṁ** **Bāsavūra-nūṟa-nālvattarkkaṁ** mann[e*]yamaṁ sukhadin=arasu-geyyuttam=ire 🌀 Svasti samasta-rājya-

9 bhara-nirūpita-mahāmātya-padavī-virājamāna mān-ōnnata prabhu-maṁtr-ōtsāha-śakti-traya-sampannar=appa śrīmad-daṇḍa-

10 [n]āyakaṁ perjjuṁkada **Vēṇṇamayyaṁgaḷuṁ** śrīmat-bilkode(ḍe)ya **Nāgavarmmayyanuṁ** **Chikka-Kētayyanuṁ** antu perjjuṁkav=eraḍu

11 [b]ilkode(ḍe)yavarum=iḷdu Śa(Śa)ka-varsha 997neya **Rākshasa-saṁvatsarada** Paushya-su(śu)ddha 14 Ādityavāram=uttarāyaṇa-

12 saṁkrāntiyu[ṁ*] vyatīpātamuṁ kūḍid=andu Svasti yama-niyama-svādhyāya-dhyāna-dhāraṇa-mō(mau)n-ānushṭāṇa[3]-

13 parāyaṇa-japa-samādhi-saṁpannar=appa śrīmat **Gaṁgarāsi(śi)-paṇḍitarā** kālaṁ kaḷchi(rchchi) -dhārā-pūrvvakaṁ mā-

14 ḍi **Dēvaṁgēriya** Kaṁkaḷēśvara-dēvargge dhūpa-dīpa-nivēdyakke biṭṭa dharmmam=ent=endaḍe [|*] Śrīmat vaḍḍa-rāvuḷada perggaḍe **Bē-**

15 **chayyanum**=iḷdu Dēvaṁgēriyaluṁ Palavūraluṁ Eleya-Taṁmm(amm)uge modal=āgi mūṟ-ūra talada bhaṇḍaḍoḷaṁ paḍuvalu Maṁṇṇ(aṇṇ)a-

16 ṇḍiya poḷe mūḍalu Tammugeya Kaḷḷa-vole modal=āgi Baradeyiṁ teṁka pōpa bhaṇḍakke kāsaṭaḍa malave irppattakk=ondu kechchan=a-

17 ppa nūla pāsina biṇigeya malave mūvattakk=ondu pattiya maḷave ayvattakk=ondu davasada pēṟu hattakk=ondara suṁkamu-

18 maṁ vaḍḍa-rāvuḷaṁ perjjuṁka eraḍuṁ bilkode(ḍe)ya suṁkava[ṁ*] pratipālisuvar [||*] I(Ī) dharmmavaṁ pratipāḷisidavar Prayāge Bā-

19 ṇarāsi Kurukshētraṁ Argghyatīrtthaḍoḷaṁ sāsirvvar vēda-pāragarige sāsira kavileya kōḍuṁ koḷagumaṁ paṁcha-ratnadol=ka-

20 ṭṭisi koṭṭayuṁ phalav=akku [|*] I(Ī) dharmmavaṁ pratipāḷisaḍavaṁ sāsirvvar vēda-pāragarumaṁ sāsira[4] kavileyumaṁ konda

21 paṁcha-mahā-pātakan=akkum 🌀 Svasti **śrīmach-Chāḷkya**[5]-**Bhūḷōka[malla*]-varshada** **9nēy=Ānaṁda-saṁvatsarada** Pauśya(shya)-su(śu)ddha 11 Sōmavārad=u-

22 ttarāyaṇa-saṁkrānti vyatīpātad=aṁdu śrīman-mahāsāmanta **Kaliyammarasaru** **Bāsavūra nūṟa-nālvattaṟa** mann[e*]ya-

23 d=arasu-gey[y*]uttam=iḷdu || Śr-Īśvaran=appa **Khēchara-kuḷ-ānvayan=i** **Kalig-āvanīśa** māhēśvara-dīksheyaṁ tanage māḍisi ko-

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[1] Apparently what was intended was *Banavāse-pannirchchhāsiraman.*

[2] Possibly *Khēchara-*: the first vowel is not quite clear.

[3] Read *-ānushṭhāna-*.

[4] Under the *r* is written *h*.

[5] Read *-Chāḷukya-*.

24 ṇḍu samasta-dêva-dêv-ēśvara-Kaṁkaṇêśvara-mahâ-mahimaṁge nivêdya-pûjegaṁ śāśvataṁ=āge koṭṭan=akhil-ōrvvare ba-

25 ṇṇisal=nrdgha-bhūmiyaṁ || [2*] Svasti yama-ni(ni)yama-svâdhyâya-dhyâna-dhâraṇa-mō(mau)n-ânushṭāna[1]-japa-samādhi-

26 śīla-guṇa-saṁppannar=appa śrīmatu Mallikārjjuna-paṇḍitara kālaṁ karchchi dhārā-pūrvvakaṁ māḍi bi-

27 ṭṭa dharmmam=emt=eṁdaḍe | Beḍabāla baṭṭeyiṁ teṁka | Maruḷeyana kereyiṁ mūḍa ere mattaru nālku | Chimu-

28 ḍagereya paḍuvaṇa deseyalu biṭṭa kisu mattalu eraḍu | Arakereya keḷage bitta galde kamma 50 [||*] Mattaṁ Kaṁkāḷē-

29 [śvara-d]ēva[r]ige [? parisū]truda samīpadalu Kisuva Halamā- seṭṭivāḷaru[m*] Kalidēva-seṭṭiyuṁ[2]

TRANSLATION.

(Verse 1.) Homage to Śambhu, beauteous with the yak-tail fan, that is the moon, kissing his lofty head, the foundation-column for the building of the city of the three worlds.

(Lines 2-3.) While the victorious reign of—hail!—the asylum of the whole world, favourite of Fortune and Earth, great Emperor, supreme Lord, supreme Master, ornament of Satyāśraya's race, embellishment of the Chāḷukyas, king Bhuvanaikamalla, was advancing in a course of successively increasing prosperity, (*to endure*) as long as moon, sun, and stars:—

(Ll. 4-5.) While one who finds sustenance at his lotus-feet, the *Mahāsāmantādhipati* who has obtained the five great (*musical*) sounds, great august General, High Minister, commissioner for affairs of *hēri*,[3] peace, and war, steward of the household, the General Udayāditya, was ruling the Banavāse Twelve-thousand:—

(Ll. 5-8.) While—hail!—the *Mahāsāmanta* who has obtained the five great (*musical*) sounds, beloved of the goddess of victory, scion of the lineage of Jīmūtavāhana famed over the whole earth, a royal swan to the lotus-pool—his kindred, born of the Khachara race, receiving the grace of boons from (*the goddess*) Padmāvatī, taking delight in liberality, a lion for Rājāditya, the illustrious Kaliyammarasa, was governing happily the seigniory of Bāsavura Hundred-and-forty:—

(Ll. 8-14.) He who is eminent in the office of high minister appointed for the administration of the whole kingdom, exalted in dignity, possessing the three powers of lordship, counsel and enterprise, the General Veṇṇamayya (*the controller*) of the *perjjuṅka* taxes, and Nāgavarmayya and Chikka-Kētayya (*the controllers*) of the *bilkoḍe* taxes, that is to say, the controllers of the *perjjuṅka* and of the two *bilkoḍes*, in concert, on Sunday, the 14th of the bright fortnight of Pausha in the cyclic year Rākshasa, the 997th (*year*) of the Śaka era, coinciding with the *uttarāyaṇa-saṁkrānti* and the *vyatīpāta*,[4] having laved the feet of Gaṅgarāśi-Paṇḍita, who is versed in the major and minor disciplines, scriptural study, meditation, spiritual concentration and observance of silence, and practises prayer and absorption, granted with pouring of water a pious endowment for (*the supply of*) incense, lamps, and oblations for the god Kaṅkalēśvara of Dēvaṁgēri, to the following effect:—

(Ll. 14-18.) With the concurrence of Bēchayya, controller of the *vaḍḍa-rāvuḷa* taxes, (*it was decreed that*) they shall maintain both in Dēvaṁgēri and in Palawūr in the case of the produce of the soil of Eleya-Tammuge and the rest of the three towns, a toll upon produce that is

[1] Read *-ânushṭhāna-*.

[2] Of line 30 nothing is legible; and the rest of the record is lost.

[3] See remarks in my paper on the Lakshmēshwar inscr. of Jagadēkamalla II, l. 21.

[4] A *yōga* in which the sun and moon have the same declination.

carried south of Barade—beginning with the river of Maṇṇandi on the west and the Kaḷla-river of Tammuge on the east—*viz.*, one *maḷave* upon every twenty of *kāsaṭa*, one *maḷave* upon every thirty of *biṇige* of red (?)[1] thread, one *maḷave* upon every fifty of cotton-pods, one load upon every ten of grain, (*as*) a toll of the *vaḍḍa-rāvuḷa*, the *perjjuṅka*, and the two *bilkoḍes*.

(Ll. 18-21 : a prose formula of the usual type.)

(Ll. 21-23.) Hail! At the *uttarāyaṇa-saṁkrānti* on Monday, the 11th of the bright fortnight of Paushya in **the cyclic year Ānanda, the 9th** (*year*) **of the Chāḷukya-Bhūlō-kamalla era,** in the *vyatīpāta*, while the *Mahāsāmanta* **Kaliyammarasa** was governing the seigniory of **the Hundred-and-forty of Bāsavūr** :—

(Verse 2.) This prince **Kāliga,** of the lineage of the **Khēchara** family, a lord of fortune, having caused to be performed for himself the Māhēśvara consecration, bestowed in perpetuity, with the approval of the whole earth, good land for the great glory of Kaṅkaṇēśvara, the lord of all gods of gods, and for his worship with oblations.

(Ll. 25-28.) 'Hail! Having laved the feet of **Mallikārjuna-Paṇḍita,** who has the merit of practising the major and minor disciplines, scriptural study, meditation, spiritual concentration, observance of silence, prayer, and absorption, he granted with pouring of water a pious endowment, as follows: four *mattar* of black-loam land south of the road of Beḍabālu, east of Maruḷeya's Tank; two *mattal*(*r*) of red land he granted on the west of the Chimuḍagere; 50 *kamma* of paddy-field he granted below the Arakeṛe.

[Translation of the latter part of l. 28 and l. 29 is omitted here, apparently because the sense is not complete. As they stand, we might render them thus :—Further, to the god Kaṁkālēśvaradēva, Kisuva Halamā-seṭṭivāḷa and Kalidēva-seṭṭi . . . . . in the vicinity of the enclosure.—Ed.]

C.—KOLUR INSCRIPTION OF THE 4TH YEAR OF VIKRAMADITYA VI.

This record was found on a fragment of a slab in the temple of Dhavaḷēśvara at Kōḷūr, concerning which I have found no further details. The upper half is very imperfectly preserved. The maximum height of the inscribed area is about 3 ft. ; the width is 2 ft. 3 in.—The **character** is a fair Kanarese of the period, the letters varying in height from ½ in. to ¾ in. The cursive *m* (above, Vol. XII, p. 335) occurs in [*pa*]*ṁcha-mahā*°, l. 9, *ma*[*hāsē*]*nādipati*, l. 11, and *paḷama*°, l. 28. The **language,** except for the concluding Sanskrit verse, is Old Kanarese. The initial *p* is changed to *h* only in *hattiya*, l. 25. The archaic *ḷ* is preserved in *iḷdu* ll. 17-18, and is written irregularly in *karḷchi*, for *karchchi*, l. 21 ; elsewhere it has been replaced by *ḷ*. The words *khēṇikāra*, l. 17, *biṇige*, l. 24, *kechchan=appa*, l. 24, and *maḷave*, ll. 24-25, are of some lexical interest.

The **record,** so far as it is preserved, begins by referring itself to a time when **Trailōkya-malla-dēva** was reigning over the **Nolambavāḍi Thirty-two Thousand** and the **Sānt'lige Thousand** (ll. 1-6). This is probably **Jayasiṁha III,** the younger brother of Vikramāditya VI, on whom see *Dyn. Kanar. Distr.*, p. 453. Then, after a mutilated reference to some religious dignitary who was administering the demesnes of the god Indrēśvara of **Baṅkāpura** (cf. above, A., ll. 12-13), we learn that at the same time a *manneya*, probably the **Bāsavura Hundred-and-forty,** was under the government of a *Mahāsāmanta* whose name is lost, but was probably **Kaliyammarasa** (ll. 6-10), while the General **Baladēvayya,** a devotee of the Jain church, was ruling the **Banavāse Twelve-thousand** and controlling the *kīḷ-vaṭṭe* section of the *vaḍḍa-rāvuḷa* taxes (ll. 10-13), the General **Bammadēvarasa** was controlling the *perjjuṅka* and the two *bilkoḍe* taxes of the Banavase Twelve-thousand (ll. 13-15), the *pergaḍe* **Chāvaṇṇa,** also a pious Jain, was *khēṇikāra* of the *vaḍḍa-rāvuḷa* (ll. 15-18), and **Dāsa-Gāvuṇḍa** and **Rāja-Gāvuṇḍa** were serving as *gāvuṇḍas* of Kōḷūr (l. 18). Next comes the date (ll. 18-20), followed

[1] Possibly *kechchan=appa* is connected with *kechchane*, 'redness'; but it may equally be connected with *kechchu* in the sense of 'warp'.

by details of an endowment for the temple of the god Grāmēśvara, the "Village Lord", of which the trustee was a certain **Kannaḍāchārya**, and under which a toll identical in its rates with that specified in B., ll. 16-17, was to be levied on certain produce of the soil in Kōlūr and Aggaḷajūr under the provisions of the above-mentioned four taxes, and applied for the benefit of the temple (ll. 20-26).

The **date** is given on ll. 18-20 as: the 4th year of the Chāḷukya-Vikrama era, Siddhārtha; Paushya *amāvāse*, Sunday; the *uttarāyaṇa-saṁkrānti*; the *vyatīpāta*; an eclipse of the sun. This again is somewhat irregular. The given *tithi* corresponded to **Thursday, 26 December, A.D. 1079**, ending about 3 h. 7 m. after mean sunrise. The *uttarāyaṇa-saṁkrānti* occurred 19 h. after mean sunrise on the preceding Tuesday, *i.e.* at 1 a.m. on **Wednesday, 25 December**, which was hence reckoned as 1 Makara. The eclipse of the sun actually took place on Thursday, 26 December, as stated: see *Indian Calendar*, p. 122.

The following **place-names** occur: the **Noḷambavāḍi Thirty-two-thousand**, ll. 4-5; the **Sāntaḷige Thousand**, l. 5; **Baṅkāpura**, l. 8; the **Banavase Twelve-thousand**, ll. 12, 14; **Kōḷūr**, ll. 18, 22; **Aggaḷajūr**, l. 22 f.; **Karage**, l. 23; the *tīrthas*, ll. 26, 27, 29. Noḷambavāḍi lay somewhere about Bellary. Sāntaḷige was in the west of Mysore or thereabouts (*Dyn. Kanar. Distr.*, p. 306, n. 5). On Baṅkāpura see Vol. XIII, p. 168; on Karage, see above.

TEXT.[1]

[The metre of verse 1 is *Anushṭubh*.]

1 . . . . [śa]-
2 [ra]ṇ-āgata-rakshāma[ṇi] . . . .
3 . . gajāgarājaṁ . . . .
4 . śrīma[t*]-**Traiḷōkyamallavēr**[2] **Noḷa[ṁbavāḍi-mūva]**-
5 **[tti]rchchāsiramumaṁ Sāntaḷige-[sāsiramu]**-
6 **maṁ** sukha-saṁkathā-vinōdadiṁ r[ājyaṁ-geyyuttam=ire || Svasti yama-niyama-dhyāna]-
7 dhāraṇa-mō(mau)n-ānushṭhāna-japa-samādhi . . . .
8 **Baṁkāpurad**=Iṁdrēśvara-dēvargg=āḷva Gorava(?) . . . . [samadhigata]-
9 [pa]ṁcha-mahāsa(śa)bda-mahāsāmantaṁ śrīmatu . . . . . **[Bāsavura-nūṟa-nālva]**-
10 **[ttara]** manneyad=arasu-geyyut[t*]am=ire || Svasti . . . .
11 ma[hāsē]nādi(dhi)pati mahā-prachaṁḍa-daṁḍanāyaka Jina-charaṇa-kamaḷa-bhri(bhṛi)ṁga [daṁḍa]-
12 [n]āyaka **Baladēvayyaṁ[ga*]ḷu Banavase-pannirchchāsiramumaṁ** vaḍḍa-rāvuḷa-
13 [da ?] kiḷ-vaṭṭeya suṁkaman=anubhavisuttam=ire || Śrīmad-daṇḍanāyaka **Beṭṭi-[mayyaṁ ?]**-
14 **gaḷa** magaṁ **Bammadēvarasaru Banavase-pannirchchāsirada** perjjuṁkamum eraḍu[ṁ bi]-
15 lkoḍeya suṁkaman=anubhavisuttam=ire || Svasti samasta-guṇa-saṁpanna nuḍid=aṁ-
16 t=ennaṁ sujan-aiyka-mitra gōtra-pavitra āśrita-jana-kalpa-vri(vṛi)ksha bandhu-jana-chintāmaṇi **Po**.
17 **ṭṭiya** siṁga Jina-charaṇa-kamala-bhri(bhṛi)ṁga śrīmatu vaḍḍa-rāvuḷada khēṇikāṟa perggaḍe **Chāvaṇṇanu[m=i]**-
18 ḷdu || Śrīmatu-Kōḷu(ḷū)ra **Dāsa-gāvuṇḍanuṁ Rāja-gāvuṇḍanuṁ** gāvuṇḍu-geyyū(yyu)ttam=ire || **Chāḷu[k]ya**-
19 **Vikrama-varsha 4neya Sidh(d)dhārttha-saṁvatsarada** Paushyad=amāvāse Ādityavāram=uttar[ā]-

[1] From the ink-impression.

[2] Read *Traiḷōkyamalla-dēvar*.

20 yaṇa-saṁkrānti vyatīpāta su(ū)ryya-grahaṇadandu Grāmēśvara-dēvargge dhūpa-dīpa-

21 nivēdyakke **Kannaḍāchāryyara** kālaṁ karḷchi dhārā-pūrvvakam=āgi biṭṭa dharm-mam=ent=enda[ḍe]

22 Vaḍḍa-rāvuḷa perjjuṁka eraḍuṁ bilkoḍe antuṁ(ntu) nālkuṁ suṁkadalum=āgi Kōlūr=Aggaḷa-

23 jūra Karageya taḷa-bhaṇḍamu[ṁ* ?] ā yeraḍuṁ polege barpp=aḍḍa-vaṭṭeya khāsa-

24 ṭaḍa maḷave irppattakk=ondu kechchan=appa nūla pāsina biṇigeya maḷave

25 mūvattakk=ondu hattiya maḷave ayvattakk=ondu davasada pēru i[r*]ppa-

26 ttakk=ondu [||*] Int=ī dharmmamaṁ pratipāḷisidavaru Vāraṇāsi Gu(Ku)rukshētra

27 Prayāgeyā(yo)ḷ=sāyira kavileya kōḍuṁ kolagumaṁ paṁcha-ratnadoḷu kaṭṭi-

28 sī(si) vēda-pāragar=appa sāsirvvaru brāhmaṇargge mahā-dānaṁ-goṭṭa pa(pha)ḷam=akku ||

29 Ī dharmmaman=aḷidaṁ Vāṇarāsi Kurukshētradoḷ sāsira kavileyuṁ sāsira brā-

30 hmaṇaran=alida paṁcha-mahā-pātakan=akku || Sva-datt[ā*]ṁ para-datt[ā*]ṁ vā yō harēti(ta) vasu-

31 ndharāṁ shashthi(shṭim)-varsha-sahasrāṇāṁ(ṇi) mi(vi)shṭhāyāṁ jāyatē krimi[1] || [1*] ©

D.—KOLUR INSCRIPTION OF THE 10TH YEAR OF VIKRAMADITYA VI.

This mutilated fragment is from a stone found at Kōḷūr, regarding which I have no details. It contains only the right-hand half of the record. Its height is about 3 ft. 5½ in.; its width at l. 1 is 12¼ in., and at l. 32 (the last line) 17½ in. The **character** is fair Kanarese of the period and the letters vary between 9/16 in. and ¾ in. The **language** is Old Kanarese, except in the formal Sanskrit verses on ll. 24-27. The *ḷ* is used irregularly in *kamaḷa* and *sakaḷa* (l. 5), and in *negaldaḷu* (l. 14); elsewhere it is replaced by *l*. We find the archaic participle *pratipāḷisidoṁge* (l. 27) in a formula beside the later form *aḷidavaṁge* (l. 29).

The **record** refers itself in ll. 1-3 to the reign of **Tribhuvanamalla-dēva**, *i.e.* **Vikramāditya VI**, and then mentions in ll. 3-7 **Rājagurudēva** (compare above, inscr. A.) as administering twelve towns, probably those comprised in the diocese of Indrēśvara of **Baṅkāpura**. Next appears again **Kaliyammarasa**, who figures in inscription B. (ll. 8 and 22), as governing the *manneya* of **Bāsavura**. After the date (ll. 12-13) begins a series of *kanda* verses in praise of **Basava** and **Kētamalla** and their family, though of the latter only one name is preserved, *viz.* that of their grandmother (?) **Bāgaṇabbe** (l. 14). To judge from the words *Ō(Au)raga-kuḷa-tiḷakam* on l. 13, this family also belonged to the **Jīmūtavāhana** lineage. One or both of these men held the office of *gāvuṇḍa* in Kōḷūr (l. 18), and won the favour of Kaliyamarasa (l. 19), who was pleased because Basava risked his life (literally, 'gave his head') in his service, and accordingly made a religious endowment (ll. 19-22). The document was drafted by **Māḷapayya**, the teacher of Kētamalla, and was engraved by **Kāḷōja** (ll. 31-32).

The **date** is given in ll. 12-13 as the 10th year of the Chāḷukya-Vikrama era, Krōdhana, Thursday, the month and fortnight being lost. The year Krōdhana corresponded to **A.D. 1085-6.**

The only decipherable **place-names** are: the **Bāsavura Hundred-and-forty** (l. 11); **Kōḷūr** (l. 18); and the *tīrthas* (l. 27).

[1] Read *krimiḥ*.

TEXT.[1]

[The metres are as follow: verses 1-7, *Kanda*; verses 8-9, *Anushṭubh.*]

1 [Svasti samasta-bhuvan-āśraya Śrī-Pṛithvī-vallabha mahār]ājādhirāja paramēśvara parama-
2 [bhaṭṭārakaṁ Satyāśraya-kuḷa-tilakaṁ **Chāḷuky-ābharaṇa**]ṁ śrīma[t*]-**Tribhuvana-malla-dēvaru** sukha-
3 [saṁkathā-vinōdadiṁ rājyaṁ-geyyuttam=ire | Svasti yama-niyama-sv]ādhyāya-dhyāna dhāraṇa-mō(mau)n-ānu-
4 [shṭhāna] . . . . budha-jana-prasaṁnnaruṁ dharmma-latā-
5 . . . . vā-kamaḷa(la)-mārttaṇḍaruṁ sakaḷa(la)- 卐
6 . . . . sāra-viratarum chāritra-niratarum śrīma-
7 . . . . vimdarum=appa **Rājagurudēvaru** panneraḍuṁ bāḍamaṁ
8 . . . . [Samadhigata-pa]ṁcha-mahāśabda-mahāsāmantaṁ vijaya-
9 [lakshmī-kānta] . . . . **Jīmūtavāhan-ānvaya-prasūta** bandhu-jana-
10 [kamalinī-rāja-haṁsa] . . . . . [Padm]āvati(tī)-labdha-vara-prasāda tyāga-vinōda biruda-
11 [manneya-mada-nivāraṇa(?)] . . . . śrīmat **Kaliyam[m*]arasa[r*] Bāsavura-nūṟa-nālva-**
12 **[ttaṟa** manneyad=arasu-geyyuttam=ire (?) | Svasti śrī]mach-**Chāḷukya-Vikrama-varshaṁ 10neya Krōdha-**
13 **[na-saṁvatsara]** . . . . . [Br]i(Bṛi)haspativārad=andu || **Ō(Au)raga-kuḷa**-tiḷakaṁ[2] prabhu Vi(Vī)r-ā-
14 [vatāra] . . . . [r]uha-lōchane negaḷdaḷu(lu) dhāriṇiyoḷ **Bāgaṇabbe**
15 . . . . . . [1*] . . . . . . y=ananta-guṇaṁ bhuvana-bha[vana]-jana-vinutaṁ śrī-kāntaṁ
16 . . . . shṭa-nivāsa || [2*] Āta . . . . . . Sītege do[r]e
17 . . . . yasa(śa)r=jjaniyisidar=nnīti-vida[r ?] **Basava-Kētama[l]la-**
18 . . . . [3*] . . . . r=**Kōḷūroḷ** gāvuṇḍu-geydu sukhadin=iral=pati-kāra-
19 . . . . maṁ mechchi **Kaliyam[m*]arasam** dayeyi || [4*] Enage tale-go-
20 [ṭṭ] . . . . n=emdu Kaliyam[m*]arasaṁ manam=osed=eraḍuṁ kēriya mane-
21 . . . . itta || [5*] Vigrahadol tale-goṭṭi(ṭṭa)n=udagra-baḷaṁ Basava-

[1] From the ink-impression.

[2] The syllables *tiḷa* have been omitted from their proper place and inserted in smaller letters at the end of the line, with crosses to mark the omission.

22 . . . . [gra]hadiṁdaṁ samasta-parigraham[1]=ā-cha[ṁ*]-
dra-tāram=aṁt=āg=itta || [6*]

23 . . . . ṁg=adu piriduṁ puṇyam=artthad=ā(a)pēkshateyiṁd=
idan=aḷidava-

24 . . . . ridu naḍege naḍevavar=ella || [7*] Sva-datt[āṁ*]
para-danta(ttāṁ) vā yō ha-

25 [rēta vasundharāṁ [|*] shashṭiṁv-a]rsha-sahasrāṇāṁ(ṇi) mi(vi)shṭhāyāṁ jāyatē
krimi[2] || [8*]

26 [Sva-dattād=dviguṇaṁ puṇyaṁ p]ūrvva-datt=ānupāḷi(la)naṁ [|*] pūrvva-datt-
āpahārēṇa sva-dattaṁ nis(sh)phalaṁ bha-

27 [vēt ||] [9*] . . . . maryyādeyaṁ tappade pratipāḷisidoṁge
Vāraṇāsi Gaṁge Kuru-

28 [kshētradoḷ sāsira]-kavileya kōḍuṁ koḷagumaṁ paṁcha-ratnadol kaṭṭisi vēda-
pāraga-

29 [r=appa sāsira-brāhmaṇargg]e dānaṁ-goṭṭa pa(pha)lam=akku || Idan=aḷidavaṁge
ant=ā tīrtthadoḷ sāsi-

30 [ra-kavileyu]ṁ sāsira-br[ā]hmaṇaruṁ sāsira-divya-tapōdhanaruma[ṁ*] koṁda pā-

31 [takam=akku] || Kētamallanan=ōdisida upādhyāyaṁ Māḷapayyaṁ bareda besa-
ge-

32 [yda] . . . . siyamōjana magaṁ Kāḷōja ||

E.—DEVAGERI INSCRIPTION OF THE 48TH YEAR OF VIKRAMADITYA VI.

This document, of which a transcript is given in the *Elliot Collection*, vol. 1 (fol. 367a. of the Royal Asiatic Society's copy), is from a slab found standing in the front of the gateway of the temple of Basavaṇṇa by the *hoṇḍa* or well of Dēvagēri. The inscribed area is about 3 ft. 10 in. high and 1 ft. 3½ in. wide. The lower part of the inscription is lost.—The **character** is fair Kanarese of the period, with letters varying between ½ in. and 9/16 in. in height. The cursive *m* occurs in *mūla*, l. 2.—The **language** is Old Kanarese, except for the opening Sanskrit verse. Initial *p* has become *h* in the name *Hermmāḍi°* (ll. 19, 23, 43) and in *hola-vēreyiṁ* (l. 25; cf. above, Vol. XIV, p. 277). The *ḷ* does not appear: we find *irddu* (l. 21) for *iḷdu*, and elsewhere *ḷ*.

The **document** refers itself to the reign of **Tribhuvanamalla-dēva**, *i.e.* **Vikramāditya VI** (ll. 3-8), and mentions next the *Mahāsāmantādhipati* **Īśvarayya**, a general and steward of the household, as administering the "**Two Beḷvalas**," (*scil* Beḷvala and Puligere) (ll. 9-13), while the *Mahāsāmanta* **Hermāḍiyarasa** of the **Jīmūtavāhana** lineage and **Khachara** family, was governing the *manneya* of the **Bāsavura Hundred-and-forty** (ll. 14-21). It then records a date (ll. 21-23) on which Hermāḍiyarasa made a grant of some lands to the temples of Tribhuvanēśvara (a title of Śiva derived from the name of the reigning king) and Bhairava, the trustee being **Tribhuvanasiṅgi-Paṇḍita** (ll. 23-29). After formulæ of the usual type (ll. 29-39) comes a verse which tells us that Hermāḍiyarasa was the son of **Kaliyammarasa** (see inscriptions B.-D.) by his wife **Lachchaladēvi** (ll. 40-44). After this the rest of the record is lost: only small fragments of nine lines survive.

The **date** is given on ll. 21-23 as the 46th year of the Chāḷukya-Vikrama era, Plava; the full-moon of Paushya-*suddha*, Sunday; the *uttarāyaṇa-saṁkrānti*; the *vyatīpāta*. The *tithi* quoted corresponded to **Sunday, 25 December, A.D. 1121**; it began on that day at 12.24 A.M., and ended about 13 m. after midnight. The *uttarāyaṇa-saṁkrānti* occurred 15 h. 45 m. after

[1] The letter *gra* has been omitted and added at the end of l. 21, with crosses to mark the omission.

[2] Read *krimiḥ*.

mean sunrise, *i.e.*, at 9.45 P.M. on the previous Saturday, so it actually took place before the quoted *tithi* began, but the day to which it was attached, *viz.* from mean sunrise on Saturday to mean sunrise on Sunday, was still current when the *tithi* commenced, and hence the two dates might legitimately be connected. Mr Sewell informs me that according to the *Brahma-siddhānta* the *uttarāyana-saṁkrānti* occurred on Friday, 23 December, a date which could not possibly be connected with the given *tithi*.

The only **place-names** mentioned are : the **Banavāse Twelve-thousand** (l. 12), the '**Six-hundred consisting of the two Beḷvalas**', *i.e.* Belvala and Puligeṟe (ll. 12-13), the **Bāsavura Hundred-and-forty** (l. 20), **Dēvagēri** (l. 25), **Marayageṟe** (l. 26), and the *tīrthas* (l. 30).

TEXT.[1]

[The metres are: verse 1, *Anushṭubh*; verse 2, *Śālinī*; verse 3, *Śārdūlavikrīḍita*.]

1 [Namas=tuṁga]-ś[i]raś-chuṁbi-chaṁdra-chāmara-chāravē [|*] trail[ō]kya-
2 nagar-āraṁbha-mūla-stambhāya Śaṁbhavē · [|| 1*] Maṁga[ḷa]
3 Svasti samasta-bhuvan-āśrayaṁ Śrī-Pri(Pṛi)thvī-[va]-
4 llabha mahārājādhirāja paramēśvara para-
5 mabhaṭṭārakam **Satyāśraya-kula**-tiḷakaṁ **Chāḷu-**
6 **ky**-ābharaṇam śrīma[t*]-**Tribhuvanamalla-dēvara** vija-
7 ya-rājyam=uttar-ōttar-ābhivri(vṛi)ddhi-pravarddhamā-
8 nam=ā-chaṁdr-ārkka-tāraṁ-baraṁ saluttam=ire
9 Tat-pāda-padm-ōpajīvi Svasti samadhigata-paṁcha-
10 mahā-śabda-mahāsāmaṁtādhipati mahāpra-
11 chaṇḍa-daṇḍanāyakam mane-verggaḍey=**Īśvarayya-**
12 daṇḍanāyaka[ṁ*] **Banavāse-pannirchchhāsiramumaṁ Beḷvala-**
13 **v=eraḍ=aṟunūrumam** sukha-saṁkathā-vinōdadiṁd=āluttam=ire
14 Svasti samadigada[2]-paṁcha-mahāśabda-mahāsāmaṁtaṁ vijaya-
15 lakshmī-kāṁtaṁ samasta-vasmatītala[3]-khyāta-**Jīmūtavāhan**-[ā*]-
16 **nvaya**-prasūtaṁ bandhu-jana-kamalinī-rāja-haṁsaṁ **Khachara-va[ṁ]-**
17 ś-ōttaṁsaṁ Padmāvatī-labdha-vara-prasādaṁ tyāga-vinōdaṁ b[i]-
18 ruda-manneya-mada-nī(ni)vāraṇa-nāṁ-ādi-samasta-
19 prasa(śa)sti-sahita-śrīman-mahāsāmaṁtam **Hermmāḍiyarasa-**
20 **ru Bāsavura-nūra-nālvattara** manneyad=arasu-geyvutta-
21 m=irddu **Chāḷukya-Vikrama-varshada 46neya Plava-saṁva-**
22 **tsarada** Paushya-śuddha puṇṇami Ādivārada[ṁ*]d=uttarāya-
23 na-saṁkrāṁti vyatīpātadalu **Hermmāḍiya-**
24 **rasaṁ** māhēśvara-dikshevaṁ kay-koṇḍu śrīma[t*]-Tribhuvanē-
25 śvara-dēvara nivēdyakk[e] Dēvagēriya hola-vēreyiṁ teṁka Ma-
26 rayagereyiṁ baḍaga śrīma[t*]-**Tribhuvanasimgi-paṁḍitara** kā-
27 lam kachchi dhārā-pūrvvakam māḍi dēvargge biṭṭa yere ma-
28 ttar=aydu alli Bhairava-dēvargge yere mattar=oṁdu
29 antu mattar=āṟu [|*] Yī dharmmamaṁ pratipālisi-
30 davargge Vāraṁ(ra)nāsi Kurukshētra Prayāgey=Argghya-
31 tīrthadalu sahasra-kavileya kōḍuṁ kolagu-

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[1] From the ink-impression.
[2] Read *samadhigata-*.
[3] Read *-vasumatītala-*.

32 maṁ paṁcha-ratnadalu khachiyisi chatur-vvēda-pāragar=appa
33 sa[hasra*] brāhmaṇargg=ubhayamukhigoṭṭa phalam=akku [।*] Yī dha-
34 rmmamaṁn(n)=ār=orvvar=aḷidar=alidavargge Vāraṇāsi Ku-
35 rukshētra Prayāgey=Argghyatīrtthadal=sāyira kavile-
36 yumam sāsirvva[r*] brāhmaṇaruman=aḷida paṁcha-mahā-pā-
37 takan=akku ◎ Sāmānyō=yaṁ sētu-dharmma[1] nri(nṛi)pāṇāṁ kālē
38 kālē pālanīyō bhavadbhiḥ [।*] sarvvān=ētāṁ(n) bhāg(v)ina[ḥ*] pārtthi-
39 [v]ēṁdrō(ndrān) bhūyō bhūyō yāchatē Rāmabhadra[ḥ ‖ 2*] ◎
40 [Ksh]īr-āṁbhōdhi-tanūjegaṁ Vanaruhākshaṁgaṁ manō-rāgadi[ṁ*]
41 [Kāmaṁ(?) pu]ṭ[ṭ]uva volu **Viyachchara-kuḷa-prāchī-ṇag-ārkkaṁ** [m◡]-
42 [— — —]ṁ **Lachchaladēvigaṁ Kaliyam-ōrvvīpāḷakaṁ-**
43 [gaṁ ◡ — — —]māpati puṭṭidaṁ nri(nṛi)pa-varaṁ **Hermmāḍi-bhū-**
44 [— ◡ — ‖ 3*] . . . . prasūta-nri(nṛi)-putra-
kar=ār=mmige (?)[2]

TRANSLATION.

(Verse 1: identical with verse 1 of inscription B.)

(Line 2.) Happiness!

(Ll. 3-8.) While the victorious reign of—hail!—the asylum of the whole world, favourite of Fortune and Earth, great Emperor, supreme Lord, supreme Master, ornament of Satyāśraya's race, embellishment of the **Chāḷukyas, king Tribhuvanamalla**, was advancing in a course of successively increasing prosperity, (*to endure*) as long as moon, sun, and stars:—

(Ll. 9-13.) While one who finds sustenance at his lotus-feet,—hail!—the *Mahāsāmantādhipati* who has obtained the five great musical sounds, great august General, steward of the household, the General Īśvarayya, was governing the **Banavāse Twelve-thousand** and the **Six-hundred consisting of the two Beḷvalas**[3] with enjoyment of pleasant conversations:—

(Ll. 14-21.) Hail! the *Mahāsāmanta* who has obtained the five great musical sounds, possessing all titles of honour such as "beloved of the Goddess of Victory, scion of the lineage of **Jīmūtavāhana** famed over the whole earth, a royal swan to the lotus-pool his kindred, chaplet of the **Khachara** race, receiving the grace of boons from (*the goddess*) Padmāvatī, delighting in bounty, repressing the arrogance of titled seigniors," the *Mahāsāmanta* **Hermāḍiyarasa**, was ruling as seignior the **Bāsavura Hundred-and-forty**:—

(Ll. 21-29.) On Sunday, the full-moon of the bright fortnight of Paushya in **the cyclic year Plava, the 46th** (*year*) **of the Chāḷukya-Vikrama**(*era*) on the *uttarāyaṇa-saṁkrānti*, in the *vyatīpāta* (yōga), **Hermāḍiyarasa**, having performed the Māhēśvara consecration, for the oblations of the god Tribhuvanēśvara, assigned, with laving of the feet of **Tribhuvanasiṅgi-Paṇḍita** and pouring of water for the benefit of the god, five *mattar* of black-loam land south of the dry-land bounds of Dēvagēri (*and*) north of Marayagere, (*and*) in the same place, for the benefit of the god Bhairava, one *mattar* of black-loam land, thus (*making altogether*) six *mattar*.

(Ll. 29-37: a prose formula of the usual type.)

(V. 2: a common Sanskrit verse.)

[1] Read *dharmma-sētur=*.

[2] Nine more lines of writing are visible, but very few words on them are legible.

[3] That is, the Beḷvala Three-hundred and the Puligeṛe Three-hundred: see above, Vol. XIII, p. 178.

(V. 3.) As to the daughter of the Milk-Ocean (Lakshmī) and to the Lotus-eyed (Vishṇu) of their souls' love was born [Kāma]—a Sun on the eastern mountain of the **Viyachchara**[1] race . . . to **Lachchaladēvī** and to king **Kaliyama** was born a lord . . . the excellent king **Hermmāḍi** the [ruler] of the earth.

F.—KOLUR INSCRIPTION OF THE REIGN OF SINGHANA.

This is written on a slab found in the temple of Mārtaṇḍa-dēva or Holapa at Kōḷūr. The inscribed area is about 2 ft. 10 in. high and 1 ft. 9½ in. wide, lines 1-5 occupying a compartment about 4 in. high, and the rest of the inscription being about 2 ft. 6 in. high. The character is a rather irregular Kanarese of the period; the letters generally vary in height from ⅜ in. to ⅝ in. The cursive *m* occurs about 24 times, the cursive *v* about 27 times. The language, except in the second verse, which is Sanskrit, is Kanarese, a mixture of the ancient and the medieval dialects. The *upadhmānīya* appears wrongly in *Puḥpa°*, l. 16; *ḻ* is not found. Initial *p* has become *h* in *Huligere*, l. 13, *haṁneraḍu*, l. 33, *hiṭu* (*hiṭṭu* ?), l. 33, beside *paḍuva* l. 35, *paḍedaṁ* and *paḍeda*, l. 40. The first verse is of some lexical interest.

The record refers itself in ll. 6-8 to the reign of **Siṁgaḷadēva**, *i.e.* the Yādava **Siṅghaṇa** (circa A.D. 1210-46), who here bears the chief of the Chālukyan titles, together with those of 'a Nārāyaṇa of kings' and 'majestic Emperor' (cf. *Dyn. Kanar. Distr.*, p. 523). It then mentions the high minister **Vaṅkuva-Rāvuta**, with various titles, as governing the **Beḷvala Three-hundred**, the **Huligeṟe Three-hundred**, and the **Banavāse Twelve-thousand** (ll. 9-14), while **Kēśava-Nāyaka** was administering the **Hundred-and-forty of Bāsavūr** (ll. 14-23), and the *Mahāmaṇḍaḷēśvara* **Mallidēvarasa**, of the **Jīmūtavāhana** lineage and **Khachara** family, was governing the *manneya* of the same **Hundred-and-forty** (ll. 24-30); and under the auspices of this **Mallidēvarasa** the representatives of Dēvagēri made a grant to the sanctuary of the Kshētrapāḷa of Kōḷūr (ll. 30 ff.). The change in the status of Malli-dēvarasa's family is noteworthy. He bears the title of *Mahāmaṇḍaḷēśvara*, and is said to be 'reigning in the chieftainship of the *manneya*' (*arasu-rājyaṁ-geyyuttam*), whereas his ancestors were only *Mahāsāmantas* and were described as 'exercising the chieftainship' (*arasu-geyyuttam*). But on the other hand, the previous records make no mention of a government of the Bāsavūr Hundred-and-forty distinct from that of the *manneya*, and it would, therefore, seem that in earlier times the former was included in the general administration of the whole province, and that later a special commissioner was appointed for it, perhaps as a counterpoise to the rising power of the Lord of the *manneya*. The distinction between the two administrations is not clear.

The place-names mentioned are: the **Beḷvala Three-hundred** (ll. 12-13); the **Huligeṟe Three-hundred** (l. 13); the **Banavāse Twelve-thousand** (l. 13); the **Hundred-and-forty of Bāsavūr** (ll. 22, 28); **Dēvaṁgēri** (l. 31); **Kōḷūr** (l. 33); **Karage** (l. 35; see above on inscr. A.); **Māvina-chavuḍa-kārve** (l. 36); and **Niḍugeṟe** (l. 37).

TEXT.[2]

[The metres are as follows: verse 1, *Tarala*[3]; verse 2, *Anushṭubh* verse 3, apparently a *Tripadi*.]

1 (symbol) Nosala kaṁṇu kuḍu-dāḍe tōḷu-vaḷe pāvu kayya kapāḷamuṁ [mi]-

2 supa bāḷu niri-gōḍa keṁ-jeḍe kālal=iṭṭa ba(kaḷa)lgaḷiṁ [|*] misuni-jaṁnapa[4] dē(vē)-

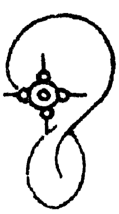
[1] A poetical synonym for *Khachara*.

[2] From the ink-impression.

[3] See Nāgavarma's *Kannaḍa Chhandassu*, ed. Kittel, p. 56, l. 186.

[4] Read *misuni-baṇṇada* (or *-vaṇṇada*).

3 tramaṁ piḍid=aksha-sūtradha(da) māleyiṁḍ=eseva gejjeyi Bhē(Bhai)ravaṁ namag=īgai(ge) [bē]-
4 ḷpa varaṁgaḷaṁ || [1*] Namas=tuṁga-sirastuṁbi[1]-cha[ṁ*]dra-chāmara-ch[ā*]ravē traiḷōkya[2]-nagar-[ā*]ram-
5 bha-mulastabavasabavē[3] || [2*]
6 Svasti samasta-prasa(śa)sti-sahitaṁ Śrī-hṛitvivalabhaṁ[4] mahārājādi(dhi)-rājaṁ
7 paramēśvaraṁ paramabhaṭṭārakaṁ Rāya-Nārāyaṇa pratāpa-chakravartti
8 śrī-**Siṁgaḷa-dēvaru** sukha-saṁkathā-vinōdadiṁ rājyaṁ-geyyuttam=ire ||
9 Svasti śrīman-mahāpradhānaṁ sarb-ādhikāri mahā-pasāyitaṁ
10 bāhattara-niyōg-ādhipatiy=anēka-dhē(dē)ś-ādhipati sakaḷa-lakshmi(kshmī)-pati-ni-
11 yōga-Yōgaṁdharaṁ pati-kāryya-dhuraṁdharaṁ ni(nī)ti-Chāṇā(ṇa)kyaṁ svāmi-vaṁ-
12 chakara-gaṁḍaṁ śaraṇ-āgata-vajra-paṁjaranum=appa **Vaṁkuva-Rāvutaru Be-**
13 **beḷuvala[5]-mūnūṟu Huligeṟe-mūnūṟu Banavāse-pannirchchāsiramam**
14 sukha-saṁkathā-vinōdadiṁd=āḷuttam=ire || Svasti samasta-praśasti-sa-
15 hitaṁ śrīmaṁn(n)-mahāpradhānaṁ Dvija-kula-kamaḷa-M[ā*]rttaṁḍaṁ kāminī-manō-
16 nayana-Puḥpnakōdhaṁḍanuṁ[6] śaraṇ-āgata-vajra-paṁjaranuṁ yu-
17 dhi dik-ku[ṁ*]jaranuṁ yativiśama[7]-hay-ārūḍa(ḍha)-prauḍa(ḍha)-rēkhā-**Rēvaṁtanuṁ** svā-
18 mi-bhakta-Hanūma[ṁ*]tanuṁ satya-śauch-āchāra-chāritranuṁ Bhāra-
19 dhvā(dvā)ja-gōtra-pavitranuṁ sakaḷa-sāhitya-vidhy(dy)-ādy-ā(a)nēka-śāstra-
20 pārāṇana[8] mūrtti-Nārāyaṇanu[ṁ*] vairi-sēnā-nātha-jīv-ōchchā-
21 ṭana-maṁtra-sidhdh(ddh)anuṁ sakala-lōk-ē(ai)ka-prasidhdh(ddh)anuṁ yity-ādh-y-ānēka-gu-
22 ṇa-gaṇ-ōḷaṁkritanum[9]=appa **Kēśava-na(nāya)karu Bāsavūra nūṟa-**
23 **nālvattumaṁ** dushṭa-nigraha-si(śi)shṭa-pratipāḷan-a(ā)gi[10] a(ā)ḷuttam=irdhdu(rddu)



24 Svasti [||*] samasta-vasumati(tī)-taḷa-khyātaṁ(ta)-**Jīmūtavā-**
25 **han-ānvayaṁ(ya)**-prasūta[ṁ*] baṁdhu-jana-kamaḷinī-rāja-haṁsaṁ Padmā-
26 vati(tī)-labdha-vara-prasādaṁ **Khachara-vaṁś-ōtta**[ṁ*]saṁ tyāga-vinōdaṁ biruda-
27 maṁneya-bēṁṭekāṟaṁ **sarppa-dhvaja**-śōbhitaṁ māvana gaṁdha-vāraṇaṁ
28 śrīman-mahāmaṁḍaḷēśvaraṁ **Malli-dēvarasaru Bāsavūra nūṟa-nā-**
29 **lvattumaṁ** sukha-saṁkathā-vinōdadiṁ maṁneyad=arasu-rā-
30 jyaṁ-geyyuttaṁ=ire || Tat*u*-pāda-padm-ō[pa*]jīvigaḷu || śrīmat*u*-sama-
31 sta-guṇa-saṁpaṁnar=ap[p*]a **Dēvaṁgēriya** sāyira parivāraṁ
32 14 aṟuvatt-u(o)kkaluṁ **Masaṇa-gāvuṁḍa Īcha-gāvuṁḍa** mukhyav=āda
33 haṁneraḍu hiṭ[ṭ*]u sahita biṭṭa dharmma **Kōḷūra** Kshētrapāḷaṁ-

[1] Read -*śiraś-chuṁbi*-.
[2] The *ḷō* has been omitted, and added in smaller script.
[3] Read -*mūla-staṁbhāya Śaṁbhavē*.
[4] Read -*Pṛithvī-vallabhaṁ*.
[5] The second *be* is superfluous.
[6] Read -*Pushpakōdaṁḍanuṁ*.
[7] Read *ativishama*-.
[8] Read -*parāyaṇanuṁ*.
[9] Read *ity-ādy-anēka-guṇa-gaṇ-āḷaṁkṛitanuṁ*.
[10] Read -*pratipāḷanadiṁ* or -*pratipāḷaneyiṁ*.

34 ge ramga-bhōga-nivēdyā(dya)kke biṭṭa datti vūriṁ mūḍa yā(a)ḍḍa-dāriyiṁ
35 paḍuva yere Gaṁgana mattaru 1 vūriṁ teṁka Karageya dāri-
36 yiṁ baḍaga keṁ-gāḍu kaṁba 20 M[ā*]vina Chavuḍa-kārveyiṁ[1] teṁ-
37 ka Niḍugereya kelage kaṁba 10 sōṭige yenn[e*] || Śrī śrī [|*]
38 Yiṁt=i(ī) dharmmavaṁ pratipāḷisiḍa(da)ṁge mahāṁṇū[2] yidha(da)n=a-
39 ḷidaṁ paṁcha-mahā-pātakan=aku(kku) || Sthāna-pati[3] maḍavari(ṁ) saṁtati-
40 paḍedaṁ sarvva-na[ma*]śe(sya)v=āgi dhā(dha)reyaṁ paḍeda | atana[4] satati(ta) biḍey=abaleya
41 nichita [|| 3*]

TRANSLATION.

(Verse 1.) May Bhairava, with an eye in (*the centre of his*) forehead, crooked tusks, serpents as armlets, a skull in his hand, a glittering sword, red matted locks in a neat horn,[5] and with anklets worn on his feet, holding a rod of golden hue, with loins adorned with a rosary of beads, give us the boons which we crave.[6]

(V. 2: identical with verse 1 of inscription B.)

(Lines 6-8.) While—hail!—the possessor of all titles of honour, favourite of Fortune and Earth, great Emperor, supreme Lord, supreme Master, a Nārāyaṇa of monarchs, the majestic Emperor king **Siṅgaḷa** was reigning with enjoyment of pleasant conversations :—

(Ll. 9-14.) While—hail!—the High Minister, general controller, great favourite, administrator of seventy-two offices, administrator of many territories, holding the office of master of the whole treasury, a Yaugandharāyaṇa in offices of his lord, a Chāṇakya in polity, a man of might to traitors against his master, and an adamant chamber to seekers of his protection, **Vaṅkuva-Rāvuta**, was governing the **Beḷvala Three-hundred**, the **Huligeṟe Three-hundred** and the **Banavāse Twelve-thousand**, with enjoyment of pleasant conversations :—

(Ll. 14-23.) While—hail!—the possessor of all titles of honour, the High Minister, decorated with a series of many virtues (*denoted by the titles of*) 'Sun to the lotuses of the Brāhmaṇ race, a Love-god to the souls and eyes of amorous women, an adamant chamber to the seekers of his protection, an elephant of the sky-quarters in battle, a Rēvanta of magnificent type among those who ride most froward horses,[7] a Hanūmān among those who are devoted to his lord, practising truth and purity of conduct, purifying the Bhāradvāja-*gōtra*, versed in all literature and much other lore, an incarnate Nārāyana, adept in spells destroying the lives of hostile generals, uniquely renowned among all men,' **Kēśava-Nāyaka**, was governing the **Hundred-and-forty of Bāsavūr** so as to suppress the wicked and protect the cultured :—

(Ll. 24-30.) While—hail!—the scion of the lineage of **Jīmūtavāhana** which is famed over the whole earth, a royal swan to the lotus-pool his kindred, receiving the grace of boons from (*the goddess*) Padmāvatī, a chaplet of the **Khachara** race, delighting in bounty, hunter of titled seigniors, adorned with the **serpent-flag**, a furious elephant of his uncle, the *Mahāmaṇḍalēśvara* **Mallidēvarasa**, was reigning as seignior over the **Hundred-and-forty of Bāsavūr**, with enjoyment of pleasant conversations :—

(Ll. 30-37.) They, who find sustenance at his lotus-feet, possessors of all virtues, the Thousand of **Dēvaṁgēri**, the fourteen *parivāras*, the sixty Households, and the twelve *hiṭṭu*,

[1] Apparently for *kālveyiṁ*.
[2] Read *mahā-puṇyaṁ*.
[3] This verse is written in a very slovenly and inaccurate manner, and it is with the utmost diffidence that I offer my present attempts at emendation and translation.
[4] Dare we read *padedan=ava*?
[5] [—neatly pointed like a horn.—Ed.]
[6] On this description of Bhairava-Kshētrapāla see Gopinatha Rao's *Elements of Hindu Iconography*, Vol. 2, p. 495, and Vasu's *Arch. Survey of Mayurabhanja*, p. ccciv.
[7] See above, Vol. V, p. 236n., and Vol. XIII, p. 313n.

headed by Masana-Gāvuṇḍa and Īcha-Gāvuṇḍa, jointly granted a pious endowment : for the theatrical entertainment and oblations of the Kshētrapāḷa[1] of Kōḷūr they granted a gift, 1 Gaṅga's *mattar* of black-loam land east of the town (*and*) west of the cross-road, 20 *kamba* of red forest-land south of the town (*and*) north of the road to Karage, 10 *kamba* south of the channel of Chauḍa of the Mango (*and*) below the Long Tank (Niḍugeṟe) and oil for lights. Fortune ! Fortune !

(Ll. 38-39 : a prose formula of the usual type.)

(V 3.) The prior of the establishment has obtained the monastery as a pious gift,[2] he has got the land on *sarva-namasya* tenure, on condition that he shall certainly always avoid women.

No. 30.—SHAHDAUR INSCRIPTIONS, ONE APPARENTLY OF THE YEAR 60.

By Sten Konow.

Shahdaur is a hamlet in the Oghi kanungo circle of the Mānsehra tahsil, Hazāra District, and is situated about two miles east of Shamdhara and about four miles due east of Oghi. It is shown as Shodaur on the one inch equal 2 mile sheet 43 F., N. W., at 34° 30′ 36″ N. and 73° 4′ 20″ E.

One mile south-east of the hamlet there is a narrow glen descending from the Tanglai hill, which gives its name to the Tanglai Forest, one of the reserved areas in the Hazāra District. In one of the small terraced fields of this glen, and overlooking a small spring in a contiguous gorge, is a firmly buried rock or large boulder of irregular shape, measuring 13′ × 16′, without any sign of dressing or design in position. The boulder marks the southern edge of a small field, and is of grey friable sandstone with a rough surface.

The rock bears two Kharōshṭhī inscriptions, one in two lines on the perpendicular side facing the north, and another on the top. The latter shows remnants of five lines, but must, according to Khan Bahadur Mian Wasi-ud-din, have extended further to the south, where the surface is said to be greatly disfigured from age and other causes.

The rock is said to have been brought to the notice of Mr. W. S. Davis, Assistant Superintendent of Police, Hazāra, in 1893, but no records have been traced about the matter.

In the hot weather of 1924 a villager of Shamdhara gave information about the existence of the inscriptions to Mr. T. C. Copeland, I.C.S., Deputy Commissioner of the Hazāra District, who informed the Director-General of Archæology of the matter in a letter of the 24th October 1924 and forwarded some photographs and rough tracings. A further report was sent to the Director-General on the 20th November 1924 by Khan Bahadur Mian Wasi-ud-din, who had in the meantime examined the rock and exposed it by excavation for several feet and found out that there was no continuation of the inscription on the perpendicular side below the surface. He also stated that an examination of the neighbourhood did not bring to light any further evidence or coins, but only some glazed fragments of coarse pottery. Local inquiries about coins are also said to have been fruitless. Every patch of level space in all directions has been lately brought under cultivation, and no ancient walls are said to be in evidence anywhere, though mention is made of the existence of ' burjs ' before Government occupied the valley

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[1] On this deity, a form of Bhairava, see above.

[2] *Saṁtāna* or *saṁtati*, a pious work. The *sapta-saṁtāna* are enumerated in the verse:

Taṭākaṁ dhana-nikshēpaṁ brahma-sthāpyaṁ Śivālayaṁ
Vanāni saṁtatiḥ putrāḥ sapta-saṁtānam=uchyatē ||

Cf. above, Vol. III, pp. 92 and 128.

The Khan Bahadur further states that the glen itself reminds one strongly of the locality and environs of Zaur Dheri across and beyond the Agror valley, where a *stūpa* of Kushān date is said to exist, which has been referred to in the *Annual Report of the Frontier Circle for* 1922-23.[1] The inscriptions have also been noticed in the Epigraphical Summary in the *Annual Report of the Archæological Survey*, 1924-25, but I have not seen this notice[2].

We do not know much about the history of the district in ancient times. It belonged to the kingdom of Urasā or Uraśā, which is mentioned in the *gaṇas* to Pāṇini IV-ii-82 and IV-iii-93, and in the *Rājataraṅgiṇī* (V. 217 etc.) and has been identified with Ἄρσα or Οὔαρσα, the name given by Ptolemy VII-i-45 to the country between the Vitastā and the Indus. Hüan Tsang mentions the country under the name of Wu-la-shi. In his days it was tributary to Kashmir.

Ptolemy mentions Ἰθάγουρος as one of the cities of the Ἄρσα territory, and Sir Aurel Stein has shown that Ἰθάγουρος can very well be a rendering of a Prākṛit form Aityugura, which he identifies with Atyugrapura, mentioned in Kalhaṇa's *Rājataraṅgiṇī* VIII. 3402 as conquered by the Kashmirian King Jayasiṁha (A.D. 1128-49) in a war against Dvitīya, the Uraśā. Atyugrapura, Sir Aurel further identifies with the present Agrōr.[3]

We may infer from this that the Agrōr valley has played some rôle in the history of Hazāra, and that some centre existed in the neighbourhood of Shahdaur. In later times Oghi was the residence of the Khan of Agrōr.

A.

The inscription on the northern side of the rock consists of two lines. The first extends over 6′ 2″ and contains *aksharas* varying in size from 3″ to 4″, the second is 1′ 9″ long and the size of the *aksharas* is 2″ to 3½″.

Of individual letters we may note the *cha* at the end of l. 1, which has almost the same shape as in the Sihila vase inscription; the well-shaped and angular *ḍh* in *vaḍha*, l. 1, and the distinct prolongation of the lower vertical of *sa*, upwards and towards the left, at the point of juncture with the upper portion of the *akshara*, just as in the Patika plate. On the whole there cannot be any doubt that the inscription belongs, palæographically, to the Śaka period.

The first *akshara* is evidently *ra*, though the upper portion is somewhat damaged. The second seems to be *ja*. There is an apparent cross-bar, which is, however, so thin that I take it to be a crack in the stone. There are, further, two apparent strokes protruding from the bottom, which might be taken to be remnants of an *u*-loop. But I do not think that they are anything else than fissures in the stone. The third letter is *na*, and I think that I can see traces of an *o-mātrā*. I therefore read *rajano*, Skr. *rājñaḥ*.

Then comes a word which I read *namijadasa* and explain as the genitive of a name *Namijada*. There is apparently a curve above the vertical which I take to be the *i-mātrā*, in the second *akshara*, and one might think of *ga*. The top of the vertical is, however, straight, and the reading *mi* seems to be preferable.

The next three *aksharas* seem to be *sakasa*. The top of *ka* is damaged, and the unevenness of the stone has resulted in an apparent bar between the two legs of the *akshara*, but the reading seems to be certain. Then follows an *akshara* which may be *la* or a blurred *ba*. With every reserve I read *ba*.

The following letter is certainly *śa*, but it is placed much lower than the surrounding *aksharas*, and the left vertical is prolonged upwards. There are, moreover, traces of lines above the horizontal, and it seems possible that we have before us the compound *tśa*, of the same shape as in

[1] *Annual Report of the Archæological Survey of India*, 1922-23, p. 96.

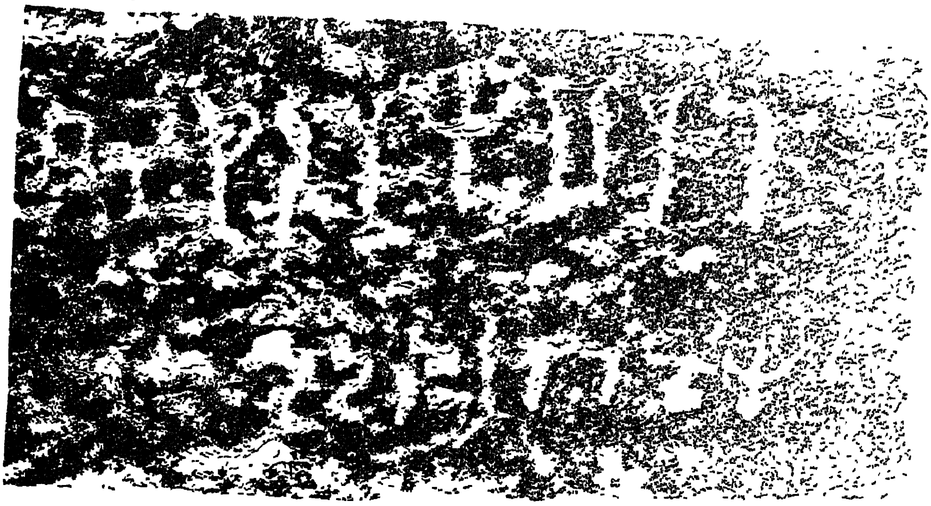
[2] [See *ibid*, 1924-25, pp. 116 and 119. Ed.]

[3] See his translation of the *Rājataraṅgiṇī* II, pp. 267 and 434.

Shahdaur Inscription A, of the year 60.

1st third

1 1



2 2

2nd third

3rd third

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the Patika plate. The ensuing *akshara* may perhaps be *ra* or *re*. I therefore tentatively read *batśare*. But then the preceding *sa* must be drawn to this word, and we must read *saka sabatśare*, or rather *sakasabatśare*.

With regard to the interpretation of *saka* there may be some doubt. It may correspond to Skr. *svaka*, but a dating in "the own year" of a ruler is without any parallel in Kharōshṭhī inscriptions.

So far as I can see, the most probable explanation is to take *saka* as corresponding to Skr. *śaka* and explain *sakasabatśare* as meaning 'in the Śaka-year,' 'in the year of the Śakas, or the Śaka king,' *i.e.*, as almost synonymous with the later *śakanṛipati-rājyābhishēka-kālē*.[1] It should be borne in mind that the Śakas were Iranians and that the name under which they are known was not coined in India. The Persian, Greek and Chinese renderings point to a form *saka* and not *śaka*, and if the name is Iranian, as we have every reason for assuming that it is, since it signifies an Iranian people, an initial *ś* is not possible. Moreover, the word occurs in the form *sakra*, where *kr* points to a spirantic pronunciation of the intervocalic *k*, on the Mathurā lion capital, where Professors Thomas[2] and Lüders[3] are certainly right in explaining the sentence *sarvasa Sakrastanasa puyae* as 'in honor of all Sakastāna.'

After *sabatśare* I think that we may read *shashṭiaṁmi*, though every *akshara* is uncertain The head of *sha* is indistinct but probable. The ensuing compound is without any parallel and my reading is only conjectural. Then follows what looks like the head of an *a* with a bend, which I take to be the beginning of an *anusvāra*, and, finally, an irregular *a* or *mi*.

Then follow three signs which I take to be the numerical symbol for 20, thrice repeated.

The ensuing word might be read *sabharusa* or *sabhaḍusa*. The latter seems to be the most likely reading because the vertical is distinctly projecting above the top line. *Bhaḍu* might stand for *bhaṇḍu*, which occurs in the *gana* to Pāṇini IV-ii-77 after the names *Suvāstu* and *Varṇu* and may be the name of a country. *Sabhaḍusa* would then mean 'together with the Bhaṇḍu-ruler.'

The next word is perfectly clear: *savalavaḍhapit[u]sa*. The *tu* is perhaps uncertain and might be *ta*. A comparison of the *ta* of inscription B will show that our *akshara* differs in showing a forward bend of the leg, wherefore I think that *tu* is intended. I am in doubt about the explanation of this word. It may stand for *svabalavardhāpitasya*, 'elevated by his own strength' or for *sa-Balavardha-pituḥ*, 'together with his father Balavardha.'

The ensuing *akshara* is apparently *ña*, and the next one is certainly *cha*. I take *ñacha* to correspond to Skr. *jñāti*, though the *a*-suffix is strange. L. 2 opens with *mitravaḍha*, followed by a vertical, which apparently rises above the line and which I take to be *ne*. *Ñachamitravaḍhane* I take to mean 'for the increase of relatives and friends.'

The last *aksharas* of the line I read *putrahitae*, and so far as I can see there can only be some doubt about the last letter.

Though I am considerably diffident about several details in the analysis I have attempted above, yet I give the following reading and explanation :—

TEXT.

1 [Rajano] **Na[mi]jadasa sakasa[batśare] sha[shṭiaṁmi] 20 20 20 saBhaḍusa saValavaḍhapit[u]sa [ña]cha-**

2 **mitravaḍha[ne] putrahita[e]**

[1] Kielhorn, *List of Inscriptions of Southern India*, No. 3.

[2] *Ep. Ind.*, IX, p. 147.

[3] *S. B. A. W*, 1912 pp. 414 *ff*.

TRANSLATION.

Of the Rājan **Namijada,** in the **sixtieth, 60, Śaka-year,** together with Bhaḍu (or, the Bhaṇḍu-king) and his father Balavardha, for the increase of relatives and friends, (*and*) for the welfare of his son.

B.

The second inscription, on the top of the rock, is much more damaged and, according to Mr. Wasi-ud-din, incomplete. There are remains of five lines.

L. 1. The beginning has apparently disappeared altogether. There seems to be exactly room for four letters, and with great reserve I restore *maharayasa*. Then comes an almost certain *a*, where the only uncertainty is caused by an apparent stroke projecting upwards and towards the right from the lower half of the vertical; a fairly distinct *ya*, and traces of a *sa*. I therefore read *Ayasa*, which is probably the genitive of the well-known name *Aya*, Azes. In my edition of the Takht-i-Bāhī inscription, above Vol. XVIII, pp. 273 f, I have tried to show that Azes founded a new era in the old Śaka year 77. We should therefore expect the inscription B to be somewhat later.

Then follows *saṁ*, i.e., *saṁvatśare* or *saṁbatśare*, and afterwards traces of some signs which can be interpreted as 20 20 20 20 . . The year may accordingly be eighty and something or even ninety.

L. 2. The first *aksharas* which remain are clearly *Śivarakshitasa*. Then comes a blurred *akshara* which might be *tsa* or *shu*, followed by *tasa*. *Shutasa* would regularly correspond to Skr. *śrutasya*, while *tsātasa* reminds us of Khotanī *tsāti*, 'rick'.

L. 3. The first remaining *akshara* is quite uncertain, but looks like *a*. The second may be *ḍha*, and the third is certainly *sa*.

The next *akshara* is quite uncertain. It may be *va*, *ra* or *ksha*. The second may be *a* or *na*, the third *va*, *ra* or *ṭhi*, and the fourth and fifth are certainly *tasa*. With great diffidence I tentatively read *vanaṭhitasa*. Then follows what looks like *cha i*...

L. 4. The first *akshara* is perhaps *da*. The second and third ones are certainly *śahi*, and with some confidence the first word can therefore be restored as *daśahi*.

Then comes *kahapa* followed by some *aksharas* which I cannot make out, but which may perhaps be *nasahas*[*re*][*hi**]. The form *kahapana* seems to be common to all Prākṛits.

L. 5. The beginning of this line seems to run *abhu yo Gotama*. The last remaining word may be *stalao*, possibly corresponding to Skr. *sthālakaḥ*, 'a certain bone on the back', in which case a bone-relic of the Buddha would be meant.

In such circumstances I am unable to give more than a fragmentary text, and even the fragments which I attempt to restore are uncertain.

TEXT.

1 [Maharayasa] **Ayasa saṁ** [20 20 20 20]

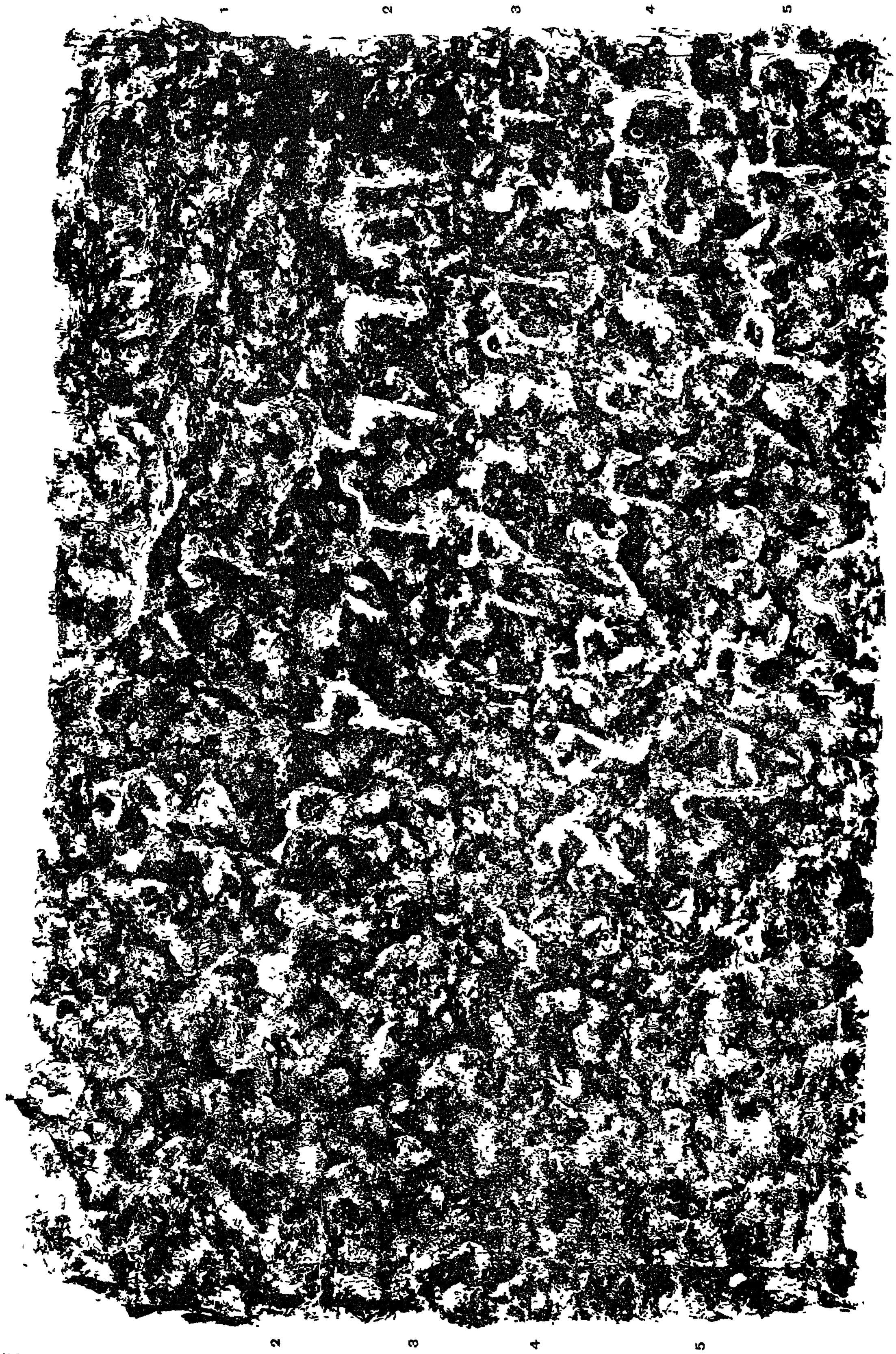
2 **Śivarakshitasa** [shu]tasa

3 [aḍha]sa [vanaṭhi]tasa cha i.....

4 [da]śahi kahapa[na]-sa[hasre .]..

5 **abhu** yo Gotama-[stalao]...

Shahdaur Inscription B.



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SCALE 20

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TRANSLATION.

Of the [*mahārāja*?] **Aya, anno**....of **Śivarakshita,** the famous (?), wealthy (?), and staying in the wood (?), here (?)... for ten thousand *kārshāpaṇas*... was, which the backbone (?) of Gōtama...

The chief importance of the Shahdaur inscriptions rests with the fact that the era in which they are dated seems to be designated as a Śaka reckoning. Their palæography shows that there cannot be any question of the well-known Śaka era, which began 78-79 A.D. The characters being of the same kind as these of the Patika plate, there can hardly be any doubt that both records are dated in one and the same era, and we now learn that this era was instituted by Śaka rulers.

It therefore becomes impossible to follow those scholars who think that the Patika plate is dated in an unknown era instituted by Mithradates I after the incorporation of Seistān in the Parthian empire, or in the Parthian era of 248 B.C., with omitted hundred. We have to do with a Śaka era.

Professor Thomas has long ago[1] maintained that the reckoning used in the inscriptions of Patika, Guduvhara, etc., was a Śaka institution, and in a paper contributed to the *Acta Orientalia*[2] I have tried to show that it commemorated the establishment of an independent kingdom in Seistān or a Śaka conquest of India. The Shahdaur inscriptions show that the era was still known to be a Śaka era in the year 60, *i.e.*, if the initial point was, as maintained by me in the paper just quoted, 84 B.C., about 24 B.C.

It can of course, *a priori*, be maintained that the era which is usually known as the Vikrama era was originally instituted in commemoration of the Śaka conquest of India, and identical with the Śaka-reckoning of the Shahdaur inscription and, as maintained by the late Dr. Fleet, with the era used in the Patika plate. But then we should have to state the use of another unknown era in the Śodāsa inscription of the year 72. For, as explained in my edition of the so-called Takht-i-Bāhī inscription,[3] Śoḍāsa, who was Mahākshatrapa when the record of Saṁ. 72 was executed, must be identified with the Kshatrapa Śuḍaśa of the Mathurā lion capital, who as such, was contemporary with the Mahākshatrapa Patika, whom most scholars rightly identify with the chief mentioned in the Patika plate of the (*Śaka*) year 78, at which date his father was Kshatrapa.

I may now add that Patika himself seems then to have been designated as *jaüva*. The last words of the record are certainly, as read by Bühler, *mahadanapati Patikasa jaüvañae*, and we have no right, as suggested by Professor Lüders,[4] to read *jaüvaraye* or some other equivalent of Skr. *yauvarājye*, for *y* is never changed to *j* in the dialect of the Kharōshṭhī inscriptions. On the other hand we know from the coin legends of Zeionises that an initial voiced *s* was sometimes written *j*. There is not, therefore, so far as I can see, any objection to identifying *jaüva* with the title which we find later on, in the coin legends of Kadphises I, in the forms *yaüa*, *yavuga*, ζαοο. If I am right, we here have another example of the close connexion between the old Śaka conquerors and the Kushāṇas.

If my tentative restoration of the beginning of l. 3 of inscription B is correct, we further seem to be justified in inferring that the Parthian dynasty of Azes had replaced the Śakas in the Hazāra district at an unknown date, perhaps about the year 80 of the old era.

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[1] *J. R. A. S.*, 1913, pp. 635 *ff.*

[2] III, pp. 57 *ff.*

[3] Above, Vol. XVIII, p. 272.

[4] *J. R. A. S.*, 1909, pp. 664 *f.*

In addition to the Rājan Namijada we are introduced to a certain Śivarakshita, whose name seems to show that he was an Indian, who may have been employed as a Kshatrapa by the Śakas or Parthians, presumably in or near Shahdaur, or perhaps in Taxila.[1]

No. 31.—PESHAWAR MUSEUM INSCRIPTION OF THE YEAR 168.

BY N. G. MAJUMDAR, M.A.

In February 1924, while studying the antiquities kept in a store-room of the Peshāwar Museum, I chanced upon an inscribed stone marked as "No. 20" and labelled "Presented by Sir Aurel Stein on 4th July 1916." But there was no record in the office of the Peshāwar Museum to show whence the inscription came. On my return to Calcutta I wrote to Sir John Marshall, Director-General of Archæology in India, requesting him to kindly refer the matter to Sir Aurel Stein and ascertain whether the latter could throw any light on the point. As a result of the enquiry I came to know that the stone was presented to Sir Aurel Stein, in April 1906, by Sir Harold Deane, to whom it had been brought by some Paṭhān visitors, and that later on in 1916, when the former returned to Peshāwar from his Third Central Asian Expedition, it was presented by him to the Peshāwar Museum. I edit the record from the excellent photographs kindly supplied to me by Khan Bahadur M. Wasi-ud-din.

The inscribed surface of the stone is about 11″ by 4½″; and the letters vary in size between 1″ and ½″. The inscription consists of 3 lines and is in a good state of preservation. Below it there is engraved a *Svastika* symbol.

The characters are Kharōshṭhī of the Kushāna period. Specially to be noted are the cursively written *pa* with *anusvāra* and *cha* in *paṁchadaśa* (l. 1), and *ka* in *kue* (l. 3). The first two might be compared with almost similar forms in Stein's Kharōshṭhī documents from Niya in Chinese Turkestan, and the third one with the form occurring in them as well as in the inscription on the Wardak vase. The letter *sa* shows no projection of the lower vertical line in two out of four instances (*saṁ* and *divase* l. 1); but in the other two, there is just a trace of a projected lower vertical (*mase*, l. 1, and *-sahayana*, l. 2). The *e*-stroke does not touch the top of letters in *Jeṭha* and *divase* (l. 1). Similarly in the sign for 100 the upper slanting stroke is not joined to the lower portion of the letter. Some letters again are not fully incised, *e.g.*, *ga*, the *u*-stroke attached to *sh* in l. 2 and the letter *e* immediately before the word *viharami* in l. 3.

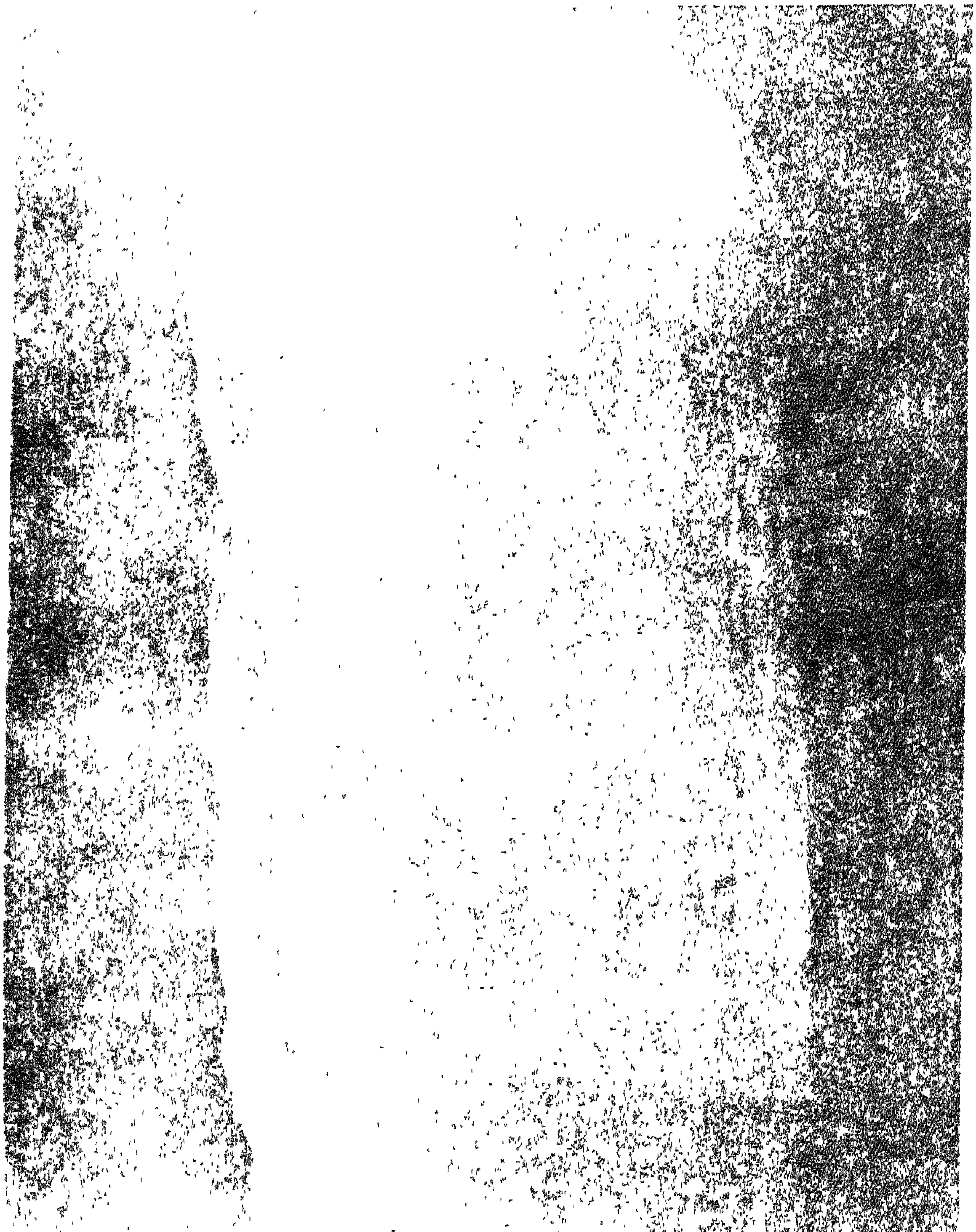
The language is the typical north-western Prākṛit as found generally in Kharōshṭhī inscriptions coming from the Peshāwar region The form of the word *śashura* (*śvaśura*) calls for special notice, being comparable to such forms as *khakhorni* (=?*śaśurāṇī*) and *khakhorna* employed in the third century Niya documents.[2] The latter forms are obviously later, because both the palatal *śa*-s have been lingualised, and the lingualisation has necessitated the orthographic substitution of *kha*. These were probably derived from Iranian *χvasura*.[3] Whether the same Iranian influence is responsible for the lingualisation of *ś* in *śashura* in the present instance is doubtful.

[1] The name *Śivarakshita* is found on a copper seal from Sirkap, where the shape of the Kharōshṭhī letters is of the same kind as in our inscription; see *Annual Report*, A.S.I., 1914-15, p. 35 and Plate XXIV, 51.

[2] *Kharōṣṭhī Inscriptions* (ed Rapson, Senart and Boyer), No 58, reverse, l. 1 and No. 248, l. 4. Cf. F. W. Thomas, *Jour. Roy As Soc*. 1921, p. 280.

[3] See Bartholomae, *Altiranisches Wörterbuch* (1904), col. 1874.

PESHAWAR MUSEUM INSCRIPTION OF THE YEAR 168.



H. KRISHNA SASTRI. FROM A PHOTOGRAPH. SURVEY OF INDIA, CALCUTTA.

It is probably due to the peculiar pronunciation of the word as prevalent on the North-Western Frontier of India.[1] Clear instances[2] of lingualisation of the palatal sibilant occur in the word *shamana* (*śramaṇa*) in the two Chārsadda earthen jar inscriptions[3] and the Hashtnagar pedestal inscription in the Lahore Museum,[4] in the name *Shamaṇamitra* (*Śramaṇamitra*) in a Taxila image inscription,[5] in the word *shavaa* (*śrāvaka*) in the Jamālgaṛhī inscription of the year 359, published below, and in the word *Kashyavia* (Kāśyapīya) in a Bedadi copper ladle inscription.[6] In the majority of cases, it appears, that the change of *ś* into *sha* is the result of the proximity of the letter *ra*. This characteristic is very well represented by the Khotanese dialect in which Aryan *śr* is regularly converted into Khotanese *sh*.[7] This old linguistic feature has survived in some of the modern dialects of the North-West as, *e.g.*, the Bashgali[8] and the Gilgit dialect of Shina.[9]

The **object** of the inscription is to record the excavation of a well inside a certain monastery. *Trava* is probably a Prākṛit equivalent of Sanskrit *trapā* meaning 'bashfulness,' which would be a good Indian personal name befitting a lady. It is very likely that she was the actual donor. Her father-in-law Agasahaya (Agrasahāya), who calls himself 'humble' (*kshudra*), excavated the well probably to carry out her pious wish, namely, to provide for drinking water, specially during the hottest part of the year The record is dated **the 15th day of Jyaishṭha,** the **year 168** of an unspecified era. The mode of reckoning is, however, the same as in other Kharōshṭhī documents such as the Panjtār inscription of the year 122, which are now generally assigned to the era of 57 B.C. Referring the year 168 to that era the corresponding English date becomes 110 A.D.

TEXT.

1 **Saṁ 1 100 20 20 20 4 4 Jeṭha-mase divase paṁchadaśa(śe)**
2 khudana Agasahayana Trava-śashuraṇa daṇa-mu-
3 khe kue khaṇavi[e]- viharami

TRANSLATION.

(In) the **year 168, on the 15th day of the month of Jyaishṭha,** a well (*which is*) a gift, is caused to be dug, within the Monastery, by the humble Agasahaya (Agrasahāya), the father-in-law of Trava (Trapā).

No. 32.—A KHAROSHTHI INSCRIPTION FROM JAMALGARHI OF THE YEAR 359.

By N. G. Majumdar, M.A.

This inscription was discovered by Mr. Hargreaves in December 1920, from the debris of Court No. VII adjoining the Stūpa at **Jamālgaṛhī** in the District of Peshāwar. It was afterwards removed to the Peshāwar Museum where it is at present deposited. A short

[1] Cf. Luders, *Ann. Rep. Arch. Surv. Ind.*, 1903-4, p. 290 and *Sitz. Kön. Preuss. Ak. d. Wiss.*, 1913, p. 421, n 1; also Vogel, *Ann. Rep. Arch Surv. Ind.*, 1903-4, p. 252.

[2] If Prof Luders is right the feature would also occur in the word *shavaeha* (*śrāvakaḥ*) in the Māṇikyālā inscription of the year 18 (*Jour. Roy. As. Soc*, 1909, p. 645). The reading of *sha* in *Dashalatha* in the inscriptions of Aśōka's grandson at Barābar in Gayā District, and in all cases where one would expect other sibilants, in the Kālsi edicts of Aśōka is probably unwarrantable.

[3] *Ann. Rep. Arch. Surv. Ind.*, 1903-4, p. 289.   [4] *Ibid.*, p. 290.

[5] *Mem. Arch. Surv. Ind.*, No. 7, p. 9.

[6] See my edition in *Jour. As. Soc. Beng.*, N. S., Vol. XIX (1923), p. 345.

[7] Konow, *Jour. Roy. As. Soc.*, 1914, p. 353.

[8] Konow, *Jour. Roy. As. Soc.*, 1911, pp. 30, 31.

[9] Cf. Gilgit *śash* (=*śvaśrū*). Lorimer, *Jour. Roy. As. Soc.*, 1924, p. 178.

notice of the record has already appeared in the *Annual Report of the Archæological Survey of India*, Frontier Circle, 1920-21, pp. 5-6. I now edit it from a set of excellent photographs and estampages which Mr. Hargreaves had very kindly sent to me.

It is incised on a slab of stone which is slightly damaged. Excepting a few letters which have peeled off, it is in a sound state of preservation. The writing consists of only 2 lines covering a space of 21″ × 3″, and is neatly done. It is divided by a horizontal line drawn across the blank space between lines 1 and 2. The letters vary in size from 1¼″ to ½″.

The **characters** are Kharōshṭhī of the Kushāna variety. According to Bühler[1], this variety is " represented by the strongly cursive script of the first and second centuries A.D. (?), which begins with the Takht-i-Bāhī inscription of Gondopheres and is fully developed in the inscriptions of the later Kuṣana kings Kaniṣka and Huviṣka and occurs also in the MS. of the *Dhammapada* from Khotan." But the present record contains scarcely any cursive forms at all, a feature in its palæography that is specially to be noted. The evidence of this inscription partially repudiates Buhler's statement and shows that cursiveness need not be necessarily associated with the Kharōshṭhī of the Kushāna period. Of greater palæographic significance are, in the present case, the superscript *r* expressed by a loop at the base of a letter[2] (in *sarve*, l. 2), and the form of the letter *s* which is open to the left, without the least upward projection of the lower vertical line (*e.g.*, in *Aśpaiasa*, l. 1).[3] That the inscription cannot be earlier than the Kushāna period follows at once from the presence of these two characteristics. Two conjunct forms deserve to be noted, *viz.*, *dn* and *śp*. Of these, *śp* (*Aśpaiasa*, l. 1) is already well known from coins and inscriptions. But the ligature *dn* (*radne*, l. 2) is new. It is composed of the signs for *d* and *n* simply joined together without any modification of their individual forms.

The **language** is north-western Prākṛit, called ' Gandhārian ' by Bühler. The nominative singular ends in *e* (*e.g.*, *parigrahe*). The letter *t* is changed into *d* (*radne*), *th* into *ḍh* (*paḍhamammi*), *p* and *m* into *v* (*prethavide*, *ive*) and *v* conjointly with *ś* into *p* (*Aśpaiasa*). The conjunct *śr* becomes *sh* (*shavaena*). The *r* is often retained in groups, both as a posterior (*e.g.*, *parigrahe*) and a prior member (*e.g.*, *sarva*). Cases of consonantal elision are rather abundant. The letter *y* is invariably elided, *e.g.*, in *Aśpaiasa* (*Aśvayujasya*), *sa(?)haehi* (*sahāyaiḥ*), *dhamaute* (*dharma-yuktaḥ*), and *Oḍihakehi*. The letter *k* is elided, *e.g.*, in *shavaena* (*śrāvakēṇa*) and *Podae* (*na ?*) (*Potakēna*), and *j*, in *Aśpaiasa*. Elision of medial consonants is very rare in the Prākrit of the earliest Kharōshṭhī documents, namely, those of Aśōka from Shāhbāzgaṛhi and Mānsehra. Again, the Mathurā lion-capital inscriptions, which belong to *circa* 1st century A.D., contain fewer instances of consonantal elision,[4] when compared to the present record. From this point of view, the language of the record would seem to represent a much more advanced stage of development like the Prākrit of Indian dramas and of the Dutreuil de Rhins MS of the *Dhammapada* from Khotan which has been assigned to the 3rd century A.D.

The inscription records the establishment of the ' jewel ' (*ratna*), *i.e.*, an image of the Buddha, by the disciple (*śrāvaka*) Potaka, together with his companions, the Oḍihakas, the sons of Śida. It is **dated the first day of the month of Aśvayuja, the year 359.**

It is by no means easy to decide the era in which this record is dated. The Loriyān Tangai inscription of the year 318[5] and the Hashtnagar inscription of the year 384,[6] have

[1] *Indian Palæography* (trans.), p. 25.

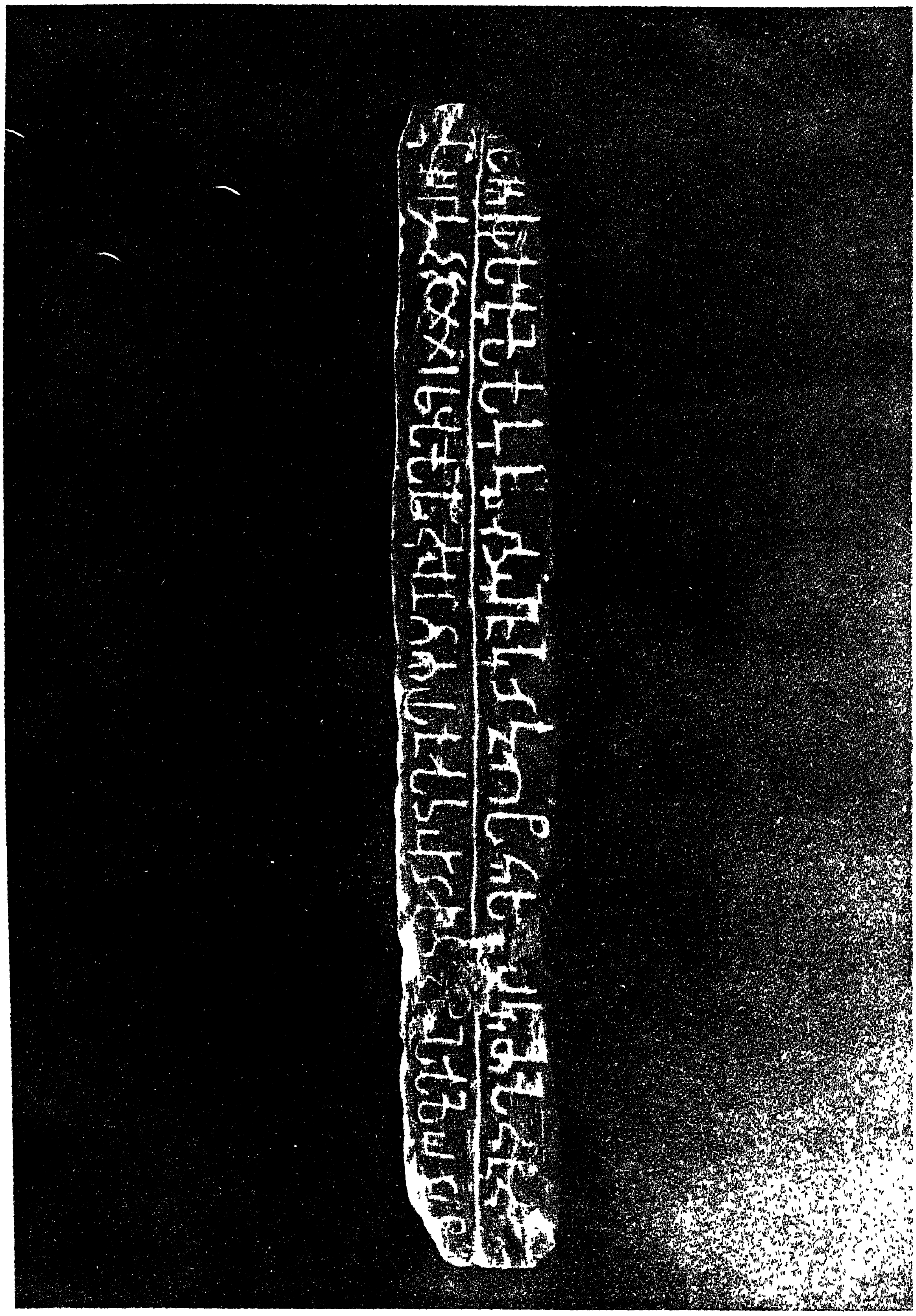
[2] Majumdar, *Sir A. Mookerji Silver Jub. Vols.*, Orientalia, Part I, pp. 461-62.

[3] Banerji, *JRAS.*, 1920, pp. 203-9.

[4] Thomas, *Ante*, Vol. IX, p. 128.

[5] *JASB.*, 1921, p. 63.

[6] Hargreaves, *Ante*, Vol. XII, p. 302.



H. KRISHNA SASTRI. FROM A PHOTOGRAPH. SURVEY OF INDIA, CALCUTTA.

to be brought in a line with the present record. Palæographically it cannot be placed earlier than the Kushāṇas and linguistic grounds would seem also to favour the conclusion that it has to be assigned to a period not prior to the 2nd or 3rd century A.D. The numismatic finds, which Mr. Hargreaves made near the spot where the inscription was discovered, comprise issues of the Early and the Later Kushāṇa dynasties. The latter have been generally assigned to the 3rd and 4th centuries A.D., which may be regarded as the latest limit of the date of the inscription. Under the circumstances I am inclined to refer the year 359, as also the two other years 318 and 384, to the Vikrama era of 57 B.C The date of our record would, accordingly, be 301 A.D.

TEXT.

1 **Saṁ 111 100 20 20 10**(*a*) **4 4 1 Aśpaïasa** **paḍhamaṁmi** shavaena **Podae[na;]** ..(*b*) haehi **Sidi** -[p]u(*c*)..

2 [O]**ḍiliakehi**(*d*) ive radne(*e*) preṭhavide dhamaüte a.(*f*) parigrahe sarva-sa..(*g*)

REMARKS.

(*a*) Through the carelessness of the engraver this sign and the previous one have been jumbled up. (*b*) There is space for about two letters here. *Podaena sahaehi* was perhaps intended. (*c*) Probably two letters are missing. Read *putehi*. (*d*) The lower portion of the first letter is broken. (*e*) The *e*-kāra in *radne* is placed on the top of *d*. (*f*) Read *aye*. After *a* there is just space for only one letter which was probably *ye*. I have to offer a few remarks on this restoration. The word *aye*=Sanskrit *ayam*. There is evidence to show that, so far as the North-western Prākṛits are concerned, *aya* is sometimes used as a base by itself. The Shāhbāzgaṛhī and Mānsehra versions of the edicts of Aśōka have *ayi dhrama-nipi* and *ayo dhrama-nipi*. An unpublished Kharōshṭhī inscription in the Lahore Museum has *aye pukarani*. The Prākrits of a later period, also, sometimes use the form *aya* as a base, e.g., *aaṁmi* and *ayaṁsi*=*asmin* (Pischel, *Prākrit—Sprachen*, § 429-30). Quite in keeping with this system of declension, the Taxila silver-scroll inscription of the year 136 contains: *saṁ 136 ayasa asñaḍasa masasa divase 15*. This portion of the record has been interpreted in a variety of ways; and scholars do not seem to be agreed as to the exact meaning conveyed by the word *ayasa* in this expression. Those, who propose to take it in the sense 'of Azes,' cannot satisfactorily explain the anomalous position of a king without titles; and further, they make dependent on *ayasa* the preceding '*saṁ 136*' (*i.e.* 'the year 136 of Azes'), which, to judge from similar analogies, is not probable. Similarly, to interpret *ayasaā* as *ādyasya* and say that it means 'the first Ashāḍha' is not quite convincing. If, on the other hand we take *ayasa*=*asya*,[1] as *aye* or *ayi*=*ayam*, or *ayaṁsi*=*asmin*, no such difficulty would arise: *ayasa* might mean 'of this,' and when it is preceded by *saṁ 136*, it might stand for 'of this (year)' *i.e.* 'of the year 136.' The dated portion of the Taxila inscription may thus be translated as: 'The year 136. On the 15th day of the month of Āshāḍha of this (year).' (*g*) There is space for two letters here. Read *satvana* or *sapana* on the analogy of similar votive inscriptions.

[1] It was so taken first by Fleet, *JRAS*., 1915, pp. 317-18. Cf. Konow, *Ep. Ind.*, Vol. XIV, p. 288.

TRANSLATION.

In the year 359, on the first (*day*) **of Aśvayuja,** this Jewel (*ratna*)(*a*) has been installed(*b*) by the lay-hearer Potaka, together with his companions, the Oḍiliyakas, (*who are*) the sons of Śida. (*May*) this gift, endowed with merits, (*c*) belong to all living creatures.

NOTES.

(*a*) I.e., Buddha who is one of the *Tri-ratna* : Buddha, Dharma and Saṅgha. In the *Saddharmapuṇḍarīka,* however, the term *ratna* denotes a Bodhisattva (*Sacred Books of the East,* vol. XXI, p.66). The word *ratnagṛiha* which occurs in a Mathurā inscription of Dhanabhūti (Lüders, *List of Brāhmī Inscriptions* No. 125), and two Sāñchī inscriptions (Fleet's *Gupta Inscriptions,* p. 32 and p. 261), probably means 'the sanctuary containing the Buddha's image.' (*b*) *Prasthāpita* ; cf. *preṭhavatiye* in another Kharōshṭhī inscription (Thomas, *JRAS.,* 1916, p. 283). (*c*) *dhamaüte=dharma-yukta* as Dr. Thomas suggests.

No. 33.—RAWAL SPURIOUS INSCRIPTION OF THE YEAR 40.

BY STEN KONOW.

At the village of Rawal near Mathurā an inscribed stone has been dug out of a mound. The stone is now in the Mathurā Museum.

The information which has been supplied by the Honorary Curator is to the effect that there is nothing suspicious about the find. The stone is stated to be, to all appearances, old.

To judge from the photographs and estampages, the stone is square, about 4″ high, 11½″ long and 6″ broad. It is inscribed with four lines in Kharōshṭhī of a very peculiar type, one line on the front edge of the upper surface, and three lines on the vertical face of the front. The inscribed portion measures about 4″ by 8″, and the size of individual letters varies between ½″ and 1¼″.

When the impressions reached me, I was hardly able to recognize a single *akshara,* and I was for some time in doubt whether I had before me a Kharōshṭhī inscription or a record in some 'unknown' script. It was only when I chanced to think of the Shakardarra inscription of the year 40 that I realized that the Rawal record is nothing else than a clumsy copy of the former, evidently executed by a person who cannot have had but a very imperfect idea of the contents of his original. The only way of 'editing' the Rawal inscription is, therefore, to compare it, line by line, with the Shakardarra record, and to show how far the writer has been able to reproduce his draft.

The various attempts at reading the Shakardarra inscription have been registered by Mr. N. G. Majumdar, the last editor of the record, in his valuable *List of Kharoṣṭhī Inscriptions,*[1] and I need not repeat what he has said.

L. 1 does not present any serious difficulty. It runs : *saṁ 20 20 Proṭhavadasa masasa divas.,* where we can only be in doubt whether the last word should be restored as *divase* or as *divasami.* The edge is broken, and there seems to have been room for a *mi* after the mutilated *s* at the end. We may note the shape which the letter *da* has in this inscription. It looks like *ta.*

It will be seen that the initial *saṁ* rises above the line. The copyist has exaggerated this feature and, besides, separated the *akshara* in an upper and a lower part.

The ensuing numeral figures have come out fairly well.

[1] *J. & P. A. S. B.,* XX, 1924, p. 20.

The next word in the Shakardarra inscription is damaged in the beginning. The *o-mātrā* has caused a peeling off of the stone, the result being an apparent narrow semi-circle. The head of *pa* looks as if it were curved back, and a horizontal seems to connect the limb of this letter with the ensuing *akshara.* All these features have been faithfully reproduced on the Rawal stone, and the consequence is that *Proṭha* looks like a Nāgarī *ṃ* followed by a broken line, which might be taken to be Kharōshṭhī *va,* but is in reality a misread *ṭha.* The ensuing letters *vadasa* can be recognized, though the final *sa* is quite distorted.

If we abstract from the distorted shape of the *sa*'s, the ensuing *masasa* is well recognizable, but the next word, *divas.*, has not been properly reproduced, *ias.* having become something like a Kharōshṭhī *ḍa*, though it is possible that the last *akshara* is meant to reproduce the initial *vi* of l.2.

L. 2 of the Shakardarra record is clear, if we abstract from the last *akshara,* which has usually been read as *ka,* but which seems to me to be *la.* With this reading it runs : *viśami di 20 atra divasakāle śala.* We may note the distinct difference between *t* in *atra* and the *da* of this record, and also the sign of the long *ā* in *kāle.*

The copyist begins with an *akshara* which seems to correspond to the second one of the Shakardarra record, *viz., śa,* and then adds a figure which evidently reproduces the somewhat peculiar 20. Here we have the impression that he has felt that *divasa*[*mi*] *viśami di 20* is redundant and has tried to write *di viśa 20.*

Then comes a recognizable copy of *atra divasakāle,* though the *aksharas* of the latter word are all misshaped

The last two *aksharas* of the line have not been clearly visible in the original inscription and the copyist has simply tried to reproduce what he saw. The *śa* looks like an *a,* and the last *akshara* has been drawn as an upright and a broken line. Only a comparison of the original can explain how he arrived at his reading.

L. 3. The first three *aksharas* have usually been read as *nikame.* which has been explained as representing Skr. *nigamē.* Mr. Banerji read *ekame.* The first *akshara,* however, seems to be *no,* with the *o*-stroke added towards the top, and the *ka* is provided with a sloping bottom stroke which, I think, is the *r*-stroke. It, therefore, seems to me that we must read *nokrame,* Skr. *naukramē.* This word, which occurs in the *Divyāvadāna,* has been translated as 'bridge of boats,' but may also mean a 'boat-crossing,' 'ferry-station.'

If we take *Śalanokrame* as one word, its meaning must be 'at the Śala ferry-station,' and it is of interest to remember that we have a similar name, *Śalātura,* on the other side of the Indus. It is probable that those two places were the starting points for those who wanted to cross the river.

After *nokrame,* I think, we must read *kuvo khadao droṇivaḍraṇa sa.*. The *u* of *kuvo* has got its *u*-loop blurred, because the stone has peeled off where the rounding is most pronounced. There is not, however, any reason for reading *kovo.* The *d* of *droṇi-* is of the same shape as in *Proṭhavadasa, divasa*[*mi*], etc., and quite different from the *t* of *atra.* The *r*-stroke of *ḍra* is of the same kind as in *kra.* I take *droṇi* to be Skr. *drōṇī,* Pāli *dōṇī,* which latter word also means 'a trough-shaped canoe', a doney. In *vaḍra* I see Skr. *padra,* village, and *droṇivaḍra* I take to be an adjective meaning 'belonging to the doney-village,' *i.e.,* the village providing ferries for the crossing.

The last letter of the line has a forward bend at the bottom, which seems to be due to a desire of avoiding its running into the picture below and not to be a vowel-*mātrā.* I connect it with the first *aksharas* of l. 4, which I read as *harana,* and explain *saharana* as the genitive plural of

sahara, i.e., sahayara, sahachara, companion. The well is accordingly the gift of the companions of the ferry-village, *i.e.,* of the boatman-association at the Śalā crossing.

We shall now see what the imitator has made out of this. *No* has become *o,* and *kra* and *me* would hardly be intelligible without the guidance of the original. Of *kuvo khadao* only one ***akshara*** remains. It looks like *o.* Then we can, with some modifications, recognize *droṇivaḍraṇa sa.* Then follow three signs which have nothing to correspond to them in the original. The first one is repeated in l. 4, below the final *sa* of l. 3, and the last one looks like an attempt at reproducing the top of the picture shown in the Shakardarra inscription.

L. 4. It will be seen that the first ***aksharas*** of the Shakardarra record are a little misshaped, the head of *ha* having become closed, the top of the *na* running into the preceding *ra* and being, besides, continued in a short stroke to the left, the latter being evidently due to peeling off. It also seems necessary to read the final *na* as a dental, the same sign as in *nokrame,* though we should certainly expect *ṇa,* as usually between vowels in this record. Thus the last word is clearly *daṇamukho.*

The writer of the Rawal record has drawn the *ha* with a hook protruding from the upper part of the vertical; the *ra* has become something looking like *da,* and the *na* has been read with the forward protrusion and looks like *va.*

The ensuing *daṇa* is well imitated, but the remainder of the inscription has turned out very badly. The two first ***aksharas*** may be copied from ***mukho,*** with a reversion of the *mu,* or they may be an attempt at supplying the word ***kuvo*** omitted in l. 3. Then follows the same sign which we found after the final *sa* of l. 3, and, finally, three signs which may represent an attempt at reproducing parts of the picture of the original. It is not, however, of any use to speculate on their meaning.

In order to illustrate how the copyist went to work I shall give a transliteration of the Shakardarra record, adding, (in *italics*), the corresponding words or letters of the Rawal text where they have come out with something like the original.

TEXT.

L. 1	**saṁ 20 20**	**Proṭhavadasa**	**masasa**	**divas[ami]**	
	saṁ 20 20	. . . *vadasa*	*masasa*	*diva*	
L. 2	**viśami di 20**	atra	divasakāle	Śa[la]-	
	śa 20	*atra*	*divasakāle*	*a*	
L. 3	nokrame kuvo	khadao	droṇivadraṇa	sa-	
	okrame	*o*	*droṇivadraṇa*	*sa* . . .	
L. 4	[ha]ra[na]	daṇamukho			
	hadava	*daṇa*			

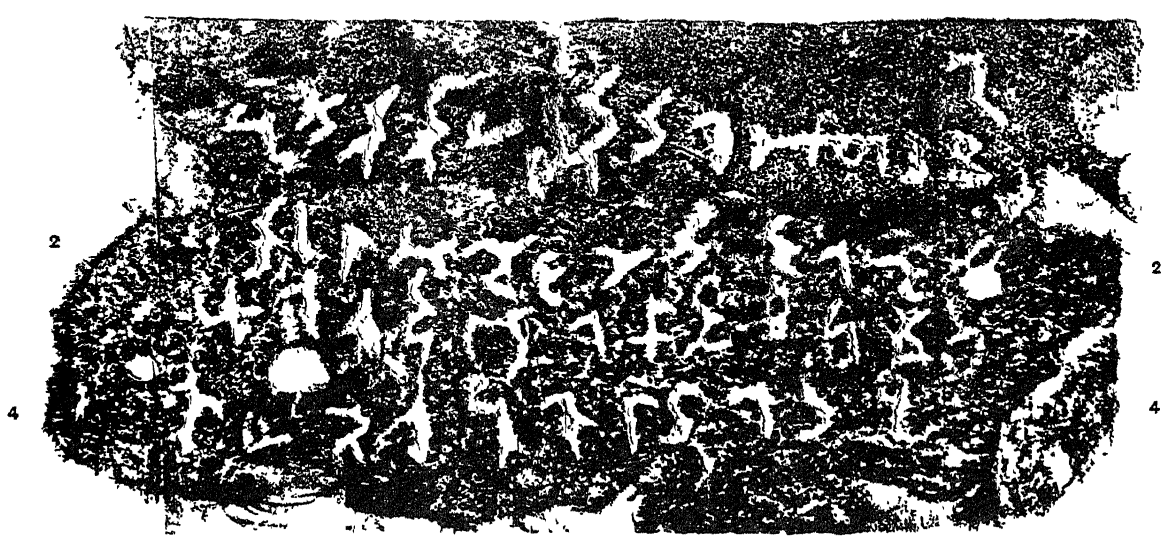
TRANSLATION.

Anno 40, on the twentieth day, d. 20, of the month Praushṭhapada, at this time and day, at the Śalā-ferry, this well was dug as the gift of the ferry-village associates.

The Rawal inscription has not, it will be seen, any value as an independent record. It is nevertheless of interest as throwing light on the way in which such inscriptions were looked on.

Shakardarra Inscription, the year 40.

Rawal Inscription, the year 40.



STEN KONOW

SCALE ·50

C. WHITTINGHAM & GRIGGS, PHOTO-LITH

It is a well-known fact that several inscriptions were never destined to be read. They were buried and hidden from view in stūpas or temples. They cannot, accordingly, have been intended to convey information to other persons. M. Barth[1] has spoken of such records as aiming at a certain amount of publicity, no doubt, but a publicity intended especially for the next world. And we seem indeed justified in looking on many of the ancient inscriptions not as notifications but as a kind of charms or powerful formulas, intended to ensure good results from some pious act.

Numerous examples might be quoted, but I do not know of any which is so clear as the Rawal record. The person who put it up in a well he had dug or in some other place endowed by him, evidently brought it to Mathurā from Shakardarra, where he had seen the inscription and drawn the inference that it was a powerful charm, either for conferring merit on pious donors or for making the water of the well fresh and abundant. And he copied the inscription for the benefit of his own donation in Mathurā.

The Rawal record does not, accordingly, hail from Mathurā, though the person who executed it may have been a native of that place, who had seen the inscription on the occasion of some travel. But it cannot, no more than the inscriptions on the Mathurā lion capital or the Mathurā elephant, be taken to show that Kharōshṭhī was ever used by the native population of Mathurā in the natural course of things. It is a distinctly north-western alphabet, while Brāhmī was the usual script in and about Mathurā.

No. 34.—AMODA PLATES OF THE HAIHAYA KING JAJALLADEVA II OF THE (CHEDI) YEAR 912.

BY RAI BAHADUR HIRA LAL, B.A.

Amodā is a village in the Bilāspur District of the Central Provinces, where eight copper plates recording four different charters[2] by three different kings were found while digging for the foundation of a temple in May 1924. They are now deposited in the Nagpur Museum. The two plates in hand were issued by the **Haihaya king Jājalladēva II.** These are massive plates each weighing $150\frac{1}{4}$ tolas and measuring $13'' \times 10''$. Each plate has a hole for being strung with the seal of the king, which is lost. The engraver commenced with letters as big as half an inch in size, but on completing the first line he apparently calculated or felt that the whole record would not come in, even within those two big plates. So with the second line he reduced the size to $\frac{1}{4}''$ which he continued almost to the end, with a very slight diminution in the closing eight lines. There are altogether 37 lines of which 18 are engraved in the first and the remaining on the second plate. The **characters** are Dēvanāgarī of the well-known Kalachuri type. The whole of the record is written in **Sanskrit** verses numbering 26 in all, except the initial salutation and the date and the names of the donees at the end, which are in prose. Many of the verses are taken from the ancestral eulogy composed once for all and added to later on according to the requirements of the generations coming into power, and sometimes improved upon by the Court Paṇḍit dealing with the charters. The old verses are really beautiful. The new ones appear to be rather crude. Spelling and grammatical mistakes are not wanting, but comparatively speaking, the charter in

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[1] *Comptes Rendus*, 1907, p. 387; *Ind. Ant.* 37, 1908, p. 246.

[2] Two of these have been published in the *Indian Historical Quarterly*, Calcutta, Vol. 1, pp. 405 ff., and another in *Ep. Ind.*, Vol. XIX, pp. 75 ff.

hand is written better than others found along with it. As regards **orthography**, *ba* is not distinguished from *va*, which stands for both. *Śa* and *Sa* have been confused. The sign for *i* resembles an arrow-head with a parallel stroke below it.

Ordinarily, grants on copper-plates are made for increasing the religious merits of the donors and their parents, but this is an exception. It was made by way of **thanksgiving** on an escape from a great calamity, when the donor had almost lost his kingdom in a battle with one **Dhīrū,** who is described as a huge alligator clutching his victim. Dhīrū is a non-Āryan name and it appears that a local aboriginal chief rebelled against Jājalladēva and put him into a precarious position. In fact it is stated that on regaining his kingdom he made the gift, which indicates that it was merely by a turn of fortune that he became the king of his country once more.

The **genealogy** of Jājalladēva is given as follows :—From Kārtavīrya were born the Haihayas, among whom was born **Kōkalla,** who had 18 sons. The eldest of these became the king of Tripurī and he made his brothers the lords of the *Maṇḍalas* or districts whch lay close by. One of these younger brothers had a son named **Kaliṅgarāja,** who was very powerful. His son was **Kamalarāja,** from whom was born **Ratnadēva I.** His wife was **Nōnallā** and from them was born **Pṛithvīdēva I.** He had for his queen **Rājalladēvī,** from whose union was born **Jājalladēva I.** The latter's son was **Pṛithvīdēva II,** whose son was **Jājalladēva II, the donor.** By this charter a village named **Bundērā** was granted to two Brāhmans **Rāghava** and **Nāmadēva,** the former being the astro loger and the latter the royal priest. Their genealogies are also given. Rāghava belonged to a *gōtra* having five *pravaras, viz.,* Vatsa, Bhārgava, Chyavana, Āpnuvāna and Aurvva. His father was Dāmōdara, who was very learned. He was a great astrologer and was loved by the people and worshipped by kings.[1] Dāmōdara's father was Pṛithvīdhara. Nāmadēva belonged to the Bhāradvāja-*gōtra* having three *pravaras*, to wit, Bhāradvāja, Aṅgiras and Bārhaspatya. His father's name was Parāśara and grandfather's Mahādhana. At the end of the record Nāmadēva has a Ṭha before his name, which apparently stands for Ṭhakkura and would indicate the military tendencies of the royal priest.

The charter was written by a Vāstavya Kāyastha named **Chitrabhānu,** son of Vatsarāja, master of **Jaḍēra** (village), on **Friday the 5th of the dark fortnight** of a month which reads as **Agraṇa,** apparently a mistake for either Śrāvaṇa or Āgrahāyaṇa, in **Saṁvat 91**[2]. Although the era is not specifically stated, it cannot but be the **Kalachuri** one, as the king belonged to its founder's dynasty. The last figure of the year is corroded, but the bottom bend indicates that it could not but be 2 or 3. With the aid of the week-day we find that in 912, the 5th *tithi* of the dark fortnight fell on a Friday in Śrāvaṇa and not in Āgrahāyaṇa. Friday did not fall on that *tithi* in either month in 913. In the text there are only three letters for the month, which suit श्रावण better than आग्रहायण which has five letters. So it is pretty certain that the reference is to the Śrāvaṇa month, and as such, the date is equivalent to Friday, the 14th July 1161 A.D.

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[1] This Dāmōdara appears to be identical with one **whose stone image was found in Kharod,** a village in the Jānjgir tahsīl of Bilāspur District. He was being worshipped as a Dēvī, with the blood of hundreds of cocks and goats, until the writer's visit to that locality about 20 years ago, when he proved to the satisfaction of the local people that the statue represented neither a *dēvī* nor a *dēva*, but an ordinary male worshipper, as the figure and the pose clearly showed. The people then informed the writer that it bore an inscription at the bottom which on digging up confirmed this guess. It read as follows :—पंडितदामोदरस्य मूर्त्तिरियं शम्भौकु(:कु)ले. At Kharod there is an old temple of Siva known as Lakhnēśvara-*mandira*. It has two Kalachuri stone records affixed to the wall. Apparently the *Sámbhu kula* referred to that temple with which Paṇḍit Dāmōdara might have been connected as a priest or worshipper. His merits given in our record qualify him for being honoured with a statue, which was restored at the writer's instance to the Lakhnēśvara temple, some 20 years before this inscription was discovered. (See Hiralal's *C. P. and Berar Inscriptions*, pp. 117 and 118.)

There are only two **geographical** names mentioned, *viz.*, Bundērā, the village granted and Jaḍēra, the village to which the writer of the gift belonged. Bundērā may be identical with Bundelā in the Janjgir *tahsil*, situated about 13 miles from Amodā where the plates were found. Jaḍēra is not traceable.

TEXT.[1]

First Plate.

1 ओम् ओम्[2] नमो व्र(ब्र)ह्मणे । निर्ग्गुणं व्यापकं नित्यं शिवं परम(म)-
कारणं । भावग्राह्यं पर(रं)ज्यो(ज्यो)ति-

2 स्तस्मै सद्र(द्रु)ह्मण:।(णे) नम: [।]।[3] १[॥] यदेतदग्रेसरमंवर[4]स्य ज्योति: स पूष्म
पुरुष: पुराण: । अथास्य

3 पुत्रो मनुरादिराजस्तदन्वयेऽभूद्भुवि कार्त्तवीर्यः ॥२॥[5] तद्वंशप्रभव(वा) नरेन्द्रपतय:
ख्याता[:*]

4 क्षितौ हैहयास्तेषामन्वयभूषणं रिपुमनोविन्यस्ततापानल: । धर्म्म:ध्यानध-
नावुधंचि-

5 जया:[6] शश्वत्सतां सौख्यकृत्प्रेयान्सर्व्वगुणान्वित: समभवच्छ्रीमान्(म)शौ(सौ)
कोक्कल: ॥३॥[7]

6 अष्टादशारि:(रि)करिकुम्भविभङ्गसिंहा: पुत्र(त्रा:) प(ब)भूवुरतिशौर्यपरास्च तस्य ।
तत्राग्रजो न्टप-

7 वरस्त्रिपुरीश आसीत्पार्श्वे च मण्डलपतीन्स चकार व(ब)न्धून् ॥४॥[8] तेषाम-
नूजस्य[9] कलि-

8 ङ्गराज: प्रतापवह्निज्वपितारिराज: । जातोऽन्वये द्विष्टरिपुप्रवीरप्रियाननाम्भो-
रुहपा-

9 र्व्वणेन्दु: ॥५॥[10] तस्मादपि प्रततनिर्म्मलकीर्त्तिकान्तो जात: सुत: कमलराज
इति प्रसिद्ध[:।*]

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[1] From the original plates and impressions kindly taken by Mr. F. F. Pike, Superintendent, Government Press, Nagpur.

[2] This is expressed by the letter ङ with a dot over it, while the first one is expressed by a peculiar sign [which stands for *Siddham* or *Siddhir-astu* (see above, Vol. XVII, p. 352). I think this affords another strong support in favour of Mr. Bhattasali's view, because *ōṁ* is written here in quite a different way and just after this very symbol. See also the facsimile of the plates of Prithvidēva II published in the *Indian Historical Quarterly* Vol. I, between pp. 406-407.—Ed.]

[3] Metre *Anushṭubh*.

[4] Read °ग्रेसरमम्बरस्य.

[5] Metre *Upajāti*.

[6] Read धर्मध्यानधनाज्ञसञ्चितयशा:.

[7] Metre *Śārdūlavikrīḍita*.

[8] Metre *Vasantatilakā*.

[9] Apparently नृ is made long for the sake of metre.

[10] Metre *Upajāti*.

10 यस्य प्रतापतरणावुदिते रजन्यां जातानि पंक(पङ्क)जवनानि विकासभाञ्जि-
(ञ्जि) ॥६॥[1] तेनाथ चन्द्र-

11 वदनोऽजनि रत्नराजो विश्वोपकारकरुणाञ्जितपुण्यभारः । येन स्वबा(बा)हु-
युगं(ग)निर्म्मितवि-

12 क्रमेण नीतं यशस्त्रिभुवने विनिहत्य शत्रून् ॥७॥[2] नोनल्लाख्या प्रिया
तस्य शूरस्येव दि(द्वि)शूरत(ता) [।*]

13 तया:(योः) सुतो नृपश्रेष्ठः(ष्ठः) पृथ्वीदेवो प(ब)भूव ह ॥८॥[3] [पृ]थ्वी[दे]वस-
मुद्भवः समभवद्राजल्लदेवीसूत(सुतः)

14 शूरः सज्जनवांछितार्थफलदः कल्पद्रुमः श्रीफलः । सर्व्वेषामुचितोऽर्च्चने सुमन-
सा(सां) तीक्ष्णद्वि-

15 ष[त्क]टकः पश्यत्कान्तराङ्गनाङ्गमदनो जाजल्लदेवो नृपः ॥९॥[4] तस्यात्मजः सकल-

16 [को]शलमण्डनश्रीः श्रीमान्समाश्रितसमल(स्त)नराधिपश्रीः । सर्व्वंचितोश्वर-
[शि]रोविहितां-

17 घ्रिपे(से)वः सेवाश्रितान्निधिरसौ भुवि रत्नदेवः ॥१०॥[5] पृथ्वीदेवस्ततोजातः पीतः
कंठीरवादिव [।*]

18 मि(सिं)(ह)हं(सं)द(ह)ननो योऽरिकरियूथमपोथयत(त्) ॥११॥[6] [7]तस्मादजायत
जगंचयश्रीसः

Second Plate.

19 तस्मात्राम्ब(म्ब)कपादपद्ममधुपो जाजल्लदेवोऽभवद्वीराराततिनितम्बि(म्बि)नी-
मुखपयोज-

20 श्रीषधीशोदयः । लोके यस्य यशश्चयैर्धवलिते र[म्यं] यशां(शां)कोदयं
मत्वा सत्सपयोधयो व-

21 हुधिरे प्रोत्फुल्लितं कैरवैः ॥१२॥[8] यो वत्सभार्गववरच्यवनाप्नुवानौर्व्वभूषिते
गोत्रे तस्मिस्य वरिष्ठे

22 जातः पृथ्वीधरो विप्रः ॥१३॥[9] तस्माद्देवव्रचूडामणिरखिलजनानंदसंदोहहे[तुः]
पुत्रो दामोदरोभूत्सक-

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[1] & [2] Metre *Vasantatilakā.* [3] Metre *Anushṭubh.*

[3] Metre *Śārdūlavikrīḍita.* [5] Metre *Vasantatilakā.*

[6] Metre *Anushṭubh.*

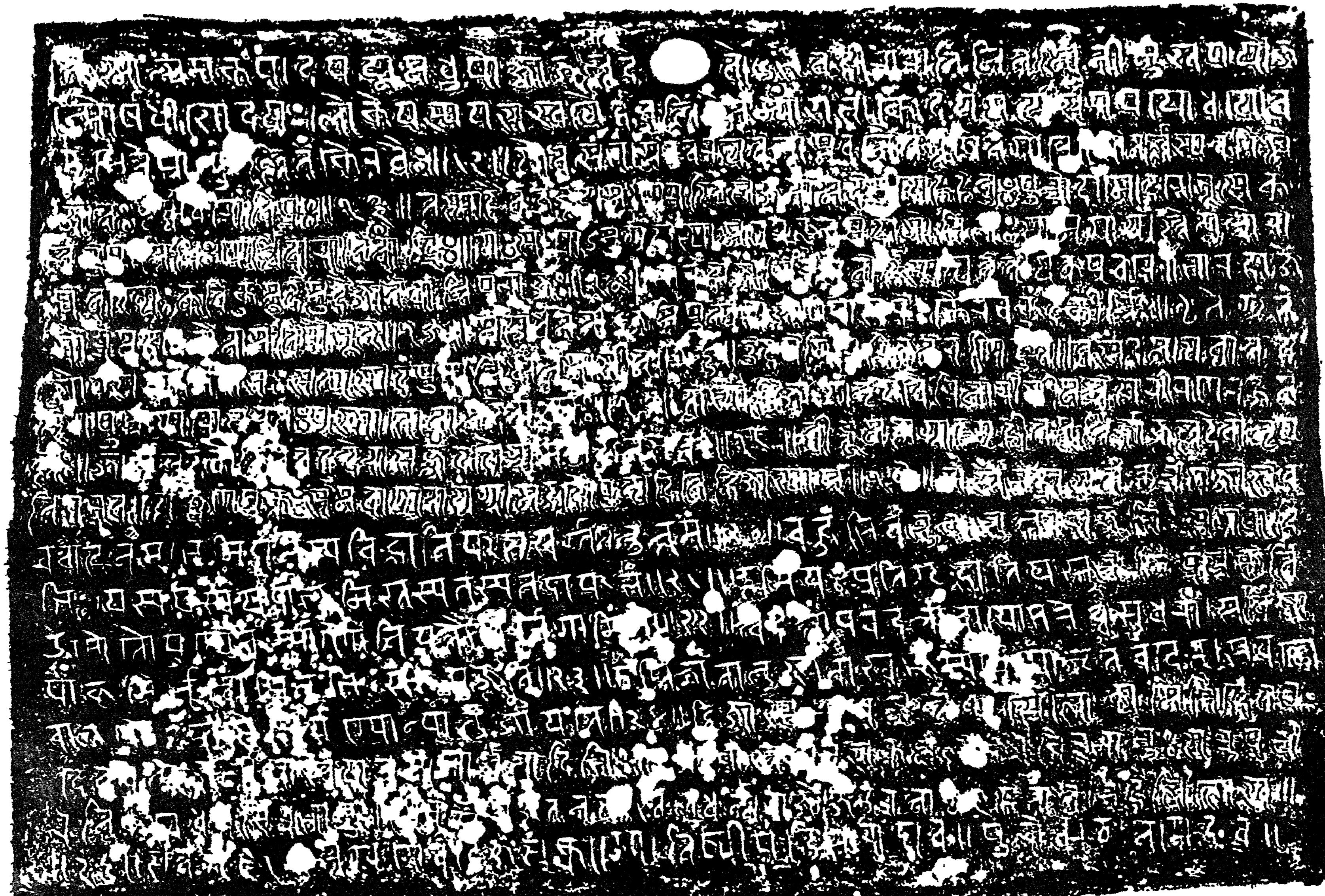
[7] This portion to the end of the line is superfluous and must be omitted. Possibly the engraver left out the three *pādas* of this verse; the first could very well be तस्मादजायत जगत्त्रयगीतकीर्त्तिः

[8] Metre *Śārdūlavikrīḍita.* [9] Metre *Āryā.*

i.

HIRANANDA SASTRI. SCALE THREE-FIFTHS. SURVEY OF INDIA, CALCUTTA

ii.



23 स्वगुणनिधिः पार्थिवाराधितांघ्रिः ॥(।) यः सा(शा)पाऽनुग्रहाभ्यामपर इव सदा गोभिलः सामगाग्रस्ते(स्त)त्पुत्रो रा-

24 घवाख्यः कविकुमुदसुदे जातवान्विप्रराजः ॥१४॥[1] भारद्वाजांगि(ङ्गि)रसवा-(बा)र्हस्पत्य(त्येति)तृतीयकप्रवरे ॥ भारद्वाजे

25 गोत्रे महा[धनो] नाम विप्रोभूत् ॥१५॥[2] महाधनेनाऽजनि पुन्य(ण्य)भाजा परा-स(श)रः कैरवकुंदकीर्त्तिः ॥(।) भूते गृहं

26 यो यश—◡— सः सत्यास्पदं पुन्य(ण्य)निधानमासीत् ॥१६॥[3] उदयगिरे-रिव तरणिर्दुग्धाब्धेश्चन्द्रमा यथा तद्व-

27 त् ॥(।) पुत्रः पाराशरतः(पराशरस्य च ?) प्रख्यातो नामदेवाख्यः ॥१७॥[4] ताभ्यां द्विजाभ्यां नृपवैरिनारीसीमन्तहारी रणरङ्गम-

28 ल्लः ॥(।) जाजल्लदेवो विधिवद्‌(द्द्‌)ध्देवेगासंज्ञं ददौ ग्राममदीनसत्वः ॥१८॥[5] धीरू-महाग्राहगृहीतमूर्त्तिर्ज्जाजल्लदेवो नृप-

29 तिर्व्वं(र्ब्बं)भूव ॥(।) यच्चेण मुक्तः समवाप्य राद्यं(ज्यं) ग्रामं ददौ पुन्य-(ण्य)दिने द्विजाभ्याम् ॥१९॥[6] शंखं भद्रासनं छत्रं गजाश्वव-

30 व(र)वाह[न]म् । भूमिदानस्य चिन्हानि फल(लं) स्वर्गमनुत्तमं(मम्) ॥२०॥[7] व(ब)हुं(हु)भिर्व्वसुधा भुक्ता राजभिः सगरादि-

31 भिः । यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलं(लम्) ॥२१॥[8] भूमिं यः प्रतिगृह्णा(ह्णा)ति यस्तु भूमिं प्रयच्छति [।*]

32 उभौ तौ पुण्यकर्म्माणौ नियतौ [स्वर्ग]गामिनौ ॥२२॥[9] स्वदत्तां पर-दत्तां वा योसरेद्वसुधरां(हरेत वसुन्धरां)। स विष्ठा-

33 यां कृमिर्भूत्वा पितृभिः सह मज्जति ॥२३॥[10] हंति[11]जातातुयातांश्च भूम्यर्थे योऽनृतं वदेत् । स व(ब)द्धो

34 वारुणैः पाशैः [ति]र्यग्योन्यां तु जायते ॥२४॥[12] द्विजाश्च [नाव]मन्तव्यास्त्रैलोक्य-मितिहैनवः [।*]

35 देववत्पूजनीयाश्च दानमानार्च्चनादिभिः ॥२५॥[13] वास्तव्यवंशकमलाकरचित्रभानुः शत्रुप्रवी-

[1] Metre *Sragdharā.*
[2] Metre *Āryā.*
[3] Metre *Upēndravajrā.*
[4] Metre *Āryā.*
[5] Metre *Indravajrā.*
[6] Metre *Indravajrā.*
[7] Metre *Anushṭubh.*
[8] Metre *Anushṭubh.*
[9] Metre *Anushṭubh.*
[10] Metre *Anushṭubh.*
[11] Read हन्ति जातानजातां°.
[12] Metre *Anushṭubh.*
[13] Metre *Anushṭubh.*

36 रविक[ले]न्थनचिन्नभानु: । [श्रीवत्सराज]तनय: खलु धर्म्मराजो जडे(ड्डे)रनाथ इह ताम्ननि(म्रि)दं लिलेख ॥

37 [1]॥२६॥ संवत् ८१[२] श्रयण(श्रावण) व(ब)दि ५ सुक्र(शुक्रे) ॥ ज्योतिष्यी(षी) पंडितराघवा(व:) ॥ पुरोधा: ठ नामद(दे)व[:*] ॥

No. 35.—A NOTE ON THE VELVIKUDI GRANT OF NEDUNJADAIYAN.

BY A. M. SATAKOPARAMANUJACHARYA, VIDVĀN.

In the interesting article on the Vēḷvikuḍi grant of Neḍuñjaḍaiyan, that was published in this journal[2] by the late Rao Bahadur H. Krishna Sastri, I find that some corrections are absolutely necessary in the text and the translation as given by him. These I should like to put down below, together with a few suggestions in regard to one or two points raised by him in that article.

In text line 95, for *Āya*°, I should like to read *Āy*, and in line 132 for *pōr*, *pora*. Again, in line 120 of the text, instead of *Kuḷandaivaṅ-Kūḻvandai-śe*[*y**]*kkuṅ*, I would read *kuḷandai-vaṅgūḻ vanda-śaikkum*, correcting *Kuḷandai* and *vandai-śe* of the text into *kuḷandai* and *vandaśai*. Accordingly, in the translation of this passage, instead of 'to the north of the field (*called*) Kūḻvandai-śēy of Kuḷandēvaṉ', I would prefer to have 'waved (gently) by the tender breeze' (*kuḷandai* = tender, *vaṅgūḻ* = breeze, [*vandu*] *aśaikkum* = waving).

According to the Rao Bahadur, the Maṅgalapura of the inscription is identical with Mangalore, the district head-quarters of South Kanara. Mr. K. G. Sankara Ayyar also, I find, holds the same view.[3] In my opinion, however, it should be looked for somewhere in the Tamil districts,[4] north of the Kāvērī, where we find many villages called Mangalam or having names ending in '*Mangalam*', because from the Udayēndiram plates[5] we learn that Paramēśvaravarman defeated the army of Vallabha in the battle of Peruvaḷanallūr, on the northern bank of the Kāvērī, and from the Gadval grant[6], that Vikramāditya was encamping at "Uragapuram on the southern bank of the Kāvērī" in 674 A.D. The Kēndūr plates[7] also say that Vikramāditya I fought with the Pāṇḍyas and other Tamil kings.[8]

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[1] These strokes are unnecessary. Metre *Sragdharā*.

[2] Vol. XVII, pp. 291 ff.

[3] *Ind. Ant.*, Vol. LI, p. 214.

[4] [The plates do not say where Maṅgalapura was situated. As such, it is not possible to definitely locate it. The identification of it with Mangalore or any place in the Tamil districts is only a conjecture.—K. V. S. Ayyar.]

[5] *S. I. I.*, Vol. II, p. 371.

[6] Above, Vol. X, p. 101.

[7] *Ibid.*, Vol. IX, p. 205.

[8] For further details see Dubreuil's *The Pallavas*, p. 63.

No. 36.—KUMBAKONAM INSCRIPTION OF SEVVAPPA-NAYAKA.

BY G. VENKOBA RAO.

The subjoined Tamil record[1] is engraved on the door-jamb of the entrance into the inner *prākāra* of the Kumbhēśvara temple at Kumbakonam. It is dated in the cyclic year Vikrama during the reign of Śevvappa-Nāyaka, who was the first ruler of the Nāyaka dynasty of Tanjore. The stone inscription (No. 145 of 1924) which is dated in the same cyclic year and in the reign of Kṛishṇadēvarāya (corresponding to A.D. 1520) calls Śevvappa, a Daḷavāy (commander) only. Possibly, therefore, the present record has to be assigned to A.D. 1580, especially, because a copperplate record belonging to him and dated in Śaka 1502 (=A.D. 1580) was also issued from Kumbakonam[2].

The history of the Nāyakas of Tanjore remains yet to be written in detail,[3] although an excellent preliminary attempt has been made in *A Short History of the Tanjore Nayakas* in Tamil by Mr. T. S. Kuppusvami Sastri of Tanjore. How and when the Nāyaka dynasty of Tanjore arose is obscure. An unpublished Sanskrit poem *Sāhityaratnākara* by the eldest son of Gōvinda-Dīkshita, the Brahman prime-minister of the second and third Nāyaka kings, says that Śevvappa obtained the Tanjore kingdom by his own valour. The Telugu poem *Vijayavilāsamu* by Chēmakūra Vēṅkaṭa-Kavi would show that Śevvappa married the sister of the queen of the Vijayanagara king Achyutarāya, and got the Tanjore principality, perhaps, as a dowry.

Like other old kings, Śevvappa was a tolerant ruler, though his leaning was specially towards Vaishṇavism. Inscription No. 425 of 1924 relates to some gifts of land made by Śevvappa to the mosque at Tanjore in the year Sādhāraṇa corresponding to A.D. 1549, and the record under publication is interesting in that it mentions a temple of Buddha at Tiruvilanduṟai. It registers the gift of 2¾ (*vēli* ?) of land as the charity of the king Śevvappa-Nāyaka in the Brahman village (*agaram*) of Tirumalairājapuram for the repairs or the worshipping service in the temple (?), when a channel was dug through the lands belonging to a certain individual (name not very clearly made out) attached to the Buddha[4] temple. The two villages Tiruvilanduṟai and Tirumalairājapuram cannot be definitely identified. Tiruvalañjuḻi, which is 4 miles away from Kumbakonam, and was one of its wards[5], has a standing image of Buddha placed near the *gōpura* of its Śiva temple. Tiruvilanduṟai of this inscription has, perhaps, to be identified with Elanduṟai, a village about 9 miles distant from Kumbakonam which has a Śiva temple with an inscription dated in Śaka 1493 (A.D. 1571) of the time of Achyutappa-Nāyaka (No. 239 of 1927). It may also be noted that Ilantuṟai has been mentioned in No. 222 of 1927 as one of the *saptasthānas* or seven sacred places round about Kumbakonam. I cannot say whether the Tirumalairājapuram of this record has to be identified with Tirumalairājapuram *alias* Śuṅgamtavirttaśōḻanallūr which is mentioned in an inscription published in *South-Indian Inscriptions*, Vol. II, p. 119, as adjacent to Karuntiṭṭaikkuḍi in Tañjāvūr-paṟṟu. There is one seated image in the temple at Paṭṭīśvaram near Kumbakonam, and another, now popularly called Bhagavarishi, lying outside the Gaṇēśa shrine in the Āṇaiyaḍi street at Kumbakonam, both of which appear to be Buddhist. From these facts, it appears that Buddhism continued to survive in the Tanjore district till the 16th century. This would be natural when Negapatam in the Tanjore district was a stronghold of Buddhism. The large Leyden plates record the grant of the village

[1] No. 292 of the Madras Epigraphical Collection for 1927.

[2] *Mysore Archæological Report* for 1917, p. 55, para. 135.

[3] A paper on the detailed history of the Tanjore Nāyakas by the author is almost ready, and will appear very soon in this journal.

[4] In Tamil it is sometimes loosely applied to a Jaina temple also.

[5] Nos. 629 and 633 of the Madras Epigraphical Collection for 1902.

of Āṇaimaṅgalam to a Buddha temple at Negapatam during the time of the Chōla king Rājarāja I (A.D. 985-1010). The smaller Leyden grant dated in the 20th year of Kulōttuṅga I (A.D. 1090) records gifts to two Buddhist temples. An ancient tower known as 'Puduveḷigōpuram' or 'Jaina Pagoda' was demolished by the Jesuits when they built the St. Joseph's College at Negapatam.[1] This tower might have belonged to one of these two Buddha temples. It is interesting to note that a number of metallic Buddhist images were unearthed at this place recently.

Though Jain families are living in Tanjore, Kumbakonam and Mannārgudi even now, and we see Jain temples at Kumbakonam and Mannārgudi, yet traces of Buddhism are no longer visible there.

The record bears at the end the expression "(the) Gurukkaḷ, (*i.e.*, teachers) of the Convention", perhaps of Buddha.

TEXT.[2]

1 Vikkiṟa-
2 ma-varusham
3 [Ā]ḍi-mādam[3] 2-
4 2[4] ௳[5]
5 Śevuvap-[6]
6 pa-Nāyak-
7 kar-ayya-
8 ṉ-damma-
9 m=āga Ṭi-
10 ruvilan-
11 duṟai-
12 Buddar-
13 kōyil-
14 Titta-Mā[ma]ru-
15 ndā-Nāyakar-
16 nilatti[l]ē
17 Tirumalai-
18 rāśapura[ttu]
19 [7]aśēsham-ā-
20 ga śaṉaṅgaḷ
21 vākkāl ve-
22 [ṭṭi] pōgaiyil Ti-
23 rumalairāśapurattil=
24 agarattil tirup-
25 paṇi-śērvai=
26 āga vi[ṭṭa] nilam[8] 2¼[9]
27 [sa]mayattār Guru-
28 kkaḷ ௳

TRANSLATION.

(Lines 1 to 26) (*On*) the 22nd day of the month of Āḍi in the year Vikrama, all the people of Tirumalairājapuram assigned 2¼ (*vēli of*) land in the brahman village (*agaram*) of Tirumalairāja-

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[1] *Ind. Ant.*, Vol. VII, pp. 224-27 and *Annual Report on South-Indian Epigraphy* for 1925-26, p. 2.

[2] From an inked estampage.

[3] Expressed by an abbreviated symbol.

[4] The figure 22 is expressed in the Tamil text by three digits, the numerical figure for ten intervening between the two figures.

[5] This symbol stands for the word *tēdi* meaning day.

[6] Read *Śevvap*°.

[7] It may be read also as *aśēsha-māgaśaṉaṅgaḷ* (*mahājanangaḷ*).

[8] Expressed by an abbreviated symbol.

[9] Expressed by a Tamil numeral.

puram for repairs[1] as a charity[2] of Śevvappa-Nāyakkar-ayyan as the channel was dug and passed through the land[3] belonging to [4]Tītta Māmarundā-Nāyakar of the Buddha temple at Tiruvilandurai.

(Ll. 27 and 28) (*This is under the protection of*) the Gurukkaḷ of the Faith (*samayam*).

No. 37.—GADAG INSCRIPTION OF THE REIGN OF JAYASIMHA II: SAKA 959.

By Lionel D. Barnett.

This inscription was found in the wall of the yard of the Vīra-nārāyaṇa temple at **Gadag.**[5] An attempt at a transcript is given in the Elliot Collection, Vol. I, f. 37b. of the Royal Asiatic Society's copy; and good ink-impressions were prepared for the late Dr. Fleet, which are now in the British Museum. The stone is very dilapidated. On the ink-impression there seem to be some faint vestiges of effaced sculptures; but Elliot's pandit found no sculptures surviving in his day. The record itself is but a fragment. The ink-impressions record 64 lines; but the stone has been broken off on the proper right, the break beginning on line 13 and increasing as it runs down, while the left side also is damaged below. I have therefore given only the text as far as the eleventh verse, near the end of l. 38, the rest being altogether fragmentary. The width of the slab is 2 ft. 5½ in.; the height is somewhat uncertain, as there seems to be a gap in the ink-impressions between ll. 43 and 44, but it must be something over 6 ft. 8 in. The writing is a fine archaic hand of the period; the letters vary in height from ⅝ in. to $\frac{1}{16}$ in., becoming smaller and more crabbed at line 61. The guttural nasal is used in *saṭaṅga*, l. 4. The **language** in the portion edited below is Old Kanarese prose and verse, with two formal Sanskrit stanzas (vv. 1 & 2). The *ḻ* is preserved in *negaḻda* (l. 26), *negaḻdaṁ* (l. 27), and falsely written for *ḷ* in *Chāḻuky-* (l. 2); it is changed to *ḷ* in *aḷida* (l. 15), *pēḷ* (l. 24), *pogaḷvar* (l. 25). The *upadhmānīya* appears in *bhāvinaḥ=p°* (l. 17). The instrumental case in *-e* occurs in *Lokki[guṇḍi]ye* (l. 19 f.); cf. above, Vol. XIV, p. 277, n. 9. Lexically *aḍagu[nti]* (l. 21) may be noted.

The **record** begins by referring itself in ll. 1-4 to the reign of **Jagadēkamalla-Jayasiṅgha [II]**,[6] and then in ll. 4-11 relates that on a given date **Maddimayya-Nāyaka,** mayor (*ūr-oḍeya*) of **Lokkiguṇḍi,** made over[7] an estate to one **Dāmōdara-Seṭṭi,** who a few months later assigned the same for the benefit of the cult of the Traipurusha gods and the Twelve Nārāyaṇas. After formal clauses of commonition (ll. 11-18), the record bursts into poetry, expatiating, in a long series of verses, upon the excellences of **Dāmōdara** (also named **Dāma** and **Dāvala**) and his family. First it mentions **Dhōyipayya** of **Lokkiguṇḍi,** who built the temple of the Twelve Nārāyaṇas and the Traipurushas and set up a Garuḍa-column (v. 3, ll. 19-21), and Dhōyipayya's wife **Guṇābbe** (v. 4, ll. 21-23). Next appears **Māhuva-Seṭṭi,** apparently their son, who is coupled with his sons **Dāma** or **Dāvala (Dāmōdara)** and **Dhōyipayya** (vv. 5-6, ll. 24-

[1] *Tiruppaṇi-śervai* may also be translated into "worshipping service."

[2] It is generally translated as "for the merit of".

[3] Tamiḻ language will also allow of another construction. "The people of Tirumalairājapuram" may be taken as the subject of the predicate "dug and passed" and *veṭṭi pōgaiyil* will convey the same meaning as *veṭṭugaiyil* (while digging). In this case, there will be no subject for the verb *viṭṭa* (assigned). But then we will have to translate "2¾ was the land assigned."

[4] *Tītta* stands for *tīrtha* (a preceptor) and Māmarundā means Amṛita.

[5] Cf. above, Vol. XV, p. 348.

[6] See *Dyn. Kan. Dist.*, pp. 435-7.

[7] See however note on l. 7.

27). The rest of the poetry seems to be devoted to the praise of Dāma, and continues as far as l. 61. Then begins a section in prose, written in a smaller hand, and specifying an endowment made by the latter in the presence of the local *Mahājanas* for the benefit of the Traipurushas and some other god ; in the midst of this the stone breaks off.

It is perhaps worth noting that the poet compares Māhuva to the legendary Dadhīchi, Gutta, Chārudatta, and Karṇa, and Dama to Karṇa, Vikramāditya, Hariśchandra, Nala, Chārudatta, Dadhīchi, Śibi, and Gutta. The comparison with Karṇa and Nala is of course a commonplace, and Hariśchandra is one of the most popular figures of legend. On Chārudatta and Dadhīchi I may refer to my remarks on the Sūḍi inscription E (2) above, Vol. XV, p. 83. The mention of **Vikramāditya**, which seldom occurs elsewhere in this period, shews that the legend of the mythical king of that name had firmly established itself at this time in the Dekkan. It may well be that the legend, as has been suggested, is based upon traditions of the Gupta dynasty of the 4th-5th centuries A.D. and later, some members of which bore the title of Vikramāditya;[1] and if this be so, its appearance here by the side of that of **Gutta** is doubly interesting. For there seems to be little doubt that this legendary Gutta is to be connected with the Gutta dynasty of Guttavoḷal or Guttal, probably as an eponymous ancestor ; and this family claimed to derive its name and origin from the Gupta emperors as well as from a more or less mythical Vikramāditya of Ujjayinī.[2] Hence it would seem that the two legends of Vikramāditya and of Gutta are doublets, both having sprung from vague memories of the glories of the Gupta emperors.

Two **dates** are specified. The first is given on ll. 4-5 as Śaka 959, Īśvara ; Āshāḍha śu. 5 ; Sunday. This apparently refers to Śaka 959 expired, which by the Southern Cycle was coupled with Īśvara ; according to this, the *tithi* Āshāḍha śu. 5 was connected with **Monday, June 20, A.D. 1037**, ending about 19 h. 38 m. after mean sunrise for Ujjain. Thus the date is slightly irregular, the Sunday being named probably to lend auspiciousness, although the *tithi* was current only for a short time at the end of it (cf. Mr. Venkatasubbiah's *Some Śaka Dates in Inscriptions*, p. 69). The late lamented Mr. R. Sewell, who with his wonted kindness examined the dates in this inscription, informed me that by the *Ārya-siddhānta* very similar results are obtained ; śu. 5 was connected with Monday, June 20, and was current only for about 1 h. 55 m. before mean sunrise on that day. He added that by the mean system, in Śaka 959 expired, śu. 5 began 3 h. 50 m. before mean sunrise on Monday. The Northern Cycle may be excluded from consideration, as it coupled Īśvara with Śaka 957 expired and 958 current.

The second date is given on l. 11 as the *amāvāsyā* (kṛi. 15) of Āśvayuja, evidently of the same year as the preceding date, coupled with an eclipse of the sun and the *yōga* Vyatīpāta. This is fairly satisfactory. The *tithi* was connected with **Tuesday, 11 October, A.D. 1037**, on which it ended about 15 h. 26 m. after mean sunrise ; and on the same Tuesday there was an eclipse of the sun, which, however, was not visible in India (Oppolzer, *Kanon der Finsternisse*, p. 214). Mr. Sewell has pointed out that by the mean system this Tuesday was coupled with kṛi. 14 and the following Wednesday with the *amāvāsyā*, which tends to shew that the calculations here were made by true *tithis*.

The only names of places mentioned are **Lokkiguṇḍi**, ll. 5, 19 f., the *tīrthas*, l. 13 f., the **Himāchala**, i.e. Himālaya, l. 32, and **Malaya**, ibid. Lokkiguṇḍi is Lakkuṇḍi (' Lukoondee ' of the Indian Atlas), in lat. 15° 23′ and long. 75° 45½′, some 6 miles south-east from Gadag. **Indrakīla** (l. 30) is probably meant to be purely mythical ; but there is a hill of the name at Bezwada.

[1] See especially Mr. Allan's *Catalogue of Coins of the Gupta Dynasties in the British Museum*, p. xlix, n. 1.

[2] See *Dyn. Kan. Dist.*, pp. 578-80.

TEXT.[1]

[Metres :—v. 1, *Śālinī* ; v. 2, *Anushṭubh* ; vv. 3, 7, *Śārdūlavikrīḍita* ; vv. 4, 12, *Utpalamālā* ; vv. 5, 11, *Champakamālā* ; v. 6, *Kanda* ; vv. 8, 10, *Mattēbhavikrīḍita* ; v. 9, *Mahāsragdharā*.]

1 Svasti samasta-bhuvan-āśraya Śrī-Pri(Pṛi)thvī-vallabha mahārājādhirāja paramēśvara

2 paramabhaṭṭārakaṁ **Satyāśraya-kuḷa-tiḷakaṁ Chāḷu(ḷu)ky-ābharaṇaṁ Jagadēkamallaṁ**

3 śrīmaj-**Jayasiṁghadēvara** rājyam=uttarōttar-ābhi[vṛiddhi*]-pravarddhamānam=ā-chandr-ārkka-t[ā]-

4 raṁ saluttam-ire **Sa(Śa)ka-nri(nṛi)pa-kāl-ātīta-saṁvatsara-sa(śa)taṅga[ḷ*] 959neya Īśvara-saṁvatsarada**

5 **Āshāḍa(ḍha)**-su(śu)ddha 5 **Āditya-vāradandu** śrīmal-**Lokkiguṇḍiya** ūr-oḍe-volada per-vvasugeya

6 **Sa(Śa)**ṁkarayyaṁ(yya)-**Nāyakara** magaṁ ūr-oḍeya **Maddimayya-Nāyakaṁ** artthamaṁ koṇḍu **Dāmōdara-**

7 **Seṭṭiyargge** sāsirvvara sannidhānadal kāl-garchch=āgi dānaṁ-goṇḍaṁ[2] keyi mattar-ayvatt-āṟu a[ṁ]-

8 kadoḷaṁ matta[r*] 56 ā keyge benn=irkkey=illa benn=irkkey=endavaṁ svāna gārdnebha[3] chāṇḍāḷa[ṁ*] I-

9 daṟa vyavasthe intuṭu [|*] Int=ā bhūmiyaṁ koṇḍu Traipurusha-dēvarggaṁ bāraha-Nārāyaṇa-dēvar=u-

10 pachāradiṁ mikkudaṁ brāhmaṇar=uṇba[r*] [|*] Int=i(ī) s[th]itiyal **Dāmōdara-Seṭṭi** bhūmi-dānaṁ-go-

11 ṭṭa tithi Āsva(śva)yujad=amavāsye sūryya-grahaṇa-vyatīpātaṁ Antu koṭṭa dharmmavaṁ sāsi-

12 rv[v]aruṁ rakshisuvar [|*] Int=idaṟ=āśrama-guru-dharmma-pratī(ti)pāḷanuṁ sva(sa)d-āchāranum=oḷḷitta[ṁ]ge[4]

13 [vya]bhichāriyuṁ bhakshakan=ād=ātaṁ Prayāge Vāraṇāsi Argghyatīrthaṁ Kurukshētra[ṁ]

14 [Pu]shkaraṁ Śrīparvvatam=emba mahā-tīrtthaṁgaḷoḷ chatur-vvēda-pāragarumaṁ pannirchchhāsira kavi-

15 [le]yuman=aḷida pātakaṁ sva-dharmmadoḷ rakshisidan[5]=ī tīrtthaṁguḷuma[ṁ] i(ī)y=āyadha(ta)namumaṁ

16 [rakshi]sida[5] mahā-puṇy-ādhikan=akkuṁ || Sāmānyō=yaṁ dharmma-sētu[r*]=nnri(nṛi)pāṇāṁ kālē kā[lē]

17 [pā]ḷa]nīyō bhavadbhiḥ [|*] ssa(sa)rvvān=ētān=bhāvinaḥ=pārtthivē[ṁ*]drān bhūyō bhūyō yāchatē [Rā]-

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[1] From the ink-impression.

[2] Apparently an error for *-goṭṭa*.

[3] Read *śvana garddabha*.

[4] The *ge* is added, in smaller script, under the *ṁo*.

[5] The *si* has been omitted, and added in small script under the line.

18 [macha]ṁdra[ḥ*] || [1*] Sva-datt[ā*]ṁ para-datt[ā*]ṁ vā yō harēta vasun-dharāṁ shashṭir=vvarsha-sahasrāṇi vishṭhāyāṁ jāyatē[1] krimi[2] [||* 2*] Maṁ[gaḷa]

19 Śrīmat-perggaḍe **Dhōyipayyan**=adhikaṁ dhārmmīkan=udyan-mahāgrāmaṁ neṭṭane **Lokki[gu]**-

20 [ṇḍi]ye nutaṁ kīrtti-dhvajaṁ sad-guṇ-ōddāmaṁ dvādasa(śa)- Vishṇuvaṁ Garuḍa-māna-staṁbhamaṁ sthāpi[s—]

21 [—]maṁ Traipurusharkkaḷaṁ nilisidaṁ[3] puṇy-ādhikaṁ dhātriyoḷ || [3*] Ā mahimā-viḷāsad=aḍagu[nti]-

22 [ya ?][4] perggaḍe **Dhōyipayyan**=uddāma-kuḷakke takka sati mikka patibrate Jaina-dāna-dharmm-āmrite-[5]

23 [? vṛi]ddhi-chaṁdrike **Guṇābbe** guṇ-ādhike sanda Rugmiṇī[6]-rāmege Rāma-rāmeg-eṇey=endoḍe mattaran=ēnan=eṁbenō || [4*]

24 [⏑ ⏑ ⏑] Dadhīchi puṭṭidano Guttane bandano Chārudattanō [n]iratiśay-Ārkka-nandanano pēḷ=ene **Māhuvan**=artthig=artthama[ṁ]

25 [kara]m=osed=ittan=ātana magaṁ vibudh-āgraṇiy=endu **Dāmaṁ(ma)naṁ** karam=atirā-gadiṁ pogaḷvar= ēn=esav-antano pu-

26 [? ṇya]m-antanō || [5*] **Māhuva-Seṭṭiya** magan=atisāhasikaṁ negaḷda **Dhōyipayyan**=[7] amarmmaṁ māhātm[y*]-ārjjita-guṇa-[saṁ]-

27 [dōha]ṁ dhareg=eseye **Dāvalaṁ** sale negaḷdaṁ [|| 6*] Śrī-kāntā-kamanīyam=ādudu viśāḷ-ōra[s*]-sthaḷaṁ tanna vāk śrī-kā[ntā-ka]-

28 [ma]nīyam=ādudu mukh-āṁbhōjātam=udyaj-jaya-śrī-kāntā-ramaṇīyam=ādudu bhujā-daṇḍaṁ dig-ant[aṁ ?]

29 [ya]śa[ś*]-śrī-kāntā-kamanīyam=ādud=adarind=ēn=**Dāman**=uddāmanō || [7*] Sura-rājēndra-mad-ēbha-mastakadoḷ [—]

30 [dig-da]nti-dantaṁgaḷoḷ=Haran=ugr-āsiyoḷ=Iṁdrakīḷa-taṭadoḷ=Nīrējaputr-āṇḍadoḷ=vara-nāg-ālayadoḷ=Murāri-

31 [ya ?] gri(gṛi)h-ōdya[d*]-dvāra-bandhaṁgaḷoḷ=baredaḷ=Vāg-vadhu **Dāvalaṁ** su(śu)chi mahā-dān-āḍya(ḍhya)n=eṁb=aṁkamaṁ || [8*] Sura-rāj-ādr[ī]-

32 [ndra-Hi]māchaḷa-Maḷe(ḷa)ya-nag-ōpānta-vallī - van - ābhyantaradoḷ=nānā - vinōdaṁgaḷoḷe nelasi vidyādhara-strī-

33 [⏑ — — ⏑ ⏑] kānt-ānīkamuṁ pannaga-yuvatiyaruṁ pāḍuvar=kkūḍe **Dāmōdara**-kīrtti-śrīyan=ēn=end=adaṟa

34 [⏑ ⏑ ⏑ —]ṁ baṇ[ṇ]isalk=ārppan-āvaṁ || [9*] Moḷe-voyt=**Arkkajaniṁ** pasurppu vaḍedatt=ā Vikramāditya-bhūtaḷa-nāth-ā[g]r[aṇi]-

35 [yiṁ ⏑ — ⏑ ⏑ ⏑ —]tt=ettaṁ Hariśchaṁdraniṁ Naḷaniṁ pūtudu Chārudatta-vibhuviṁdaṁ kāytud=ī bhūri-bhūtaḷadoḷ **Dāma**[⏑ —]

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[1] The *ya* has been added below the line.
[2] Read *krimiḥ*.
[3] The *si* has been omitted, and added below.
[4] Or possibly *-ye*.
[5] Read *-āmṛita-*.
[6] This is the common Southern spelling for the Sanskrit *Rukmiṇī*.
[7] [Reference to inscription No. 30 of the Nagamangala Taluq (line 55) *Ep. Carn.* Vol. IV, Pt. ii, and its translation by Rice (p. 120, 1.1) to which Mr. N. Lakshminarayana Rao has drawn my attention, would suggest that the reading is '*Dhōyipayyana marmmaṁ* or possibly *mammaṁ*. If that is so, Dāvala would be the son of Māhuvaseṭṭi and grandson of Dhōyipayya. See p. 217 above, last para. Kittel, however, gives *momma* but not *mamma*(or *marmma*) in the sense of grandson.—Ed.]

36 [◡ — ◡ ◡ ◡ —ō]dāra-kaḷpa-drumaṁ ‖ [10*] Kali-yugam=ettam=ottarisi lōba(bha)-guṇaṁ jagam=ellamaṁ p[◡ —]

37 [◡ ◡ ◡ ◡ — ◡ —vi]shama-kāladoḷaṁ budha-saṁkuḷakk=anākuḷam=osed=īva **Dāman**=iha-lōkada mānasa-r[—]

38 [◡ — ◡ — ◡ ◡ ◡] Dadhīchiyō Si(Śi)biyo Kaṇṇano Guttano Chārudattanō ‖ [11*][1]

TRANSLATION.

(Lines 1-4.) While the reign of—hail !—the refuge of the whole world, darling of Fortune and Earth, great Emperor, supreme Lord, supreme Master, ornament of **Satyāśraya's** race, embellishment of the **Chāḷukyas**, king **Jagadēkamalla-Jayasiṅgha**, was advancing in a course of successively increasing prosperity, (*to endure*) as long as moon, sun, and stars :—

(Ll. 4-5.) On **Sunday, the 5th (day) of the bright fortnight of Āshāḍha** in **the cyclic year Īśvara, the 959th** (*year*) **of the centuries of years elapsed since the time of the Śaka king** :—

(Ll. 5-8.) **Śaṅkarayya Nāyaka's** son, the mayor **Maddimayya Nāyaka,** having received money, laved the feet of **Dāmōdara Seṭṭi** in the presence of the Thousand, and (?) made over (*to him*) in gift a field of fifty-six *mattar*, in numbers 56 *mattar*, (*forming part*) of the large section of the mayoral lands of **Lokkiguṇḍi.** Of this field there is to be no resumption : he that claims resumption (*shall be reborn as*) a dog, an ass, (*or*) a Chāṇḍāla.

(Ll. 8-16.) Thus is its constitution. Having so obtained this land, what remains from the service of the Twelve Nārāyaṇa gods for the Traipurusha gods[2] the Brāhmaṇs shall consume. The lunar day on which **Dāmōdara Seṭṭi** thus granted the land on this condition was the last of the dark fortnight of Āśvayuja, (*during*) an eclipse of the sun and a *vyatīpāta* (*yōga*). The Thousand shall preserve the pious endowment thus granted. So he who devours it, in disobedience to the worthy man who preserves the holy law of the masters of his order and acts righteously, incurs the guilt of slaying (*Brāhmaṇs*) versed in the Four Vēdas and twelve thousand kine at the great sanctuaries of Prayāga, Benares, Arghyatīrtha, Kurukshētra, Pushkara, and Śrīparvata ; he who preserves it according to its proper rule shall abound in the same great merit as if he preserved those esanctuaris and those temples.

(Verses 1-2 : two common Sanskrit formulæ.)

(V. 3.) The fortunate officer **Dhōyipayya,** peculiarly righteous, praised fitly by the exalted great town **Lokkiguṇḍi,** having a banner of glory, eminent in virtue, extraordinary in merit on earth, erected (*a temple of*) the twelve Vishṇus (*and*) a column of honour for Garuḍa and . . . established (*a sanctuary of*) the Traipurushas.

(V. 4.) The good wife worthy of the eminent race of the officer **Dhōyipayya,** that perfection of the display of dignity, uniquely devoted to her lord, moonlight for the increase (?) of the ambrosia of pious bounty to Jains, singular in virtue, **Guṇābbe,** is peer to the excellent dame Rukmiṇī, (*and*) to Rāma's dame : when this is said, what other shall I name ?

(V. 5.) "Say, . . . has a Dadhīchi been born ? has a Gutta come, (*or*) a Chārudatta, (*or*) the unsurpassed child of the Sun [Karṇa] ?"—with men speaking thus, **Māhuva** gladly indeed bestowed wealth on suitors ; as his son, a leader among the sages, men extol **Dāma** indeed with extreme affection ; who is his like in distinction, who is his like in righteousness ?

(V. 6.) While **Māhuva-Seṭṭi's** son, the exceedingly valiant (*and*) eminent **Dhōyipayya** free from weaknesses, possessing a multitude of virtues won by nobility of soul, was flourishing on earth[3] **Dāvala** verily became eminent.

[1] The rest of the inscription, which is continued on this and the remaining lines, is here omitted, as it is very fragmentary.

[2] Brahman, Vishṇu, and Śiva.

[3] [See footnote 7 on page 220 above.—Ed.]

(V. 7.) His broad breast was worthy of being desired by the lady Fortune; his speech was worthy of [being desired by the lady] Fortune; the lotus of his face[1] was worthy of the love of that lady the Fortune of high Victory; his rod-like arm, extending through the regions of space, was worthy of being desired by that lady the Fortune of Glory; thus how splendid is **Dāma**!

(V. 8.) On the head of the rutting elephant of the great King of Gods, on the tusks of the elephants of the regions of space, on Hara's awful sword, on the slope of Indrakīla, on the cosmic egg of the Lotus-born [Brahman], on the home of the great Serpents [Pātāla], on the high door-posts of Murāri's house, the lady Speech has written the title: "**Dāvala** is pure, rich in great bounty."

(V. 9.) Standing in divers sports amidst the groves of creeping plants on the skirts of the great mountain of the King of the Gods, of Himālaya, and of Mount Malaya, do not the wives of the Vidyādharas and the company of ladies of . . . and the Serpent damsels sing in concert the splendour of **Dāmōdara's** glory? hence who is able to praise (*fittingly*) its [greatness]?

(V. 10.) The noble tree of desire . . . , throwing out its sprouts through the child of the Sun [Karṇa], attained to greenness through Vikramāditya chief of monarchs, ... everywhere from Hariśchandra, flowered through Nala, put forth green fruit through the lord Chārudatta, [and ripened into perfect fruit] through **Dāma** . . . on this vast earth.

(V. 11.) Is not **Dāma**, who makes gifts with calm delight to the company of sages even in [this] troublous time, [when] the Kali Age is rife everywhere and the quality of greed [pervades?] the whole universe . . . to this world, a Dadhīchi, a Śibi, a Karṇa, a Gutta, a Chārudatta?

No. 38.—TWO INSCRIPTIONS FROM RON, OF SAKA 944 AND 1102.

BY LIONEL D. BARNETT.

Rōṇ (the word is spelt "Roan" in the Indian Atlas sheet 41) is the chief town of the Rōṇ *tāluka* in Dhārwār District, Bombay Presidency, and lies in lat. 15° 42′ and long. 75° 47′. Both the present epigraphs, which are now edited from ink-impressions bequeathed by the late Dr. Fleet to the British Museum, come from the local temple of Īśvara. From notes on the ink-impressions it appears that at the time when the impressions were taken both the stones were on the outside of the temple; the introductory note to the imperfect transcript of B. in the Elliot Collection (Vol. II, fol. 93b. in the Royal Asiatic Society's copy) states that Elliot's agent found it "in the stone temple standing in front of the Reḍḍiyavar's house in Rōṇ".

A.—OF THE REIGN OF JAYASIMHA II: SAKA 944.

This record is imperfect; the latter part of the stone is missing, and it is moreover cracked across the middle. The inscribed area is about 2 ft. 7 in. wide, and the maximum height of what remains is about 3 ft. 1 in. There seems to be no trace of any sculptures.—The **character** is Kanarese: lines 1-28 are written in a fair sloping hand typical of the eleventh century, with letters of an average height of ⅝ in., and underneath them are portions of three more lines

[1] [We may construe the sentence as:—tanna viśāl-ōrasthalam Srīkāntā-kamanīyam=ādudu, tanna mukh-ām-bhōjātaṁ Vāk-śrīkāntā-kamanīyam=ādudu tanna bhuj-āḍaṇḍam udyaj-Jayaśrīkāntā-kamanīyam=ādudu, etc., and translate it accordingly.—Ed.]

written in a slightly smaller and more cramped hand, perhaps a later addition. As very little can be made out of the latter, I give only the text of ll. 1-28. The language is Old Kanarese, with two formal Sanskrit stanzas (vv. 10 and 11). The *ḷ* is preserved in *negaḷd-* (ll. 6, 21 f.), *aḷidon* and *aḷida* (l. 20); it appears as *ḷ* in *pogaḷadar* (l. 10) and *pogaḷal* (l. 21). *Nirmmādhyam* (l. 18) is a rare but classical Sanskrit word. In *tandeya māḍida bhūmi-dānamam* (l. 24) we have an example of the use of the genitive for nominative to which I have called attention in *Journ. Royal Asiat. Soc.*, 1918, p. 105.

The **record** opens by referring itself to the reign of the Chāḷukya **Jagadēkamalladēva** (Jayasiṁha II) (ll. 1-3). It then describes in verse the town of **Rōṇa,** the modern Rōṇ (ll. 3-5), and the virtues of an eminent local Brāhman named **Āytavarma** and his son **Saṅkimayyā,** the latter of whom constructed a temple to the **Mūlasthāna** god in Rōṇ (ll. 5-10). Saṅkimayya had an elder brother named **Māchimayya,** whose younger brother was **Chandimayya** ; and Māchimayya granted land for a rest-house for Brāhmaṇs (ll. 10-14). Next follow prose details of Māchimayya's gift of some lands and three oil-mills, *etc.*, for the maintenance of the temple of Śiva, the trustees being the Hundred-and-four burgesses of Rōṇ (ll. 14-20). Next come three verses (ll. 20-25), from which we learn that he also constructed a well, and that his three sons **Āytavarma, Rudrāmayya,** and **Dēchimayya** made over their father's land-endowment to the custody of the Hundred-and-four; apparently there had been some delay in the formal transfer of the estates granted by Māchimayya, and probably he died in the interim. After this come two concluding Sanskrit stanzas (ll. 25-27), and then begins a new section, of which the first verse (ll. 27-28) speaks of a certain **Ravikiya-Bhaṭṭa** as possessing some estate. From this point the stone becomes more and more dilapidated: there remain only fragments of three more lines, which I have not thought worth while to print, as they give no consecutive sense. It is noteworthy that these three lines are in a slightly smaller and more crabbed hand than the rest of the record, as I have remarked above. The rest of the stone has been lost, and hence it is impossible to determine the exact date when the epigraph in its present form was set up. Apparently it was intended as a composite record of the various charities of the family. The reference to the reigning king in ll. 1-3 and the character of the script shew that it cannot be later than about Śaka 964, and we have Śaka 944 as a *terminus ad quo* ; hence it may be reasonably assigned to a date about midway between these limits.

The **date** of the first donation is given on ll. 14-15 as : Śaka 944, Dundubhi; Pushya ba. 14; Monday; the *uttarāyaṇa-saṁkrānti.* This is not perfectly regular, but may be accepted. The *tithi* specified corresponded to **Tuesday, 25 December, A.D. 1022,** whereas the *saṁkrānti* occurred 1 h. 8 m. after mean sunrise on **Monday, 24 December** ; but as the *tithi* ba. 14 began 3 h. 15 m. after mean sunrise on the Monday and ended 2 h. 54 m. after mean sunrise, thus being current for 20 h. 45 m. on the Monday, the confusion is pardonable.[1]

Only two **places** are mentioned, viz. **Rōṇa,** the modern Rōṇ (ll. 4, 9, 16, 21), and a spot of which the name began with **Pushpa-** (l. 16).

TEXT.[2]

[Metres :—vv. 1, 3, 4, 7, 9, 12, *Kanda* ; vv. 2, 8, *Champakamālā* ; v. 5, *Śārdūlavikrīḍita* ; v. 6, *Mattēbhavikrīḍita* ; vv. 10, 11, *Anushṭubh.*]

1 [Om] Svasti samasta-bhuvan-āśraya Śrī-Pṛithvī-vallabha mahārājādhirāja paramēśvara paramabha-

[1] I have again to thank Mr. R. Sewell, who unhappily has died since this paper was written, for his kindness in checking my calculations in this paper.

[2] From the ink-impression.

2 [ṭṭāraka]ṁ **Satyāśraya**-kula-tilakaṁ **Chāḷuky**-ābharaṇaṁ śrīmaj-**Jagadēkamalla-dēvara** vijaya-rājya-

3 [m=utta]r-ōttar-ābhivṛiddhi-pravarddhamānam=ā-chandr-ārkka-tāraṁ saluttam-ire | Kandaṁ | Śrī-ramaṇī-pr[i*]yan=ī—

4 [⏑⏑ Dvā]rāvatigaṁ Surēndran=Amarāvatigaṁ sāraṁ dharaṇī-vaniteya hāra[ṁ] śrī-**Rōṇam**=oppuguṁ

5 [vasu]matiyoḷ | (||) [1*] Vṛittaṁ [|*] Enipa mah-āgrahāram=adaroḷ=Vana-jōdbhava-vaṁśajarkaḷoḷ=Manu-charita-pra-

6 [—⏑]r=ene kottaḷivan=negaḷd=oḷ-gulakke mikk=anupama-dāni śishṭa-jana-vatsaḷan=Īvara dēvan=**Āytava[r*]mmane**

7 [pa]ram-ārttham=endu dhare baṇṇisuguṁ vibudh-āgragaṇyaṇ(n)aṁ | (||) [2*] Kandaṁ | Ātaṁge sujana-jana-vikhyātaṁge jagaj-ja-

8 [n]-aika-nuta-charitaṁ nirdhdhūt-āgha-nichayam=urvvī-khyātaṁ śrī-**Saṁkimayyan**=ādaṁ tanayaṁ | (||) [3*] Kshiti-vaḷayaṁ

9 [ba]ṇṇisal=unnatiyaṁ māḍisidan=esevinaṁ Rōṇadoḷ=unnatam-ene Mūla-sthān-āyatana-man=ā **Saṁkimayyan**=e-

10 ne pogaḷadar=ār | (||) [4*] Vṛittaṁ | Ātaṁg=unna[t]a-kīrttig=agrajan=udagraṁ **Māchimayyaṁ** jagat-khyātaṁ[1] nirmmaḷa-dharmman=ātan=a-

11 nujaṁ śrī-**Chandimayy**-āṁkan=uddhūt-āgh-aughan=enippan=irvvar-oḷag=ā śrī-**Māchi-mayyaṁ** dvija-vrātakk=unnata-satra-

12 bhūmiyan=idaṁ biṭṭaṁ mah-ōtsāhadiṁ | (||) [5*] Oḍalaṁ tāṁ sucharitradoḷ dhanaman=udyad-dānadoḷ=nan[n]iyaṁ nuḍi-

13 yoḷ=bhaktiyan=eyde tandeyoḷ=udagraṁ chittamaṁ santataṁ Mṛiḍa-pād-ābjadoḷ=āvagaṁ basanamaṁ sad-dharmmadoḷ=tā-

14 ḷdidaṁ gaḍad=ē vaṇṇipen=aṇṇa sach-charitamaṁ śrī-**Māchimayy**-āṁkanaṁ | (||) [6*] Ad=ent=e[ndoḍe] | **Śaka-varsha 944neya Durṁ-**

15 **dubhi=saṁvatsarada Pushya=bahuḷa 14 Sōmavāram**=uttarāyaṇa-saṁkramaṇadandu pannirvvar=brāhmaṇargge sa-

16 traṁ māḍi baṁd=ā **Rōṇa**-māḷadoḷ 50 mattar=ddanada keyyu[ṁ*] dēvargge Pushpa . . teṁkaluṁ 2 mattaruṁ 335 kammada tōṁ-

17 ṭamuṁ soḍar-eṇṇege 3 ghāṇamumaṁ sarvva-bādhā-parihāraṁ mānyaṁ māḍi śrīman-nūṟa-nālvargge pāda-pūje[ge*] 50

18 gadyāṇa[ṁ] ponnaṁ koṭṭa dharmmamaṁ rakshisuvud=endu nirmmadhyam=oppisidar-ī dharmmamaṁ rakshisidavargge Prayāge-Vāraṇāsi-

19 Kurukshētradoḷ=sāsira kavileya kōḍum kuḷagumaṁ suvarṇṇadoḷ khachiyisi sā-sirvvar=vvēda-pāragar=appa brāhmaṇa-

20 rgge sūryya-grahaṇadoḷ=koṭṭa puṇyam=ak[k*]um=idan=aḷidon=initunidevaruman[2]=aḷida mahā-pātakan=ak[k*]uṁ | Ka-

21 ndaṁ | Jagatī-jana-hitamaṁ vibudha-gaṇ-āgraṇi **Māchimayyan**=urvvī-vaḷayaṁ pogaḷal **Rōṇada** maṇiyara nega-

22 ḷd=āramey-oḷage bāviyaṁ tōḍisidaṁ | (||) [7*] Enisida **Māchimayya**-vibu-pa(dha)ṁg=eseyalke tanūjar=urvvarā-jana-

23 nutan=**Āytavarmma**-vibhu sach-charitaṁ sale **Rudramayyan**=atyanavarat-ēshṭa-dāni vibudh-āgraṇi dhātrige **Dēchima-**

[1] Written as separate words, *jagat khyātam*.

[2] Apparently corrupt; we should expect something like *initum=inivaruman*.

24 [**yyan**]=atyanupamar=int=ivar=kramade tandeya mādida bhūmi-dānamaṁ [|| 8*] Parirakshisi vipra-kalēbara-bhānu-ga-
25 [bhasti nūṛa]-nālvargg=atyādaradinde samarppisidar=paripālisim=endu chandra-tāra[ṁ*]-baregaṁ [|| 9*] Ślōkaṁ [1*] Sva-dattāṁ
26 [para-dattāṁ vā yō har]ēta vasundharāṁ | shashṭir=vvarsha-sahasrāṇi vishṭhāyāṁ jāyatē kṛimiḥ | (||*) [10*] Akarasya karaṁ(rī)-
27 [karaṇaṁ gō-sahasra-vadhaḥ smṛi]taḥ | kara-pravṛitti-vichchhēdād=gō-kōṭi-phalam=aśnutē | (||*) [11*] Kandaṁ | Neṭṭane shaṇ-māsam mugi-
28 [⏑⏑ ⏑⏑ ⏑⏑ ⏑⏑ ⏑⏑ ⏑⏑ ⏑⏑ ⏑⏑ ⏑⏑ ⏑⏑] kaṭ[ṭ]-āḷ=en[d]uṁ **Ravikiya-bhaṭṭaṁ** Nirguḍiyan=uṇṇa neleyan=tinnaṁ | (||) [12*][1]

TRANSLATION.

(Lines 1-3.) While the victorious reign of—hail !—the refuge of the whole world, darling of Fortune and Earth, great Emperor, supreme Lord, supreme Master, ornament of **Satyāśraya's** race, embellishment of the **Chāḷukyas**, king **Jagadēkamalla**, was advancing in a course of successively increasing prosperity, (*to endure*) for as long as moon, sun, and stars :—

(Verse 1.) More excellent than the Dvārāvati of Lady Fortune's lover [Kṛishṇa] or than the Amarāvatī of Indra, a pearl-necklace for the Lady Earth, the blest **Rōṇa** is conspicuous on earth.

(V. 2.) The great Brāhmaṇic fief so named—in it are men perfect (?) in the conduct (*prescribed*) by Manu among the scions of the race of the Lotus-born [Brahman] : one of this company, a man of peerless charities excelling in that illustrious good family, kindly to cultured men, a god of givers (*of bounty*), is **Āytavarma** in supreme truth : in such terms does the world laud that most eminent of sages.

(V. 3.) To him, who was renowned among good men, there was a son, the blest **Saṅkimayya,** whose conduct was uniquely praised by the people of the world, who dispelled the mass of sin, famed on the earth.

(V. 4.) With the circle of earth lauding (*his*) eminence, this **Saṅkimayya** constructed a Mūla-sthāna sanctuary such as to be conspicuous for magnificence in **Rōṇa ;** for this who are there that do not praise (*him*) ?

(V. 5.) He, exalted of fame, had an elder brother, the stately **Māchimayya,** world-renowned, stainless in religion ; his younger brother, named the blest **Chandimayya,** is known as having dispelled the flood of sin. Of the two, this blest **Māchimayya** with great generosity granted to the company of Brāhmaṇs the land for a magnificent rest-house.

(V. 6.) He kept his body in righteousness, his wealth in noble charity, truth in speech, devotion fittingly towards his father, an eager spirit ever towards Mṛiḍa's lotus-feet, passion ever for the good Law : verily, O brother, how can I (*worthily*) extol the righteous man bearing the name of the blest **Māchimayya** ?

(Ll. 14-20.) As regards the manner thereof :—On Monday, the 14th of the dark fortnight of Pushya, in **the cyclic year Dundubhi, the 944th** year **of the Śaka** (*era*), at the *uttarāyaṇa-saṁkrānti,* having made a rest-house for twelve Brāhmaṇs, and having come and made into an honorary estate for the god with immunity from all conflicting claims a corn-field

[1] The stone contains portions of three more lines, possibly by a later hand, on which see above (p 223).

of 50 *mattar* in the meadows of Rōṇa and south of Pushpa . . . 2 *mattar* and a garden of 335 *kamma* and 3 oil-mills to supply oil for lamps, he granted 50 *gadyāṇa* of gold for adoration of the feet to the Hundred-and-four, which pious endowment they undertook directly to maintain. To those who maintain this pious endowment will accrue the merit of decorating with gold the horns and hoofs of a thousand kine at Prayāga, Benares, or Kurukshētra and giving them, during an eclipse of the sun, to a thousand Brāhmaṇs learned in the Vēdas; he who destroys it will bear the same deadly sin as if he destroyed the same number of them.

(V. 7.) **Māchimayya,** leader of the company of sages, with the applause of the circle of earth caused to be dug in the splendid park of the intendents of **Rōṇa** a well, beneficial to the people of the world.

(Vv. 8 & 9.) As this sage **Māchimayya's** sons became distinguished, the lord **Āytavarma** praised by the people of the earth, the truly righteous **Rudramayya,** and **Dēchimayya,** a most unceasing dispenser of boons, a leader of sages in the world, were quite without peer: these four, in order preserving the land-endowment founded by (*their*) father, with the utmost respect transferred it to the [Hundred and] four, who are [rays] of the sun in the bodies of Brāhmaṇs, bidding them guard it for as long as moon and stars endure.

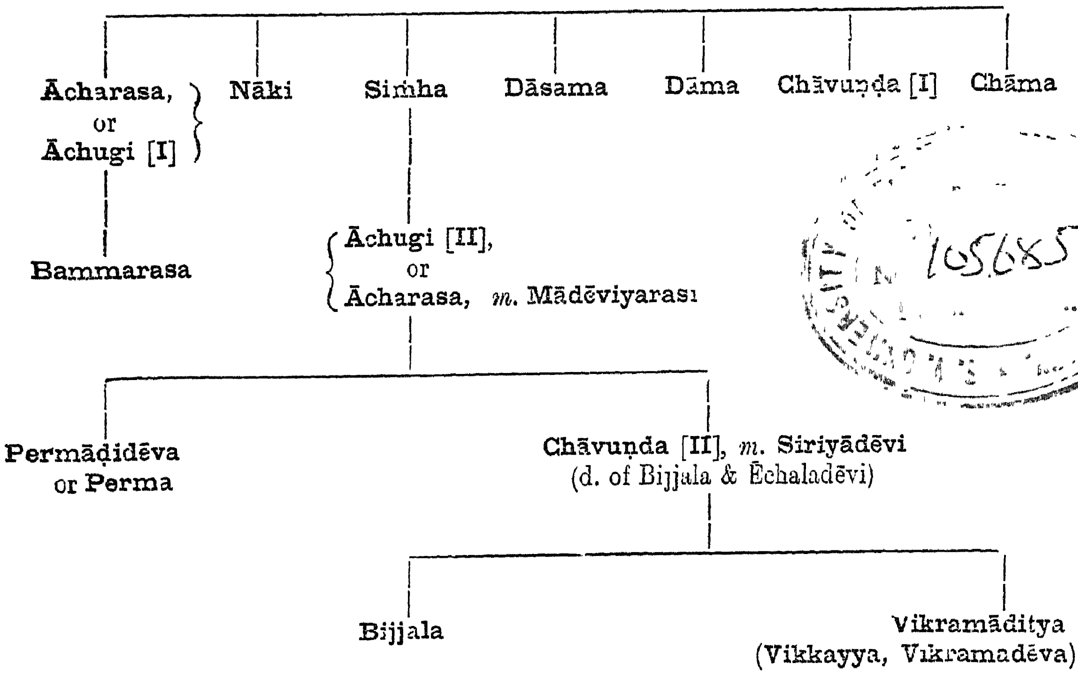
(Vv. 10, 11: two common Sanskrit formulæ.)

(V. 12.) . . . . everywhere **Ravikiya—Bhaṭṭa** has enjoyed the estate that . . . . possessed.

B.—OF THE REIGN OF SANKAMA AND THE SINDA VIKRAMADITYA: SAKA 1102.

The inscribed area of this epigraph is in width about 2 ft. 3 in. and in height nearly 5 ft. There is no record of any sculptures being attached to it. The **character** is Kanarese of the period, a generally well-formed ornate hand, decorated at the beginning with arabesque designs similar to those of the Kurgōḍ inscriptions published above, Vol. XIV, p. 265 ff. The height of the letters varies from ½ in. to ⅜ in. The cursive forms of *y* and *m* noted above, Vol. XII, p. 335, are found here: that for *m* occurs in ll. 38, 53, 75 (twice), and 77, and that for *y* in l. 19. The **language** is Kanarese, the metrical part being in the ancient language and the prose medieval; two formal stanzas (vv. 1 and 26) and a quotation from Manu (v. 25) are in Sanskrit. Sporadically *ay* is changed to *ey*, in °*vaḷeya*° (ll. 2, 19), *taneyaṁ* (l. 28), and *abheyan* (l. 28). The prothesis of *y* in *yaupāsan-āgni* (l. 62) is noteworthy; so is the spelling *Āśvayija* (l. 66), which is the first step to the modern vernacular pronunciation *Āśvija*. The ancient *ḻ* has not been preserved: it has been changed to *ḷ* in *negaḷ*° (*passim*), *kīḷt*= (l. 18), *eḷvinaṁ* (l. 30), and to *r* in *ērvvaruṁ* (l. 26), ? *arvvu* (l. 30), *negardda* (l. 39, prose), *negarda* (l. 43, prose), with loss in *eppattuman* (l. 56). *V* is changed to *b* in *-brāta*°, ll. 4, 14, *-braja*°, l. 47, *-byūha*°, l. 50, *-bratiy*, l. 51, *-svayaṁbaram*, l. 57. The change of *p* to *h* occurs in the verse portion only in *Hoysaḷana* (l. 32) and *Toṛahanaṁ* (l. 33; but *Toṛapa*° in the prose titles, l. 63), and in the prose in *Hiriya* (ll. 67, 71, 73), *haṁneraḍu* (l. 70), and *hola*° (ll. 71-72, 78-79), by the side of *paḍuva* (l. 71) and *paḍuvalu* (l. 78), both in prose. The *upadhmānīya* appears in *aṁtaḥpura*° (l. 40). On the lexical side we may note *prōjjṛiṁbhita* (l. 9), *ānamna* (l. 12), the list of technical names of towns and villages (*paṭṭaṇa*, l. 14; *saṁvāhana*, l. 14; *khēḍa*, l. 14; *kharvvaḍa*, l. 14 f.; *maḍaṁba*, l. 15; *drōṇāmukha*, l. 15), and *kaṁbi* (ll. 71 f., 78 f.; also found in the Āḷūr inscr. of Śaka 933, above, Vol. XVI. p. 27). Part of the text, viz. the passages from *Anʼu sogayisuva* on l. 6 to *Kuṁtaḷ-ōrvvīvilāsaṁ* on l. 13 and from *Viḷasitam* on l. 21 to *eṁdaḍe* on l. 24, together with vv. 14, 16, 19, 20, and 21, occur also in No. L. of the inscriptions of Sūḍi published above, Vol. XV, pp. 109 ff.

The **record**, after the opening verse, proceeds to extol the ocean (ll. 2-6), Jambū-dvīpa (ll. 6-8), Mount Mēru (ll. 8-10), Kuntaḷa (ll. 11-16), and the king of Kuntaḷa, the **Kaḷachurya Saṅkama**, to whose reign it formally refers itself (ll. 16-21). It then mentions the province of Kisukāḍu (ll. 21-22) and the Mahāmaṇḍalēśvara ruling it, the **Sinda Vikramadēva**, also known as **Vikkayya** or **Vikramāditya** (ll. 22-23),[1] giving the pedigree of the latter as follows (ll. 23-49) :—



This differs in some slight details from the pedigree given in the Sūḍi record above, Vol. XV, p. 109. It moreover supplements it by adding the mention of Bammarasa and by stating that Āchugi II conquered the Male or Highlands of the Ghāts, defeated the king of **Ḍāhaḷa** (Chēdi), sacked **Uppina-kaṭṭe**, and killed the **Gaṅga** of **Kaḍāra** (on which see below), and that Permāḍidēva captured the **Hoysaḷa** king's elephants and treasure-waggons as well as the **Toraha**[2] himself (vv. 13, 15). Next, we are introduced to **Bācheya-Sāhaṇi**, a distinguished Master of the Horse, general, and *bāhattara-niyōgi* or 'holder of seventy-two offices' in the service of the Sinda Vikramāditya (ll. 49-55) ; it was on his petition that the present grant was made. The occasion of it was when Vikramāditya, having been moved by hearing a sermon on the text Manu VIII. 15, was making a number of charitable endowments and gifts in honour of his late father (ll. 55-70), and the trustee was **Gurubhaktadēva**, a Śaiva divine of the Pārvata[3] school of the Kālāmukha church, the beneficiaries being the local sanctuaries of Chāmēśvara and Māḷēśvara. A specification of the boundaries of the land then follows (ll. 70-74), with a concluding verse (ll.74-75) and some supplementary endowments by Vikramāditya and his brother Bijjaṇa or Bijjala (ll. 75-80).

[1] On the Sinda dynasty see above, Vol. XIV, pp. 268-270, and *Dyn. Kan Distr*, p. 572 ff.

[2] Apparently the head of some hostile tribe of that name; cf. the title *Torapa-kuḷ-āntakar*, "slayers of the Torapa race," applied in the present record, l. 63, to the burgesses of Rōṇ, and the reference in the Hūli inscription above, Vol. XVIII, p. 200.

[3] As this name shows, the school was derived from Kashmir. Cf. *Ep. Carn.* VII. i. Sk. 114, etc.

The date is given in l. 66 as: Śaka 1102 (current), Vikāri; the new-moon day of Āśvayuja, Monday. This is not perfectly regular. The *tithi* mentioned corresponded to **Tuesday, 2 October, A.D. 1179,** on which day it ended 13 h. 28 m. after mean sunrise (for Ujjain).[1]

The **places** mentioned are **Kuntaḷa** (ll. 13 f., 16, 21 f.), **Kisukāḍu** (ll. 22, 67) and the **Kisukāḍu Seventy** (l. 56), **Ḍāhaḷa** (l. 29), **Uppina-kaṭṭe** (l.29), **Kaḍāra** (l. 30), **Erambarage** or **Yerambarage** (ll. 57 f., 61), **Rōṇa** (ll. 63, 68, 71, 78), **Hiriya Maṇiyūr** (ll. 67, 71, 73, 78 f.) **Chikka Maṇiyūr** (l. 72), **Mudiyanūr** (ll. 72, 77, 79), and **Maṇiyūr** (l. 76). On Kisukāḍu see *Ind. Ant.*, Vol. XXX (1901), p. 259 ff. Ḍāhaḷa is the kingdom of Chēdi. Kaḍāra, evidently the same as the Kiḍāram or Kaḍāram of several other records, is rather difficult to locate. Mr. Venkayya (*S.I.I.*, Vol. II, p. 109) and Dr. Hultzsch (above, Vol. IX, p. 231) seem to be right in placing it on the western coast of Burma or thereabouts in regard to other records; but here it is rather hard to believe that the arms of the Sindas could reach so far. The words *Kaḍāra-Gaṁga* in l. 30 must mean a Gaṅga prince ruling in Kaḍāra, and suggest that there was a place of that name in or near the territory of the Gaṅgas in India, from which a colonial Kaḍāra on the other side of the Bay of Bengal might have taken its name. Erambarage is Yelburga, situate in Lingsugur District of the Nizam's Dominions, in lat. 15° 37′ and long. 76° 3′; we here learn (l. 57) that it bore the title of *Lakshmī-svayaṁvara*. Rōṇa is the modern town of Rōṇ. Hiriya Maṇiyūr, given as "Hire-Manur" on the Bombay Survey sheet No. 332 and as "Heereh Munnoor" on the Indian Atlas sheet 41, is in long. 75° 42′ and lat. 15° 42½′. Chikka Maṇiyūr, the "Chik-Manur" of the Survey and "Chika Munnoor" of the Atlas, lies in long. 75° 42½′ and lat. 15° 40½′. Maṇiyūr may possibly denote these two towns collectively. Mudiyanūr may perhaps have some connection with the modern village of Mudengudi ("Moodiangoodee" on the Indian Atlas), which lies in long. 75° 43′ and lat. 15° 44½′; the former name is to be analysed as *Mudiyana ūr*, "the elder's village," and the latter as *Mudiyana kuḍi*, "the elder's homestead" (or perhaps *guḍi*, "temple").

TEXT.[2]

[Metres:—vv. 1, 25, 26, *Anushṭubh*; vv. 2, 24, *Utpalamālā*; vv. 3, 5, 6, 8, *Mahāsragdharā*; vv. 4, 13, 15, 17-21, *Mattēbhavikrīḍita*; vv. 7, 9, 11, 12, 14, 16, 22, 23, *Kanda*; v. 10, *Champakamālā*.]

1 Śrī [1*] Namas-tuṁga-śiraś-chuṁbi-chaṁdra-chāmara-chāravē [|*] trailōkya-nagar-āraṁbha-mūla-staṁbhāya Śaṁbhavē || [1*] Vṛitta ||

2 Svasti samasta-bhū-vaḷe(ḷa)ya-vēshṭitam=uj[j*]vaḷa-mauktik-ādi-sad-vastu-vī(vi)kīrṇṇav=uchchaḷī(ḷi)ta-tuṁga-taraṁga-sa-

3 hasra-māḷikā-nyasta-viyat-taḷaṁ sogayis-irppudu bhāvisi nōḍe nāḍe lōka-stutam=āgi ma-

[1] Mr. R. Sewell has informed me that practically the same result is reached if we follow the *Siddhānta-śirōmaṇi*, which gives as *tithi*-index 9809, as against the 9810 of the *Ārya-siddhānta*. He also points out an interesting fact in this connection. As the *amāvāsyā-tithi* (ba. 15) ended shortly after sunset on Tuesday, the preceding Monday night was the Dīpāvalī festival; see Kielhorn's list of "Festal Days" in *J. A.*, Vol. XXVI, 1897, p. 184. Kielhorn there says that the "principal day" of the festival was the one in which the moon was in the *nakshatra* Svāti. Mr. Sewell's new table XLVIII A however shews that the moon entered Svāti, according to the equal space system, 17 h. 7 m. after mean sunrise on Tuesday; hence Tuesday was the "principal day" of the Dīpāvalī in A.D. 1179, though apparently the festival at any rate began on Monday night while the *amāvāsyā-tithi* was current. The *Siddhānta-śirōmaṇi* also given a similar result.

[2] From the ink-impression.

4 tsya-makar-ōtkara-saṁsthita-ghūrṇṇit-ārṇṇavaṁ || [2*] Jaḷa-hasti-brāta-hast-āhatiyin-ogedu nuṇ-muttugaḷ*u* sūśe tīra-sthaḷiyoḷ*u*

5 mey-verchchi mēgaṁṇg=ogedu teraḷe nūṁkutte śubhr-ābhramaṁ nirmmaḷa-kallōḷ-aughadiṁdaṁ gagana-taḷake tūṁ-

6 t-iṭṭa vōl=īkshisal*u* kaṇ-goḷikuṁ bhūgōḷamaṁ sutt=iṟid=atuḷatara-dhvānav=aṁbhōnī(ni)-dhānaṁ || [3*] Vachana || Antu sogayi-

7 suva muṁnīre mērey=āgi nī(ni)khiḷa-dvīpa-kuḷa-kudhara-kuhara-kuṁja-raṁjitamuṁ aśēsha-dōsh-āpaharaṇa-

8 parī(ri)ṇata-prabhāva-sukshētramum=enī(ni)si sogayisuva Jaṁbū-dvīpada naṭṭa-naḍuve || Vṛi || Sura-kāṁtā-rata-kūjita-pra-

9 ṭirava-prōjriṁbhitaṁ[1] kiṁnarī-vara-gīt-ārava-mōhita-dvipa-kuḷaṁ sidhdh-āṁganā-pāda-paṁkaruha-prāṁchita-kuṁ-

10 kuma-sthagī(gi)ta-chaṁchach-chaṁdra-kāṁt-ōpaḷaṁ karam=opp-ippudu ratna-kūṭa-ramaṇīyaṁ Mēru-dhātrīdharaṁ || [4*] Ā Kāṁ-

11 chan-āchaḷada dakshiṇa-dig-bhāgadoḷ*u* Bharata-kshētram=eṁbud=irppud=adaṟoḷ*u* || Polan[3]=ellaṁ gaṁdha-śāḷi-prakara-pa-

12 rivri(vṛi)taṁ naṁdana-śrēṇiy=ellaṁ phaḷa-bhār-ō(ā)namna-chūt-āvanī(ni)ja-ḷavaḷayitaṁ[2] dīrgghik-ānīkam=ellaṁ daḷī(ḷi)t-āṁbhōjāta-

13 rēṇu-sthagita-lalitam=ūr-ūrggaḷ=ellaṁ prajā-saṁkuḷa-gō-dhānya-prakīrṇṇ-āṁchitam=enaḷ=eseguṁ **Kuṁtaḷ**-ōrvvī-viḷāsaṁ || [5*]

14 Ā Kuṁtaḷa-dēśadoḷ*u* || Palavuṁ grāmaṁgaḷiṁ paṭṭaṇa-nikaradi(de) saṁvāhana-brātadiṁ pēsha(śa)ḷa-khēḍa-vyūhadiṁ kha-

15 rvvaḍa-nagara-maḍaṁb-aughadiṁ kūḍe chel*u*vaṁ taḷeda drōṇāmukha-śrēṇiyin=eseva nadī-jāḷadiṁ bhūri-bhū-maṁḍa-

16 ḷadoḷ*u* kaṇg=eḍḍam=āg-irppudu ruchirateyiṁ madhya-dēśaṁ viśēshaṁ || [6*] Tat*u*-Kuṁtaḷ-ādhipati bhāsvat-kīrtti-viḷāsan=udhdhat-ārā-

17 ti-mahībhri(bhṛi)t-Kuḷiśa-daṁḍan=adaṭa chamatkāraṁ śauryya-śāḷi **Saṁkamadēvaṁ** || [7*] Ā dēś-āḍhīśvarana bhuja-

18 pratāpam=eṁt=eṁdaḍe || Baḷavad-vidvishṭa-bhūpāḷakaran=uṟade kīḷt=ikki tadd-rājya-chihnaṁgaḷan=udyad-dēśa-kōśaṁgaḷan=a-

19 vayavadiṁ koṁḍu sal-līleyiṁdaṁ jaḷadhi-vyāvēshṭit-ōrvvī-vaḷe(ḷa)yav=anitumaṁ tāḷdidaṁ taṁna dōr-mmaṁḍa-

20 ḷadoḷ*u* niśśaṁka-Laṁkēśvaran=amaḷa-yaśaṁ **Saṁkama-kshōṇipāḷam** || [8*] Ant=enisida **Kaḷachuryya-chakravarttī(rtti) Saṁkama-dēvarasa-**

21 ra rājyam=uttar-ōttar-ābhivri(vṛi)dhdhi-pravardhdhamānam=ā-chaṁdr-ārkka-tāraṁ saluttam-ire || Viḷasitam=enipa Kuṁ-

22 taḷa-dēśadoḷ*u* bahu-phaḷa-dhānya-dhēnu-dhana-pūrṇṇav=enisuv=ūrggaḷa nele nāḍu **Kisukāḍu** || Ā nāḍan=āḷvan=artthi-jan-ānaṁ-

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[1] Read *prōjjriṁbhitaṁ.*

[2] The first *ḷa* is superfluous.

[3] The *prāsa* is imperfect, *ḷ* rhyming with *l*, in verses 5-6.

23 dha(da)ṁ **Siṁda**-maṁḍalika-tiḷakaṁ tējō-nidhi **Vikkramadēvaṁ** Śrī-naṁdanan-eseye taṁna lalit-ākāraṁ || [9*] Ā jagadu-

24 vīran=anvay-āvatāram=eṁt=eṁdaḍe || Para-nṛi(nṛi)pa-marddanaṁ subhaṭan=**Ācharasaṁ** kali **Nāki**=bhūmipaṁ suruchira-kīrtti **Siṁha**-

25 vī(vi)bhuv=aggaḍa **Dāsama**-maṁḍaḷēśvaraṁ narapati **Dāma**-bhūmipati śauryya-dhanaṁ vinutaṁ **Chauvuṁḍa**[1]-bhūvaran=ene mūrtti

26 **Chāma**-nṛipan=eṁba sahōdha(da)rar=ādar=ērvvaruṁ || [10*] Avar-oḷag=**Āchugi**-bhūpaṁg=aviraḷa-śi(si)ta-kīrtti puṭṭidaṁ **Bammarasaṁ** bhuva-

27 na-jana-stutyaṁ pārtthiva-Pārtthaṁ **Siṁda**-vaṁśa-chūḍāratnaṁ || [11*] Ātano(ṁ)[ḍ]a-vuṭṭidaṁ vikhyāta-yaśaṁ **Siṁha**-bhūmipā-

28 ḷana tane(na)yaṁ pātī(ti)ta-ripu-nri(nṛi)pa-varggaṁ bhūtaḷadoḷu negaḷdan abhe(bha)yan=**Āchugi**=bhūpaṁ || [12*] **Maleyaṁ**

29 sādhisi **Ḍāhaḷ**-ādhipatiyaṁ beṁ-koṁḍu mikk=irdda dōr-vvaladiṁd=**Uppina-kaḍḍe(ṭṭe)yaṁ** kavardhdu(rdu) saṁgrām-āgradoḷu saṁ-

30 ḍa mey-galiy=āg=irdda **Kaḍāra-Gaṁganan**=agurvv=arvv=eḷvinaṁ koṁdu bhūtaḷa-doḷu tān=esedh(d)-irddan=**Āchugi**-nri(nṛi)pā-

31 ḷaṁ **Siṁda-vaṁś**-ōttamaṁ || [13*] Ā negaḷd=**Ācharasaṁgaṁ** mānīnī[2] **Mā-dēviyarasigaṁ** puṭṭidan=urvvī-nuta-vibhavaṁ satya-

32 nidhānaṁ **Permmāḍi-dēvan**=apratima-yaśaṁ || [14*] Ghana-bāhā-baḷadiṁde **Hoysaḷana** matt-ēbhaṁgaḷaṁ vastu-vāhanamaṁ koṁ-

33 ḍ=atidhīranaṁ **Toṛahanaṁ** beṁ-koṁḍu tūḷd-eydi muṭṭi neraṁ-bārade kaṭṭi taṁdu chaladhi(di)ṁ **Chāḷukya**-rāyaṁge koṭṭan=anūna-pra-

34 baḷa-pratāpa-vibhavaṁ **Permmāḍi**-bhūpāḷakaṁ || [15*] Ene negaḷda **Permma-bhūbhujan**=anujaṁ vidvishṭa-maṁḍaḷēśvara-kāṁtā-

35 jana-karṇṇa-patra-vichchhēdanan=apratima-pratāpi **Chavuṁḍa**-nri(nṛi)paṁ || [16*] Vara-hōm-āgnita(ya) vāji-māṁsaman=alaṁpiṁ melva mātaṁga-bhī-

36 kara-kuṁbha-sthita-rakta-pānaman=arutt=ānaṁdadiṁ pīrvva nishṭhura-nī(ni)striṁśa-nī(ni)j-āsiyoḷu neredu Dēvī-saṁgaraṁ sādhipar=dhdhurado-

37 ḷu chitram=id=alte śatru-mahipar=**Chchāvuṁḍa**-bhūpāḷaniṁ || [17*] Kuḷa-śaiḷam rajat-ādriyaṁ jaḷadhi dugdh-āṁbhōdhiyaṁ vāhinī-

38 kuḷam=Iṁdhr(dr)-āpageyaṁ tamāḷa-taru kalp-ōrvvījamaṁ Vishṇu nī(ni)rmmaḷe Gaṁgādharanaṁ ḍamaṁ[3] nereye pōlt-irpp=a[ṁ]negaṁ parvvitt(t)=u-

39 j[j*]vaḷa-kīrtti dyuti-līleyi[ṁ*] trijagamaṁ **Chāvuṁḍa**-bhūpāḷanaṁ(na) || [18*] Ant=enisi negardda **śrīman-mahāmaṁḍaḷēśvaraṁ** sāhas-ō-

40 ttuṁga-Vīra-**Chāvuṁḍarasa-dēvan**=arddh-āṁga-Lakshmi paṭṭa-mahādēviy=aṁtaḥpura-mukha-darppaṇe **Siriyādēvi**-

41 yarasiy=anvay-āvatāram=eṁt=eṁdaḍe || Naranāth-āgraṇi **Bijjalaṁ** **Kaḷachuri**-kshmāpāḷan=ayyaṁ guṇ-ākare-

42 y=ād=**Ēchaladēvi** tāyi nri(nṛi)pa-varaṁ **śrī-Vajradēvaṁ** sahōdaran=atyuṁnata-**Siṁda-vaṁśyan**=adhipaṁ **Chāvuṁḍan**=eṁdaṁde

43 daḷu **Siriyādēviy**-ol=ār=eraḷ-kuḷadoḷaṁ saṁpūjyeyaru rāṇiyaru || [19*] Ant=enisi negarda **Siriyādēviyara**-

[1] To be scanned *Chavuṁḍa*.

[2] Read *māṇini*.

[3] Perhaps an error for *diṭaṁ* or something of the kind.

44 **sigaṁ Chāvuṁḍa-maṁḍaḷēśvaraṁgaṁ** puṭṭidar=ad=eṁt=eṁdaḍe || Dhareyaṁ pālisal=eṁde Gaurige Gajāsyaṁ Shaṇmukhaṁ Sīteg=u-

45 **dhdhura-tējaṁ** Lava-bhūbhujaṁ Kuśa-nri(nṛi)paṁ śrī-Dēvakī-dēvig=ādaradiṁdaṁ Bala-Kri(Kṛi)shṇar=udbhavipa vol*u* lō-

46 **k-ōttamar=pputṭidar=Ssiriyādēvig[e*]** **Vīra-Bijjala**-nrī(nṛi)paṁ **Vikkayyan**=eṁb-ātmajar*u* || [20*] Avar-oḷage || Prajeyaṁ pāli(li)-

47 **si** dharmmamaṁ nī(ni)lisi si(śi)shṭa-vrātamaṁ kād=ari-brajamaṁ sōdu niraṁtaraṁ vipuḷa-lakshmī-dhāman=ādaṁ mahībhu-

48 **ja**-chūḍāmaṇi **Siṁda**-vaṁśyan=ajitaṁ śrī-**Vikkramādityan**=āpta-jan-ōdyaṁ-nidhi maṁḍaḷēśa-tiḷakaṁ **Chāvuṁḍadēv**–ātmajaṁ || [21*] Khyātaṁ bāḷyadoḷaṁ Māṁ-

49 **dhātaṁ** tān=enī(ni)si maṁḍaḷika-Māṁdhātaṁ bhūtaḷamaṁ pālisidaṁ nūtana-Baliy=enisi **Vikkramāditya**-nri(nṛi)paṁ || [22*] Tat*u*-pāda-padm-ōpa-

50 **jīvī**[1] || Āhava-dhīrana vidyu(dvi)ḍ-byūha-bhayaṁkarana **Vī(Vi)kkramādityana** saṁnāhaṁ tān=ene **Bācheya-Sāhaṇi** śaraṇ-āgat-aika-rakshāmaṇi-

51 **yaṁ** || [23*] Satya-parākkramaṁ para-hita-bratiy=eṁt=**Eṟakāṭi Vikkramādityana** bīḍinoḷ*u* negaḷdan=aṁte jagaṁ-**nuta-vīra-Vikkramāditya-**

52 **na** bīḍinoḷ*u* negaḷdan=ī śu(su)bhaṭ-āgraṇiy=eṁdu baṇṇikuṁ bhri(bhṛi)tya-nidhānanaṁ negaḷda **Bācheya-Sāhaṇiyaṁ** jagaj-janaṁ || [24*] Ant-akhaṁḍi-

53 **ta**-dōr-ddaṁḍa-pratāpanuṁm[2]=avaṁdhye(ṁdhya)-kōpanuṁ raṇa-raṁga-siṁhanuṁ vimaḷa-kīrtti-latā-kaṁdanuṁ vijaya-lakshmī-kāṁtanum=eni-

54 **sida** mahā-pradhānaṁ sēnādhipati bāhattara-niyōgi maṁḍaḷika-sāhaṇi-śirōmaṇi śrīmat*u*-**Bāchayyā-Sāhaṇi-**

55 **ya** biṁnapadiṁ || Svasti Samadhigata-paṁcha-mahā-śabda-mahāmaṁḍaḷēśvaraṁ uddaṁḍa-maṁḍaḷika-ripu-Madana-Mahēśvaraṁ **Siṁda-Gōviṁda**ṁnuv[3]=udātta-Rā-

56 **manuṁ** vairi-maṁḍaḷika-śirō-Vajra-daṁḍanum=enisida śrīman*u*-mahāmaṁḍaḷēśvaraṁ **Vīra-Vikkramādityadēva-rasaṁ Kisukāḍ**=eppattu-

57 **man**=āḷdu dushṭa-nigraha-śishṭa-paripāḷanadiṁ tribhōg-ābhyaṁtara-sidhdhiyiṁd=āḷdu **Lakshmī-svayaṁbaram**=enisida nija-rājadhāniy=app=**E-**

58 **raṁbarageya** nele-vīḍinoḷ*u* sukha-saṁkathā-vinōdadiṁ rājyaṁ-geyyuttam-irddu dharmma-prasaṁgadoḷ*u* ||

59 **Dharmma** ēva hatō haṁti dharmmō rakshati rakshitaḥ [1*] tasmād=dharmmō na haṁtavya[s*=]sarvv-aiśvaryya-phaḷ[4]-ēpsubhiḥ || [25*] eṁba subhāśi(shi)ta-vachanaṁgaḷaṁ kēḷdu tāṁ

60 **sājadiṁ** dharmma-budhdhiy=appudaṟiṁdaṁ tamma bappaṁ śrīman-mahāmaṁḍaḷēśvaraṁ **Chavuṁḍarasa-dēvargge** parōksha-vinayaṁ(ya)-prā-

61 **yaśchitta**-nimittaṁ **Yeraṁbarageyalu** bhū-dāna-gri(gṛi)ha-dāna-gō-dāna-suvarṇṇa-dānaṁgaḷaṁ māḍuttam-irdda tat-kāladoḷu || Svasti Ya-

62 **ma**-niyama-svādhyāya-dhyāna-dhāraṇa - mō(mau)n - ānushṭhāna - parāyaṇa - japa - samādhi-śi(śī)la-saṁpannaruṁ yau(au)pāsan-āgni-hōtra-

63 **dvija**-guru-dēva-pūjā-tatpararuṁ mārttaṁḍ-ōj[j*]vaḷa-kīrtti-yutaruṁ **Toṟapa-kul-āṁtakarum**=appa śrīman-mah-āgrahāraṁ **Rōṇada**

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[1] Read *-ōpajīvi*.

[2] Read *-pratāpanum=*.

[3] Read *-Gōviṁdanuv*.

[4] The scribe seems to have actually written *-aiśvayya phaḷ-*.

64 nūṟa-nālvar=aśēśa(sha)-mahājanaṁgaḷa saṁnidhānadal=alliya Kalla-maṭhad=āchāryya-**Gurubhaktadēvargge** || Avara guru-kuḷam=eṁt=eṁdaḍe Kāḷā-

65 mukha-Parvvat-āvaḷi-tapō-nī(ni)shṭhā-parar=enisi negaḷda **Koppina Vakhkhāṇadēvar**=avara śishyaṁ **Rudraśaktidēvaru** avara śishya[ṁ*] **Jñānaśaktidēvar**=ava-

66 ra śishyaṁ **Gurubhaktadēvargge** **Sa(Śa)ka-varsha 1102neya Vikāri-saṁvatsarada Āśvayi(yu)jad=amavāse Sōmavāradaṁdu** tamma

67 **Kisukāḍa** nāḍa baḷiya bāḍaṁ Hiriya Maṇiyūra samasta-guṇa-viśēś(sh)-ōṁnatar=app=ūr-[o*]ḍeya-mukhyaṁv[1]=al[l*]iy=aṟuvat[t*]=okka-

68 luṁ samasta-prajegaḷu sahitaṁ **Rōṇada** Kalla-maṭa(ṭha)da Chāmēśvara-dēvara nitya-pūjā-naivēdya-gaṁdha-dhūpa-dīpa-Chaitra-pavitraṁ naḍev=aṁt=ā-

69 giy=alliy=āchāryya **Gurubhakta-dēvara** pāda-prakshālanaṁ-geydu dhārā-pūrvvakaṁ māḍi rāja-dattiy=āgi sarvva-na-

70 masyaṁ māḍi koṭṭa keyi mattaru haṁneraḍu alliya Māḷēśvara-dēvara naivēdyakke koṭṭa keyi mattar=eraḍu || Aṁt=ā vri(vṛi)ttige stha-

71 ḷav=āvud=eṁdaḍe **Hiriya Maṇiyūra** mūḍaṇa holadiṁ kaḍeyalu **Rōṇada** paḍuva-volada kaṁbi-

72 vodduge teṁkalu **Chikka Maṇiyūra** holadiṁ baḍagalu kaṁbi-vodduge baḍagalu Mudiyanūra holadiṁ teṁkalu kaṁbi-vodduge aṁ-

73 tu nālkuṁ deseyalu kavileya kallaṁ naṭṭu koṭṭaru || Iṁt=ī dharmmamaṁ **Hiriya Maṇiyūra** vūr-oḍeyanuṁ samasta-

74 prajegaḷuṁ sadharmmadiṁ pratipālisuvaru || Dānaṁ vā pālanaṁ v=āpi dānāch=chhrēyō=nupālanaṁ [|*] dānāt=svarggam=avāpnōti pā-

75 lanād=achyutaṁ padaṁ || [26*] **Vīra-Bijjaṇadēvanuṁ Vikkarasanuṁ** keṟege mattar=eraḍu aṟavaṭ[i*]gege mattar=eraḍu aṁtu

76 biṭṭa mattaru 4 **Maṇiyūra** ūr-oḍeyaruṁ aṟuvatt=okkaluṁ pratipāḷisu-varu || ◎

77 Mattaṁ **Vīra-Bijjaṇadēvarasanuṁ Vikkara[sa*]nuṁ** Kalla-maṭhada Chāmēsva(śva)ra-dēvarige biṭṭa keyi **Mudiyanūra**

78 he(ho)lad=oḷage mattaru 6 **Rōṇada** he(ho)laḍa kaṁbiy-oddugey=āgi paḍuvalu **Hiriya Ma-**

79 **ṇiyūra** he(ho)lada kaṁbiy-oddugey=āgi baḍagalu **Mudiyanūra** ūr-oḍeyaruṁ aṟ[u*]va-

80 tt=okkaluṁ pratipāḷisuvaru ||

TRANSLATION.

(Verse 1.) Homage to Śambhu lovely with the yak-tail fan that is the moon kissing his lofty head, the foundation-column for the construction of the city of the Threefold World.

(Verse 2.) Hail! surrounded by the ring of the whole earth, abounding in goodly treasures of brilliant pearls and the like, decking the face of the sky with garlands of thousands of upspringing lofty waves, the tossing Ocean tenanted by crowds of fishes and dolphins, when one gazes in meditation, is fair to the sight, being exceedingly praised by the world.

[1] Read *-mukhyav=*.

(V. 3.) When, swelling up on its shores, rising aloft, beating against the bright sky, it rocks about so that fine pearls arising from the blows of the trunks of troops of water-elephants are showered around, the Ocean, most incomparable in its thunders, surrounding the globe of the world, attracts the eye as one gazes, as though it were driving holes in the face of the heavens with its floods of stainless billows.

(Ll. 6-8.) In the very middle of Jambū-dvīpa, which, with the ocean thus resplendent as its bound, is brilliant in being adorned with grotto-bowers in the principal mountains of all the continents and in being a blessed land richly endowed with power to remove all guilt—

(V. 4.) Conspicuous indeed is Mount Mēru, charming with jewelled peaks, which is full of echoes of the murmurs of celestial damsels' amorous dalliance, where the tribes of birds[1] are fascinated by the sounds of Kinnarīs' sweet songs, and where brilliant moonstones are besmeared with lustrous saffron from the lotus-feet of Siddhas' wives.

(Ll. 10-11.) On the south of this Golden Mountain is the land of Bharata : in it—

(V. 5.) All the fields are encompassed by lines of fragrant rice-crops; all the series of parks encircled by mango-trees bending with the weight of fruit; all the multitudes of pools charmingly powdered with pollen of bursting lotuses; all the towns splendidly abounding in crowds of people, kine, and grain : thus appears the bright aspect of the land of **Kuntaḷa.**

(L. 14.) In this land of Kuntaḷa—

(V. 6.) With many villages, with numbers of market-towns, with crowds of store-places, with multitudes of elegant hamlets, with abundance of *kharvaḍa*-villages, towns, and *maḍamba*-villages, together, with a series of beautiful *drōṇā-mukha*-towns,[2] with the multitude of rivers, the central province is unique amidst the realms of the vast earth in charming the eye with its loveliness.

(V. 7.) The lord of this Kuntaḷa is the heroic king **Saṅkama,** brilliant with lustrous glory, a Thunderbolt-wielder [Indra] to the mountains, haughty foes, a miracle of valour.

(Ll. 17-18.) As regards the splendour of the arm of the lord of this land :—

(V. 8.) King **Saṅkama,** an intrepid Lord of Laṅkā,[3] stainless of glory, unceasingly tearing up and destroying puissant hostile monarchs, winning, member by member, their emblems of royalty (*and*) the treasuries of their noble lands, in fine sport has supported on the circle of his arm the whole ring of the ocean-encompassed earth.

(Ll. 20-21.) While the reign of the **Kaḷachurya** emperor thus described, **Saṅkama-dēvarasa,** was advancing in a course of successively increasing prosperity, (*to endure*) as long as moon, sun, and stars :—

(Ll. 21-22.) In the bright land of Kuntaḷa is **Kisukāḍu,** a province containing towns that are full of abundant fruit, grain, kine, and money.

(V. 9.) The ruler of this province is a delight to the needy, an ornament of **Sinda** *Maṇḍalikas,* a treasure of splendour, **Vikramadēva,** a child of Fortune,[4] whose own charming form is conspicuous.

(Ll. 23-24.) As regards the lineage of this world-hero :—

(V. 10.) There were seven brethren, to wit, the warrior **Acharasa,** who crushed hostile monarchs, the valiant king **Nāki,** prince **Siṁha** most brilliant of fame, the excellent baron **Dāsama,** king **Dāma,** lord of men, the famed person, rich in valour, known as king **Chāvuṇḍa,** (*and*) king **Chāma.**

[1] [The text (p. 229, l. 9 above) has *dvipa* which means 'elephant'. Perhaps *dvija* is meant.—Ed.]

[2] Definitions of the terms *grāma, paṭṭaṇa, saṁvāhana, khēḍa, kharvaḍa, nagara, maḍamba,* and *drōṇa-mukha* are to be found in the *Kāmikāgama* XX. 4-10 and *Yugādi-dēśanā* V. 50; cf. my translation of *Antagaḍa-dasāo,* p. 45 n.

[3] A variation of the commoner title *niśśaṅka-Rāma.*

[4] *Śrī-nandana,* a play on the name of his mother Siriyādēvi (see below).

(V. 11.) Among these, there was born to king **Āchugi, Bammarasa,** possessing abundant bright fame, lauded by the folk of the world, a Pṛithā's son (Arjuna) among monarchs, a crest jewel of the **Sinda** race.

(V. 12.) The son of his (Āchugi's) full-brother the renowned king Siṁha, the fearless king **Āchugi (II)**, who laid low troops of hostile sovereigns, was illustrious on earth.

(V. 13.) Overcoming the **Highlands,** driving into flight the lord of **Ḍāhaḷa,** with exceeding strength of arm sacking **Uppina-kaṭṭe,** slaying in the forefront of battle that worthy man of true valour the **Gaṅga** of **Kaḍāra** when his awful power of destruction was at its height, king **Āchugi,** best of the **Sinda** race, was in turn illustrious on the earth.

(V. 14.) To this distinguished **Ācharasa** and his high-spirited consort **Mādēviyarasi** was born **Permāḍidēva** of world-renowned majesty, a treasure of truthfulness, incomparable in glory.

(V. 15.) By the strength of his robust arm winning the **Hoysaḷa's** fiery elephants (*and*) treasure-waggons, driving into flight the very bold **Toṛaha,** pursuing, approaching, coming into touch, binding (*him*) with none coming to aid, king **Permāḍi,** splendid in perfect puissant majesty, boldly carried (*him*) off and handed (*him*) over to the **Chāḷukya** king.

(V. 16.) The younger brother of this distinguished king **Perma** was king **Chāvuṇḍa** (II), who plucked away the leaves in the ears of hostile barons' mistresses, incomparable in majesty.

(V. 17.) On meeting with the blade pertaining to (*his*) grim sword, which devours splendidly the flesh of horses (*destined as it were*) for noble oblation-fires, (*and*) stabbing drinks joyfully draughts of blood lodged in the terrible temples of elephants, enemy kings, strange to say, do verily in battle fulfil the vow of the Goddess by means of king **Chāvuṇḍa.**[1]

(V. 18.) The brilliant fame of king **Chāvuṇḍa** has spread through the triple world with the sport of its lustre, so that the central mountains become verily like to the Silver Mountain (*i.e.*, Vaitāḍhya), the ocean to the Sea of Milk, the series of rivers to Indra's stream, the *tamāla* trees (*Xanthochymus pictorius*) to the Tree of Desire, Vishṇu to the stainless Bearer of the Ganges (Śiva).[2]

(Ll. 39-41.) As regards the lineage of **Siriyādēviyarasi,** the Fortune forming half the body of the Mahāmaṇḍalēśvara king **Vīra-Chāvuṇḍarasa** exalted in valour who was thus illustrious, his royal consort, the mirror to the face of the seraglio :—

(V. 19.) Seeing that her father was the **Kaḷachuri** monarch **Bijjala,** foremost of lords of men, her mother **Ēchaladēvi,** a mine of virtues, her brother the blest **Vajradēva,** best of kings, her husband **Chāvuṇḍa,** scion of the most exalted **Sindas,** what queens forsooth in the two races were so highly honoured as **Siriyādēvi** ?

(Ll. 43-44.) As regards the (*sons*) born to this illustrious **Siriyādēviyarasi** and the Maṇḍalēśvara **Chāvuṇḍa** :—

(V. 20.) As to Gaurī, for the protection of earth, were born the Elephant-faced (*i.e.*, Gaṇēśa) and Shaṇmukha, as to Sītā king Lava immense of splendour (*and*) king Kuśa, as to the blest lady Dēvakī by act of grace were born Bala and Kṛishṇa, (*so*) were born to **Siriyādēvi** as sons, best of the world, king **Vīra-Bijjala** (*and*) **Vikkayya.**

[1] The meeting of the enemy kings with Chāvuṇḍa's sword is compared to the union of devotees of Kālī with the hierophant. Chāvuṇḍa's sword destroys their horses and elephants, as the priest's knife slaughters the victims presented by worshippers before they are burned in the fire.

[2] The whiteness of his fame makes every dark-coloured object appear to be of a brilliant white hue. The rhetorical figure is *tad-guṇa*.

(L. 46.) Of these (*two sons*) :—

(V. 21.) Guarding (*his*) subjects, establishing religion, protecting men of culture, driving away foes, the blest **Vikramāditya**, crest-jewel of monarchs, scion of the **Sindas**, invincible, an exalted treasure to friends, an ornament of barons, son of king **Chāvuṇḍa**, has been everlastingly a seat of abounding fortune.

(V. 22.) King **Vikramāditya**, renowned even in boyhood as a very Māndhāta, has protected the earth, a Māndhātā among barons, known as a new Bali.

(Ll. 49-50.) One who finds sustenance at his lotus-feet—

(V. 23.) **Bācheya-Sāhaṇi**, a unique protective gem for seekers of his protection, known as the very armour of **Vikramāditya** stout in the fray (*and*) terrible to hosts of foemen :—

(V. 24.) " As flourished in the palace of **Vikramāditya**, **Eṟakāṭi** true in valour (*and*) devoted to the weal of others, so there has flourished in the palace of the world-famed hero **Vikramāditya** this most eminent of warriors " : thus the people of the world extol the illustrious **Bācheya Sāhaṇi**, a treasure to dependents.

(Ll. 52-55.) On the petition of **Bāchayya Sāhaṇi**, the High Minister, General of the Forces, holder of seventy-two offices, head-jewel of princely Officers of the Stables, who is thus styled ' majestic with invincible rod-like arm, not to be baulked in wrath, lion on the stage of battle, root of the creeping-plant of stainless fame, beloved of the Fortune of victory'—

(Ll. 55-61.) Hail! While the Mahāmaṇḍalēśvara who has obtained the five great (*musical*) sounds, the Mahāmaṇḍalēśvara **Vikramāditya-dēvarasa**, who is styled "a Mahēśvara to the Love-god haughty hostile barons, a Gōvinda of the Sindas, a Rāma among the noble, a Thunderbolt-wielder to the heads of opponent barons," administering the **Kisukāḍu Seventy**, and governing it so as to suppress the wicked and protect the cultured, with internal authority over the three forms of enjoyment,[1] was reigning with enjoyment of pleasant conversations in his capital city the standing camp of **Erambarage**, which is styled **Lakshmī's Svayaṁvara**, in the course of a religious address he heard the following moral verses : " Religion when harmed harms, religion when guarded guards ; therefore religion should not be harmed by those who desire fruits of paramount lordship."[2] As he himself was naturally of a godly spirit, he dispensed in **Erambarage** gifts of lands, houses, kine, and gold in pious memory of his father the Mahāmaṇḍalēśvara **Chavuṇḍarasa-dēva** and for the lustration (*of his soul*) ; and in the course thereof :—

(Ll. 61-64.) In the presence of all the Hundred-and-four Mahājanas of the **Great Agrahāra of Rōṇa**, who are—hail!—devoted to the performance of the major and minor disciplines, scriptural study, meditation, spiritual concentration, and practice of silence, observant of prayer and absorption, attentive to libation in the domestic fire and to reverence of Brāhmaṇs, elders, and gods, having glory brilliant as the sun, destroyers of the race of the **Toṟapas** :—

(Ll. 64-66.) To **Gurubhakta-dēva**, prior of the Kalla-Maṭha (=Stone monastery) of that place :—As regards his spiritual lineage : **Koppina Vakhkhāṇadēva**, renowned as being devoted to the ascetic practice of the Parvat-āvali (=Mountain-school) of the Kāḷāmukhas ; his disciple **Rudraśakti-dēva** ; his disciple **Jñānaśaktidēva** ; to his disciple **Gurubhakta-dēva**—

(Ll. 66-70.) On **Monday, the new-moon day of Āśvayuja in the cyclic year Vikāri, the 1102nd year of the Śaka** (*era*) (*the Mahāmaṇḍalēśvara Vikramādityadēva*), in company with the local sixty households and whole population of **Hiriya Maṇiyūr**, a town forming part of

[1] See *Ind Ant.*, Vol. XIX, p. 271.

[2] Manu VIII. 15.

his province of **Kisukāḍ**, headed by the mayor, who are eminent for all excellences of virtue, did with laving of the feet of the local prior **Gurubhaktadēva** and pouring of water make over as a royal gift on *sarva-namasya* tenure a field of twelve *mattar* for the maintenance of the regular worship, oblations, fragrances, incense, lamps, and *Chaitra-pavitra*[1] of the god Chāmēśvara, in the Kalla-Maṭha (stone monastery) of **Rōṇa**, (*and*) a field of two *mattar* for the oblations of the local god Māḷēśvara.

(L. 70-74.) Now as regards the area comprised in this endowment: on the four sides, to wit, at the side by the eastern field of **Hiriya Maṇiyūr**, the *kambi*-junction of the western field of **Rōṇa**, on the south the *kambi*-junction on the north of the field of **Chikka Maṇiyūr**, on the north the *kambi*-junction on the south of the field of **Mudiyanūr**, they set up stones (*engraved with the figure*) of a cow. Thus the mayor of **Hiriya Maṇiyūr** and all the population shall maintain this pious foundation according to its rule.

(V. 26: a standing Sanskrit formula.)

(Ll. 75-76.) The 4 *mattar* which **Vīra-Bijjaṇa-dēva** and **Vikkarasa** granted, namely two *mattar* for the tank (*and*) two *mattar* for the alms-booth, the mayors of **Maṇiyūr** and the sixty Households shall preserve.

(Ll. 77-80.) Moreover, the field granted by **Vīra-Bijjaṇa-dēvarasa** and **Vikkarasa** to the god Chāmēśvara of the Stone-monastery, 6 *mattar* within the field of **Mudiyanūr**, on the west forming a *kambi*-junction of the field of **Rōṇa**, on the north forming a *kambi*-junction of the field of **Hiriya Maṇiyūr**, the mayors of **Mudiyanūr** and the sixty Households shall preserve.

No. 39.—TWO HARSOLA COPPER PLATE GRANTS OF THE PARAMARA SIYAKA OF V. S. 1005.

BY K. N. DIKSHIT, M.A. AND D. B. DISKALKAR, M.A.

The two grants published here are in the possession of a Visanagarā Nāgar Brahman named Bhaṭṭ Magan Motiram of the village **Harsola** in the Parāntij taluka of the Ahmadābād District of Gujarāt. Rao Bahadur Keshavlal H. Dhruva of Ahmadābād first obtained information about them and tried his best to secure them for the preparation of impressions. The owner was unwilling to part with them for any consideration. He, however, allowed Rao Bahadur Dhruva to have them photographed and lent them for a few hours for personal examination. The Rao Bahadur kindly placed the photographs at our disposal for the purpose of deciphering and publication. Subsequently through the kind efforts of Mr. Dayabhai P. Derasari, Bar-at-law of Ahmadābād, the Brahman lent to us the plates for a few days for taking impressions from which the accompanying facsimiles have been prepared.

The grants, herein called A & B, consist of two plates each, engraved only on the inner side. All the four plates were most probably joined together by means of a ring passing through a small hole in the centre at the bottom of the first and third and the top of the second and fourth plates. Mr. Dhruva informs us that two of the plates were found joined together by a ring, the remaining two being loose. From the presence of the **Garuḍa** symbol on only one of the sets of the plates it, however, seems probable that all the four plates were originally joined together, the grants being issued by the same king on the same day to two Brahmans, related to each other as father and son. For the sake of convenience the father's grant has been designated in this article as grant

[1] See *Ind. Ant.*, Vol. XXXVIII, p. 52.

A and the son's, as B. At the left hand bottom of the second plate of grant A is incised the figure of flying Garuḍa holding a snake in his left arm. The Garuḍa symbol is found on some of the Rāshṭrakūṭa records, the newly discovered Ahmadābād grant of V. S. 1026 of Sīyaka himself[1] and the plates of the Paramāra princes Vākpati-Muñja and Bhōja, the son and the grandson, respectively, of Sīyaka of these grants.

The grant A has 27 lines of writing, 16 being written on the first and 11 on the second plate. In grant B, there are 29 lines, 13 in the first plate and 16 in the second. The first plate has been more carefully engraved. The writer of the grant B began with bold letters and had to compress the concluding few lines within a short space, the penultimate line being incised practically on the edge and the last word written vertically on the right hand margin.

The **characters** used in the plates belong to the northern class of alphabets prevalent in the 10th century A.D. and generally resemble the letters of contemporary inscriptions, *e.g.*, the Partābgarh inscription[2] of the time of the Pratihāra Mahēndrapāla II, dated Samvat 1003. The use of the archaic as well as the advanced forms of letters in these two grants would indicate that the alphabet employed in them was undergoing a change during the period to which they belong. A few examples may be given to illustrate this point. Initial *a* is found in at least three different forms, (cf. *a* in *adṛishṭa,* in grant A, line 19 and grant B, line 21 and in *anumantavyaḥ,* in grant B, line 25). In grant A, the initial *ē* is a triangle with the apex at the bottom (line 8). Of the consonants, *kha* occurs in grant A in the older form with loops to the left of each of the two verticals ; while in grant B it approximates to the modern Nāgarī form (see *kha* in l. 3). In grant A, *ta* occurs more frequently in the earlier form in which the top vertical is straight and the lower limb consists of two curves, the one on the right being at times longer. In grant B, the modern form of *ta* where the right curve is merely the continuation of the top vertical, is more predominant. The letter *pha* occurs in grant A in a rare form resembling the Greek ϕ.

Regarding **orthography**, it may be noted that no distinction is observed between *va* and *ba,* as in most of the inscriptions of the period. Dental *sa* is substituted for *śa* in *visāla* (line 11). The *ha* of *siṁha* is changed into *gha* in two places (ll. 1 and 6). The use of the *anusvāra* is generally preferred to that of the class nasal ; in some cases both the *anusvāra* and the class nasal are used (cf. *avalaṁbita,* grant A, line 11). Some mistakes are repeated in both the grants, *e. g.*, *tṛiṇa* is written as *triṇa* in *triṇāgra* (grant A, line 16 ; grant B line 17). With *r,* the following *ka, ja, na, ma* and *va* and the preceding *t* are generally doubled.

The **language** is Sanskrit. Except for the opening verse in honour of the Man-lion incarnation of Vishṇu, the three verses describing the pedigree of the donor and the two imprecatory verses at the end, the documents are in prose throughout.

The grants open with an invocation of the God Vishṇu in his Nṛisiṁha incarnation. Then follows the mention of the two kings *Amōghavarsha* and *Akālavarsha,* with the epithets *Parama-bhaṭṭāraka, Mahārājādhirāja,* and *Paramēśvara.* The latter, who is mentioned as meditating on the feet of the former, has the two additional epithets *Pṛithvīvallabha* and *Śrīvallabha-narēndra.*

[1] Above Vol. XIX, p. 177

[2] Above Vol. XIV, pp. 176 & 183.

Now, there cannot be any doubt that the two kings here mentioned[1] are the well-known sovereigns of the Rāshṭrakūṭa dynasty of Mālkheḍ, either Amōghavarsha I and Kṛishṇa II whose combined reigns extend over about a century (814-911 A.D.) or Amōghavarsha III and Kṛishṇa III (934-961 A.D.). Possibly some portion of the original draft is missing here through the engraver's oversight for, immediately after this, follows a verse which mentions that 'in that family' was born the famous king Bappaiparāja whose son was Vairisiṁha. The expression 'in that family' presupposes the mention of the family, but the immediately preceding expression is the genitive case-ending *narēndra-pādānāṁ*, which is hardly appropriate. Then occurs a verse in praise of Vairisiṁha, which is followed by another, mentioning that the king Sīyaka was born to him. In the subsequent prose eulogy of Sīyaka, we find that he is called a *Mahāmaṇḍalika-chūḍāmaṇi* and *Mahārājādhirāja-pati*. The grants are mentioned as having been made at the instance of the ruler of the Khēṭaka-*maṇḍala* (corresponding roughly to the modern Kaira District). The records say that on his return from a successful expedition against Yōgarāja, the king was encamped on the banks of the Mahī, where, after offering worship to Śivanātha (most probably at the shrine of Sarnāl, a place of considerable repute) he gave away the villages of Kumbhārōṭaka and Sīhakā in the Mōhaḍavāsaka-*vishaya* respectively to Lallōpādhyāya, son of Gōvardhana and Nīnā Dīkshita, son of Lallōpādhyāya, Nāgara (Brahmans) of Ānandapura, belonging to the Gōpali-*gōtra*. The *dāpaka*[2] or person who caused the grants to be given, probably the officer who was entrusted with the duty of issuing the grants, was the *Ṭhakkura* Śrī-Vishṇu. The grants were written by the *Kāyastha* Guṇadhara. The last line in both grants contains the sign-manual of the king Sīyaka.

The **date** of the grants is given as 'Saṁvat 1005, Māgha v(b)a di 30, Budhe' which corresponds to *Wednesday, the 31st January*, 949 *A.D.*, thus showing that the year was a **Kārtikādi**[3] expired year and the month was **amānta**. The occasion for the grant was the *chandrārkka-yōga-parva*, which may mean simply an *amāvāsyā* and not necessarily an eclipse of the sun. There was no solar eclipse on the date.

The grants are of great historical interest, as they are the **earliest records** of the Paramāra dynasty and as such have considerable bearing on the history of Gujarāt. In regard to the details of the last years of Chāvḍā rule, especially the period from 940 A.D. to 960 A.D., the Jain Chronicles are hopelessly at variance. The late Dr. Bhagvanlal Indraji says in his history of Gujarāt,[4] "The period of Chāvḍā rule at Aṇahilavāḍa is likely to remain obscure until the discovery of contemporary inscriptions throws more light upon it than can be gathered from the confused and contradictory legends collected by the Solanki historians, none of whom are older than the twelfth century." In dealing with the period when the Rāshṭrakūṭas of Mālkheḍ

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[1] The identical expression *paramabhaṭṭāraka-mahārājādhirāja-paramēśvara-śrīmad-Amōghavarshadēva-pādānudhyāta-paramabhaṭṭāraka-mahārājādhirāja-paramēśvara-śrīmad-Akālavarshadēva-Pṛithvīvallabha Śrīma vallabha-narēndradēva*, is used to denote Kṛishṇa III in the Karhāḍa plates of Kṛishṇa III, dated Śaka 880 (*Ep Ind.*, Vol IV, p. 278ff.) and with the addition of *paramamāhēśvara*, in the Dēōlī plates of the same king dated in Śaka 862 (*Ep. Ind*, Vol. V, p 188ff.). The date of the present inscription (equivalent to Śaka 870) is just intermediate between the Dēōli and Karhāḍa inscriptions. It is possible that Kṛishṇa III was at this time the overlord of Sīyaka and his name may have therefore been given the place of honour. The epithet *mahāmaṇḍalika-chūḍāmaṇi* is in consonance with this view But other indications may seem to favour the view that the expression ending with *narēndra-pādānām* in the present plates refers to the Rāshṭrakūṭa king Kṛishṇa II.

[2] See above Vol. XIX, p. 178 *f.n.* 1.

[3] See above Vol. XVIII, p 321.

[4] *Bombay Gazetteer*, Vol. I, Part I. page 155.

held sway over Gujarāt, he admits[1] that no materials exist for fixing how long after A.D. 914, Gujarāt belonged to the Mānyakheṭa Rāshṭrakūṭas, and ventures the suggestion that probably they continued until their destruction in A.D. 972 by the Chālukya king Taila or Tailapa. The present grants, I think, would go to supply the required information to a large extent. It is possible that the Yōgarāja of the present grants was a chief of the Chāpōtkata or Chāvḍā dynasty of Aṇahilavāḍa-Pātan (if the account of some Jain *prabandhas* that the Chāvḍā rule ended in V. S. 1017 instead of in V. S. 998 is correct), or of the Chālukya dynasty of Southern Kāthiāwār.[2] As Sīyaka when returning from his expedition against Yōgarāja was encamped (near Sārnāl) on the banks of the Mahī, it follows that Yōgarāja's principality must lie somewhere to the west of the Mahī and of the Khētaka-*maṇḍala*, which was in his own possession. The Chāpōtkaṭas of Pātan and the Chālukyas of South Kāthiāwār acknowledged the overlordship of the Pratihāra kings of Kanauj and Sīyaka's intimate connection with the Rāshtrakūṭas, the enemies of the Pratihāras, explains why he attacked Yōgarāja.

The Sīyaka of the present grants is no doubt Sīyaka II, the father of Vākpati-Muñja, whose date in his Dharampuri copper plates being 974 A. D.[3] was 25 years later than the date of the present records or, just the period of a generation. In fact Mabel Duff[4] actually gives 950 A.D. as the date of Sīyaka II, the Paramāra, probably working backwards from the known dates of Vākpati-Muñja. He is also identical with the Sīyaka of the Ahmadābād grant of V. S. 1026. Sīyaka's father's name is Vairisiṁha in this, as well as in all previously known Paramāra records. The Vākpati-Muñja grants give the name of the father of Vairisiṁha as Kṛishṇa, who may be identical with Bappaiparāja of the present grant and with Vākpati I of the *Navasāhasāṅkacharita* of Parimala and the Udayapur *Praśasti*.[5] It may be noted that Bappai is a good Prākṛit equivalent of Vākpati.

The Udayapur *Praśasti* further mentions two forbears of Vākpati I, *viz.*, Vairisiṁha I and Sīyaka I, but as no historical fact is recorded regarding them except that they followed each other in the direct line of succession, we can assume that they had not established their power,[6] and the first prince of the family who assumed importance was Bappaipa or Vākpati or Kṛishṇa.

We find no mention in the present records of the mythical ancestor Paramāra, born of the sacrificial fire on Mount Abu. Mr. C. V. Vaidya in his article[7] on the exploded myth of Agnikulas mentions that of the four supposed Agnikula families only the Paramāras seem to trace their descent to Agni, from their Udayapur inscription. At least the present records, which are earlier than any other record of the Paramāras, are silent on this point.

The presence of the *birudas Amōghavarsha Pṛithvīvallabha* and *Śrīvallabha* among the titles of Vākpati-Muñja have never been explained before, but on the basis of the relationship of the Paramāras with the Rāshṭrakūṭas revealed by the present grants, it is now possible to do so. From the fact that only Amōghavarsha I and Akālavarsha (Kṛishṇa II) are mentioned in the plates, it seems that these two princes were held in special esteem by the early Paramāras. What exactly the relation between the two families was it is difficult to say, but possibly the Paramāras were descended from a Rāshṭrakūṭa princess. As some of the Vākāṭaka[8] plates begin with a

[1] *Bombay Gazetteer*, Vol. I, Part I, page 131. [2] Above Vol. IX, p. 2f.

[3] *Ind. Ant.*, Vol. VI, p. 48f.

[4] *The Chronology of India*, p. 92. See also *Journal of Indian History*, Vol. IV, p. 80.

[5] Above Vol. I, p. 233.

[6] Or their names might have been repeated in the geneology through mistake. See *Proceedings of the Madras Oriental Conference*, p. 303ff. and *History of Mediæval Hindu India* by C. V. Vaidya, Vol. II, p. 118.

[7] *J. B. B. R. A. S.*, Vol. XXVI, p. 110.

[8] Above Vol. XV, p. 39 and *Ind. Ant.*, Vol. LIII, p. 48

description of the Gupta Emperors, from whom queen Prabhâvatî was descended, so the Paramâras may have been descended from the Râshṭrakûṭa kings Amōghavarsha and Akālavarsha through a Rāshṭrakūṭa princess, and, therefore, the present record opens with the names of the two Rāshṭrakūṭa sovereigns. It is also possible that Bappaiparāja was a general of Kṛishṇa II Akālavarsha at the time of the latter's invasion of Gujarât and annexation of the domains of the local branch of the Rāshṭrakūṭas sometime about 900 A.D. He or his son Vairisiṁha may have crossed over from Gujarât to Mālwā and laid the foundation of the rule of their family in that province. From the present records, it seems possible that Sīyaka's capital was in Mālwā, as he was marching to the east of the Mahī, possibly through the modern Pānch Mahāls and the Jhābua State. In Gujarât, Sīyaka still had possession of the Khēṭaka-*maṇḍala* at any rate. The lord of Rāḍupāṭi or Rudrapāṭi, who, the *Navasāhasāṅkacharita* tells us, was conquered by Sīyaka, may possibly have been the Yōgarāja of the present grant. If Sīyaka was at the time of these inscriptions subordinate to some overlord, possibly the Rāshṭrakūṭa king, it is apparent from the statement of the Udayapur inscription that he later on fought with and defeated the Rāshṭrakūṭa king Khoṭṭiga (about 970 A.D.).

The connection of the Paramāras with Gujarât, after the date of these plates, no doubt lasted at least up to V. S. 1026, the date of Sīyaka's Ahmadābād grant, although Mūlarāja, the founder of the Aṇhilwāḍa Chaulukyas, consolidated North Gujarât under his rule and the Paramāras must have lost to him some portion of Northern Gujarât which they had held. It seems that in the time of the successors of Sīyaka-Vākpati and Sindhurāja, the Paramāras had ceased to hold the portion of Gujarât under their sway. For in 975 A.D. we see Mūlarāja fighting with Bārappa, the Chālukya general or ruler of Lāṭa, *i.e.*, Southern Gujarât. This he could not have done had the Paramāras been holding on their territory which lay between the Aṇhilvāḍ kingdom and Lāṭa. From the Ṭilakvāḍa plates[1] of V. S. 1103 of the time of Paramāra Bhōja it seems, however, that Bhōja seized again a portion of Northern Gujarât since his power was acknowledged by a king ruling over the modern Saṅkheḍā mahāl of the Baroda State.

It is not known when exactly the connection of the Paramāras with Mālwā began. The Partābgarh inscription[2] of V. S. 1003 of the time of the Pratihāra sovereign Mahēndrapāla II shows that Ujjain was then governed by an officer of Mahēndrapāla named Mādhava. Though this fact cannot be totally inconsistent with the occupation of Dhār by the Paramāras the country round about Ujjain was obtained by them not before the latter part of Sīyaka's reign or the early part of Vākpati-Muñja's reign.

A king of Khēṭaka *maṇḍala* is mentioned in the grants as a subordinate chief of Sīyaka. But unfortunately neither his name nor that of the family to which he belonged is given. From the Kapaḍvanj grant[3] of Ś. 832 (A.D. 910) we know that Prachaṇḍa of the Brahmavāk family had gained the principality of Khēṭaka-*maṇḍala* by the favour of the Rāshṭrakūṭa sovereign Akālavarsha and was ruling at Harshapura, modern Harsola, where our grants were discovered. The ruler of Khēṭaka-*maṇḍala*, who was the contemporary of Sīyaka was probably the successor of this Prachaṇḍa. From our Harsola grants and the Kapaḍvanj grant it seems that the Rāshṭrakūṭa sovereign Akālavarsha had allotted certain portions of his territories in Gujarât to his nobles who would check the attacks of the Pratihāra enemies.

Of the localities mentioned, **Khēṭaka-maṇḍala** is roughly equivalent to the modern Kaira and parts of Ahmedābād District. **Mōhaḍavāsaka** must be the same as modern Mōhḍāsā or

[1] *Proceedings of the Poona Oriental Conference.*
[2] Above Vol. XIV, p. 177.
[3] *Bom. Gaz.* I. i. p. 129.

RAO BAHADUR H. KRISHNA SASTRI, B.A.,
LATE GOVERNMENT EPIGRAPHIST FOR INDIA, 1920—1925.

BORN: 16th September 1870
at Hoskote,
Bangalore District.

DIED: 8th February 1928
at Bangalore.

Modāsa in Prāntīj *taluka* of the District of Ahmadābād. The villages granted *viz.*, **Kumbhārōṭaka** and **Sīhakā** can be identified with the present Kāmrōḍ and Sīkā situated at a distance of 13 miles to the east and 8 miles to the south of Modāsa, respectively. **Śivanātha,** the shrine on the Mahī, which was the place of the king's encampment, can be identified[1] with Sarnāl, lying near the place where the Mahī is now crossed by the Anand-Godhra Section of the B., B. & C. I. Ry. It is still looked upon with sanctity in the neighbourhood and has an ancient Śiva temple named Gaḷteśvara which is now a protected monument. It is near the village of Janod owned by a Ṭhākur in the Ṭhāsrā *taluka* of the Kaira District, and can be approached by the railway station Angadi on the Anand-Godhra line. **Ānandapura** was the original home of the Nāgara Brāhmans and is now represented by Vadnagar, a town in the Kherālu *taluk* of the Kadi *prant,* Baroda State. It is noteworthy that these documents give us the earliest known epigraphical mention of the Nāgaras though Brāhmaṇas hailing from Ānandapur are mentioned in some Valabhī inscriptions.

TEXT.[2]

Grant A

1 ōm[3] [|*] Vidyuch-chakra-kaḍāra-kēsara-saṭā-bhimn[5]-āṁv(b)uda-śrēṇayaḥ śōṇaṁ nētra-hutāśa-ḍaṁv(b)ara-bhṛitaḥ siṁgh-ā-[6]

2 kṛitēḥ Śārṅgiṇaḥ | visphūrjjad=gala-garjji-tarjjita-kakun-mātaṅga-darp-ōdayāḥ saṁraṁbhās=sukhayaṁtu vaḥ khara-na-

3 kha-kshuṁna[7]-dvishad-vakshasaḥ || [1 ||*] Parama-bhaṭṭāraka-mahārājādhirāja-paramēśvara-śrīmad-**Amōghavarsha-dēva**-pād-ā

4 nudhyāta-parama-bhaṭṭāraka-mahārājādhirāja-paramēśvara-śrīmad-**Akālavarshadēva**-pṛithvīvallabha-śrīvalla-

5 bha-narēndra-pādānāṁ | Tasmin=kulē kalmasha-mōsha-dakshē |[8] jātaḥ pratāp-āgni-hut-āri-pakshaḥ | **V(B)appaipa**-[9]

6 **rāj**=ēti nṛipaḥ prasiddhas=tasmāt=sutō=bhūd=anu **Vairisiṁghaḥ**[10] | [| 2 ||*] Dṛipt-āri-vanitā-vaktra-chaṁdra-v(b)imv(b)akalaṁ-

Grant B.

1 ōm[3] [|*] Vidyuk-chakra[4]-kaḍāra-kēsara=saṭā-bhimn[5]-āṁv(b)uda-śrēṇayaḥ śōṇaṁ nētra-hutāśa-ḍaṁv(b)ara-bhṛitaḥ siṁgh[6]-ā-

2 kṛitēḥ Śārṅgiṇaḥ | visphūrjja[d]-gala-garjji-tarjjita-kakun-mātaṁga-darp-ōdayāḥ sāṁraṁbhāḥ su-

3 khayaṁtu vaḥ khara-nakha-kshuṁna-[7] dvishad-vakshasaḥ || [1 ||*] Parama-bhaṭṭāraka-mahārājādhirāja-paramēś-vara-śrī-

4 mad-**Amōghavarshadēva**-pād-ānudhy-āta-parama-bhaṭṭāraka-mahārājādhi-rāja-paramēśvara-Śrīmad-**Akā**-

5 **lavarshadēva**-pṛithvīvallabha-śrīvallabha-narēṁdra-pādānāṁ | Tasmin=kulē kal-masha-[m]ōsha-dak[shē] jātaḥ

6 pratāp-āgni-hut-āri-pakshaḥ | **V(B)appai**-[9] **parāj**=ēti nṛipaḥ prasiddhas=tasmāt=sutō-bhūd=anu **Vairisiṁghaḥ**[10] [| 2 ||*] Dṛipt-

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[1] We are indebted to Mr. R. D. Banerji, M.A., for this suggestion. See *Ann. Rep. Archl. Surv. W. C.* for 1920-21, p. 61.

[2] From the photographs and the original plates.

[3] Expressed by a symbol. [I would read Siddham instead.—Ed.]

[4] Read *Vidyuch-chakra.*

[5] Read *bhinn*=

[6] Read *siṁh-*

[7] Read *kshuṇṇa.*

[8] Daṇḍa is superfluous.

[9] [Facsimile gives V (B) appaiya. See p. 239 above.—Ed.]

[10] Read *Vairisiṁhaḥ.*

7 katā [*] nō dhautā yasya kīrty=āpi Hara-hās-āvadātayā || [3*||] Durvvāra-ripu-bhūpāla-raṇa-raṁg-aika-nā-

8 yakaḥ | nṛipaḥ śrī-**Sīyakas**=tasmāt=kula-kalpa-drumō=bhavat || [4 ||*] sa ēvaṁvidhaḥ praṇata-sakala-sāmaṁta-

9 śirōmaṇi-marīchi-raṁjita-charaṇa-yugalaḥ śrī-**Khēṭaka**-maṇḍal-ādhipati-pratipatti-prativ(b)addha-trukti (?)-

10 satūryā-rava-saṁttrast-ānēka-ripu-samūhaḥ anēka-śaṁkha-dhvani-v(b)adhirita-paṁcha-varṇṇa-patākā-rājī-virā-

11 jita-viśāla-vaksha[s*]-sthal-āvalamv(b)ita-kumuda-v(b)āndhavaḥ atula-dāna-saṁpādan-aika-kalpa-drumaḥ mahā-maṁḍa-

12 lika-chūḍāmaṇi-mahārājādhirāja-pati-śrī-SĪYAKAḤ, sva-bhujyamāna-**Mōhaḍa-vāsaka**-vishaya-samv(b)addha-**Kuṁ-**

13 **bhārōṭaka**-grāmaḥ[3] | samasta-rāja-purushān=prativāsi-janapadāṁś=cha v(b)ōdhayaty=astu[4] vaḥ yathā **Yōgarāja**- |[5]

14 sy=ōpari yāttrā-samaya-saṁsiddha-kāry-ānaṁtara-vyāghuṭitair=**Mahī**-nadī-taṭa-nivāsibhir=asmābhiś=chaṁdr-ā-

15 rkka-yōga-parvvani Śivanāthaṁ samabhya[r]chy-āva[dhā]rya || Vāt-ābhra-vibhramam-idam vasudh-ādhipatyam=āpāta-

16 māttra-madhurō vishay-ōpabhōgaḥ | prāṇās=tṛiṇ[6]-āgra-jala-viṁdu-samā narāṇāṁ |[5] dharmmaḥ sakhā param=ahō-

2nd Plate.

17 para-lōka-yānē || [5*] Iti jagad=anityaṁ sakalam=avadhāry=ōpari-likhitō grāmaḥ sa-sīmā-tṛiṇa-gōchara-pa[r]y-am-

7 āri-vanitā-vaktra-chaṁdra-v(b)iṁv(b)a-**ka**-laṁkatā [|*] nō dhautā yasya kīrty=āpi Hara-hās-āvadatayā | [|3*||] Durvvāra-ri-

8 pu-bhūpāla-raṇa-ra[ṅ*]g-āika-nāyakaḥ nṛipaḥ śrī-**Sīyakas**=tasmāt=kula-kalpa-drumō=bhavat || [4* ||] Sa ēvaṁvi-

9 dhaḥ praṇata-sakala-sāmaṁta-śirōmaṇi-marīchi-raṁjita-charaṇa-yugalaḥ śrī-**Khēṭaka**-maṁḍal-ā-

10 dhipati-pratipatti-prativ(b)addha-trukti (?) sat[ū]ryā-rava-sa[ṁ*]trast-ānēka-ripu-**sa**-mūhaḥ anēka-śaṁkha-dhva-

11 ni-v(b)adhirita-paṁcha-varṇṇa-patākā-rājī-virājita-visāla[1]-vaksha[s*]-sthal-āvalam-v(b)ita-kumuda-v(b)āṁdha-

12 vaḥ atula-dāna-saṁ[p]ādan-aika-kalpa-drumaḥ mahā-maṁḍalika-chūḍāmaṇi[2]-mahārājādhi-

13 rāja-pati-śrī-**Sīyakaḥ** sva-bhujyamāna-**Mōhaḍavāsaka**-vishaya-saṁv(b)a-ddha-**Sīhakā**-grā-

Second Plate.

14 maḥ[3] | samasta-rāja-purushān=prativāsi-janapadāṁś=cha v(b)ōdhayaty astuvaḥ[4] yathā **Yōgarā**-

15 **jasy**=ōpari yātrā-samaya-saṁsiddha-kāry-ānantara-vyāghuṭitair **Mahī**-nadī-taṭa-nivāsibhi-

16 r=asmābhiś=chaṁdr-ā[r*]ka-yōga-parvvaṇi Śivanāthaṁ samabhyarchy=āvadhārya | Vāt-ābhra-vibhramam=idaṁ vasu-

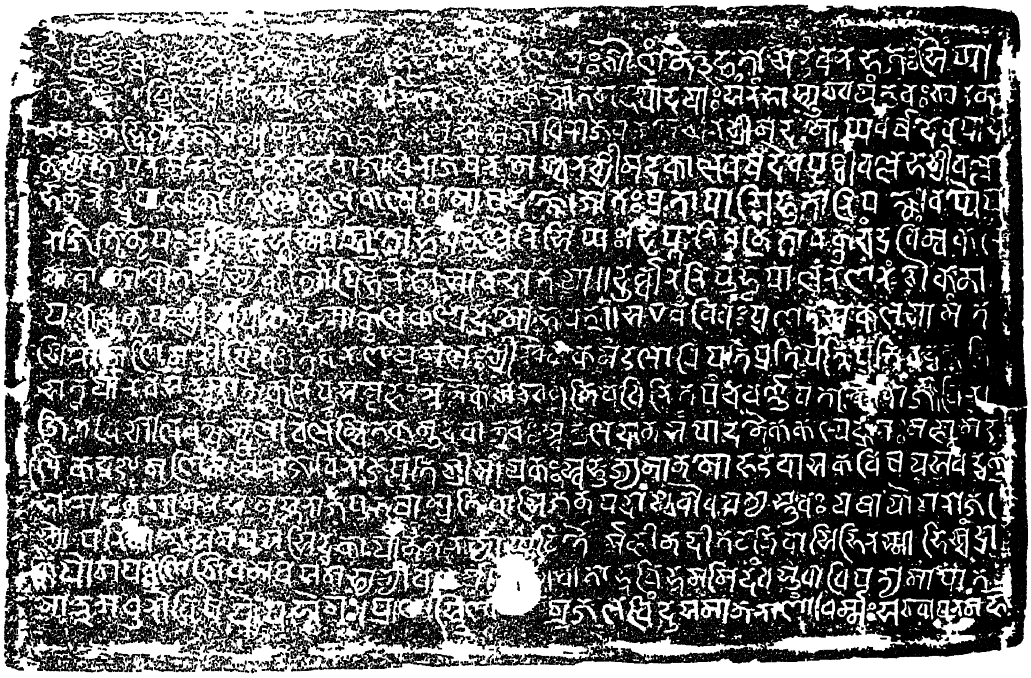
17 dh-ādhipatyam=āpāta-māttra-madhurō vishay-ōpabhōgaḥ | prāṇās-tṛin[6]-āgra-jala-vindu-samā narāṇāṁ dharma-

[1] Read *Viśāla*.
[2] Read *chūḍāmaṇi*.
[3] The phrase *sva-bhujya........grāmaḥ* is grammatically unconnected with the preceding or following word.
[4] Supply *saṁviditaṁ* after *vaḥ*.
[5] Punctuation is not needed.
[6] Read *tṛiṇ*.

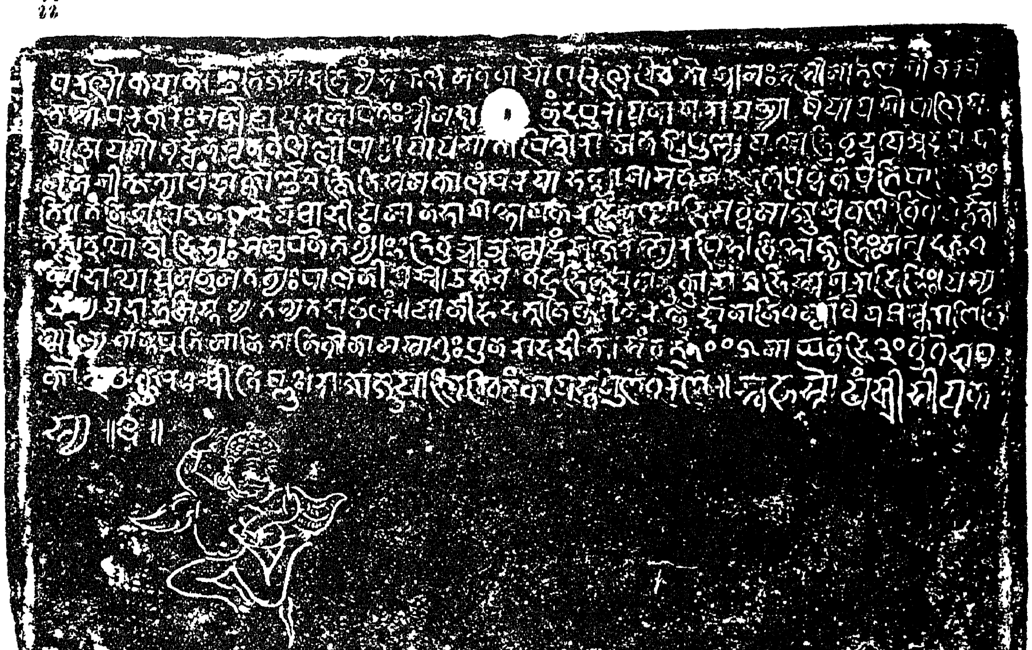
HARSOLA COPPER PLATE GRANTS OF THE PARAMARA SIYAKA (V. S. 1005)

A

i



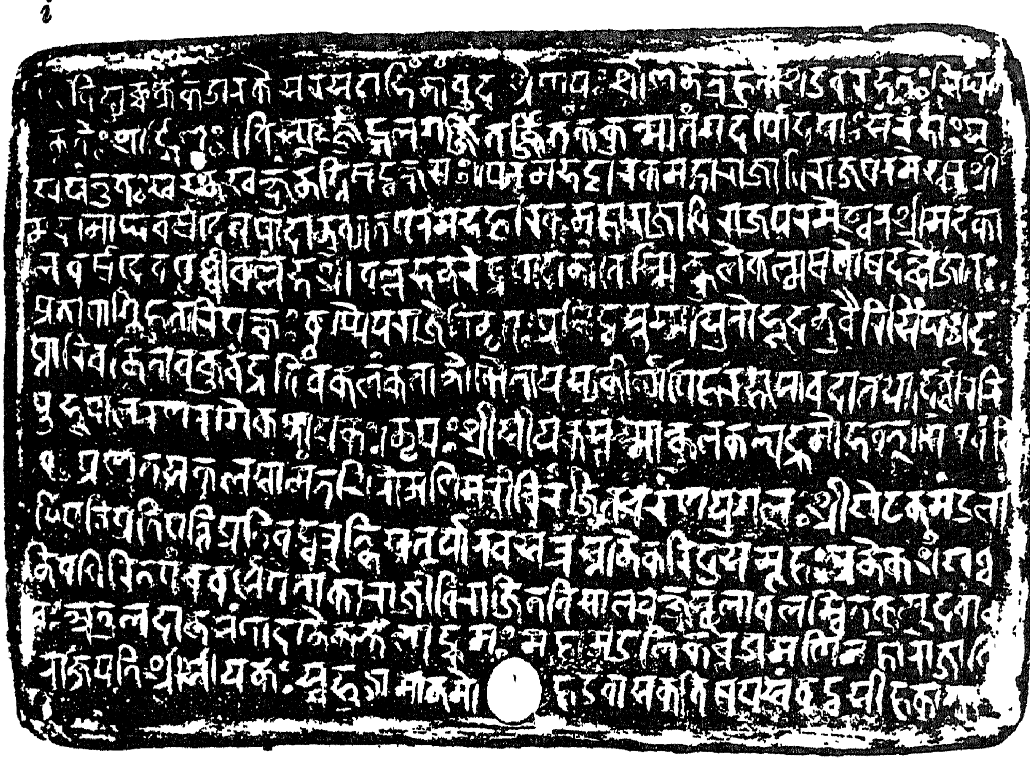
ii



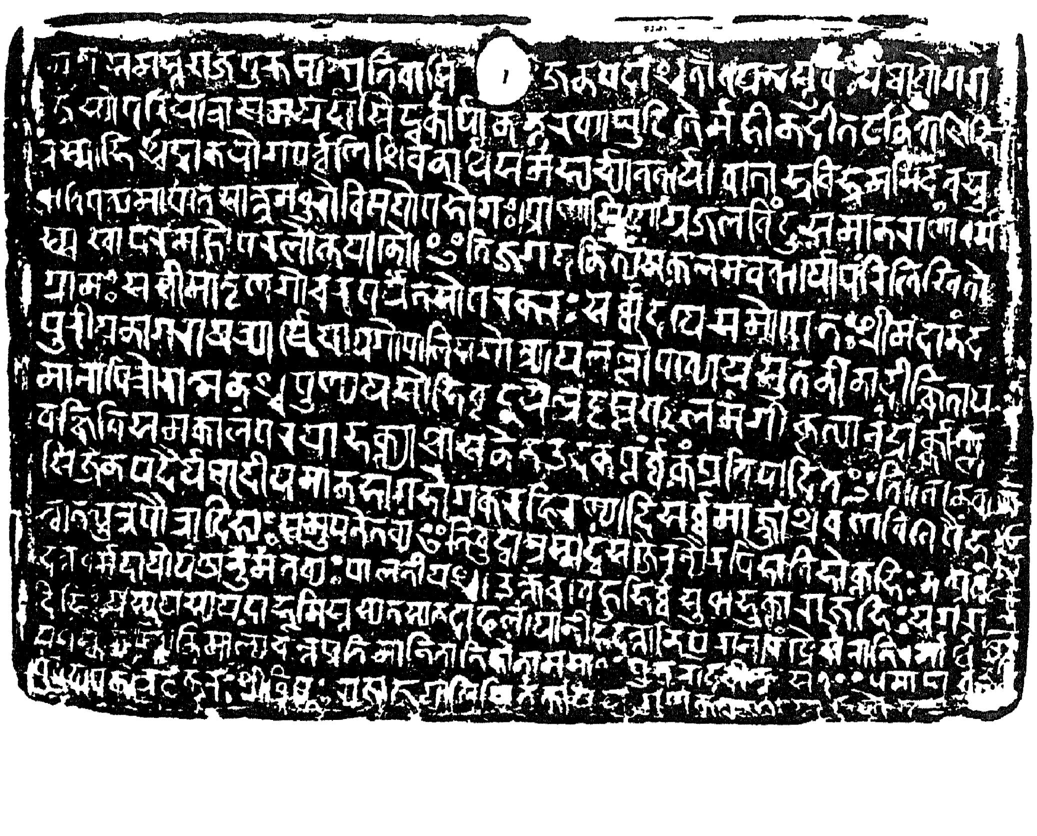
SCALE FIVE EIGHTHS.

B

i



ii



18 ta[ḥ*] sōparakaraḥ[1] sarvv-ādāya-samō(u)-
pētaḥ śrīmad-Ānaṁda-purīya-Nāgarāya
Tryārshēyāya Gōpāli-sa-

19 gōttrāya Gōvarddhaṇa-sūnave **Lall-
ōpādhyāyāya** mātā-pittrōr=atmanaś=
cha puṇṇya-yasō[3]-bhivṛiddhayē ad-
ṛishṭa-pha-

20 lam-aṁgīkṛity=ā-chaṁdr-ārkk-
ārṇṇava-kshiti-sama-kālaṁ parayā bha-
ktyā śāsanēna udaka-purvvakaṁ
pratipādita i-

21 ti ||Taṁ-nivāsi[5]-janapadair=yathā-dīyamāna-
bhāga-bhōga-kara-hiraṇy-ādi-sarvvam=
ājñā-śravaṇa-vidhēyair=bhūtvā

22 tat-puttra-pauttr-ādibhyaḥ samupanēta-
vyaṁ | iti vudhvā[7] asmad-vaṁsa[8]-
jair=anyair=api bhāvi-bhōktṛibhiḥ
mat-pradatta-dha-

23 rmma-dāyō=yaṁ manumaṁtavyaḥ[10]
pālanīyaś=cha | Uktaṁ cha | V(B)ahu-
bhir=vvasudhā bhuktā rājabhis=Saga-
r-ādibhiḥ | Yasya

24 yasya yadā bhūmis=tasya tasya tadā
phalaṁ || [6 ||*] Yān=iha dattāni purā
narēn-drair=ddānāni dharmm-ārttha-
yaśaska-rāṇi | ni-

25 rmmālya-vānta-pratimāni tāni kō nāma
sādhuḥ punar=ādadīta || [7 ||*] Saṁvat
1005 Māgha v(b)a di 30 Budhē dāpa-

26 kō=ttra Ṭhakkuraḥ śrī-Vishṇuḥ | Rāj-
ājñayā likhitaṁ Kāyastha-Guṇaṁ-
dhareṇa[13] || Svahastō=yaṁ śrī-**Sīyaka-**

27 sya || 8 ||

18 s=sakhā param=ahō para-lōka-yānai[2] ||
[5 ||*] Iti jagad=anityaṁ sakalam=
avadhāry=ōpari-likhitō-

19 grāmaḥ sa-sīmā-tṛiṇa-gōchara-paryaṁta[ḥ*]
sōpara[1]karaḥ sarvv-ādāya-
samō(u)pētaḥ śrīmad-Ānaṁda-

20 purīya-Nāgarāya Tryārshēyāya Gōpāli-
sagō[trā]ya Lall-ōpādhyāya-suta-
Nīnā-Dīkshitāya

21 mātā-pitrōr=ātmanaś=cha puṇya-yasō-[4]
bhivṛiddhayē adṛishṭa-phalam=
aṁgīkṛity=ā-chaṁdr-ārkk-ārṇṇa-

22 va-kshiti-sama-kālaṁ parayā bhaktyā
śāsanēna udaka-pūrvvakaṁ prati-
pādita iti || ta-nivā[5]=

23 si-janapadair=yathā-dīyamāna-
bhāga-bhōga-kara-hiraṇy-ādi-sarvvam=
ājñā-śravaṇa-vidhēyair[6]-bhū-

24 tvā tat-putra-pautr-ādibhyaḥ samu-
panētavyaṁ [|*] Iti vudvā[7] asmad-
vaṁśaja[ir]=anyair=api bhāvi-
bhōktṛibhiḥ[9] mat-pra-

25 datta-dharmma-dāyō=yaṁ anumaṁ-
tavyaḥ pālanīyaś=cha | Uktaṁ
cha | V(B)ahubhir=vvasudhā bhuktā
rājabhis=Sagar-ā-

26 dibhiḥ yasya yasya yadā
bhūmis=tasya tasya tadā phalaṁ |
[| 6 || *] Yān-īha dattāni purā
narēṁdrair=dānāni dharm-ārttha-

27 yaśaskarāṇi | nimālya[11]-vānta-pratimāni
tāni kō nāma sādhuḥ punar=
ādadīta [|| 7 || *] Sa[ṁ*] 1005 Māgha
v(b)a 3[0*]

28 [Budhē] dāpakō=tra Ṭhakuraḥ[12] śrī-
Vishṇuḥ[|*]rāj-ājñayā likhitaṁ Kāyas-
tha-Guṇadhareṇa | svahastō=yaṁ

29 śrī-**Sīyakasya** |

[1] Read *sōparikaraḥ*.

[2] Read *yānē*.

[3] Read *yaśō*.

[4] Read *yaśō*.

[5] Read *tan-nivāsi*.

[6] Read [illegible].

[7] Read *buddhvā*.

[8] Read *vaṁśajair*.

[9] Read *bhōktṛibhiḥ*.

[10] Read *yam=anumantavyaḥ*

[11] Read *nirmālya-vānta*.

[12] Read *Ṭhakkuraḥ*.

[13] Read *Guṇadharēṇa*.

ABRIDGED TRANSLATION.

(Verse 1) Invocation to the man-lion form of Vishṇu.

(Lines 3-5) Of the revered king P. M. P. the great lord, lord of the earth, lord of wealth, the illustrious Akālavarsha, who meditated on the feet of the illustrious lord P. M. P. Amōghavarsha.

(v. 2) In that family, skilful in removing sin, was born a famous king named Bappaiparāja, who sacrificed his enemy's forces in the fire of his valour; to him was born a son, Vairisiṁha who succeeded him.

(v. 3) His fame, though white like the god Śiva's laugh, could not remove the spots from the moon like faces of the wives of his proud enemies.

(v. 4) To him was born king Sīyaka, the desire-yielding tree of his dynasty, who was the sole hero on the stage of battle between him and the hostile kings.

(ll. 8-20) He, whose feet were tinged with the rays of the crest-jewels of all the feudatories rendering obeisance, who had invested Trukti (?) at the request of the lord of the Khēṭaka Division, terrorized many enemy hosts by the (very) sound of his trumpets (in battle), and deafened (the enemies) by the sound of his conch, (whose army was) shining with the rows of penta-coloured banners on whose spacious breast was a pendent moon, who was the sole desire-yielding tree in bestowing unrivalled gifts, the crest jewel of the great feudatories, the lord, the overlord of kings, the illustrious **Sīyaka,** thus commands all the officers and neighbouring villagers of the village of **Kumbhārotaka** (grant A), **Sīhakā** (grant B) comprised within the district (*vishaya*) of **Mōhaḍavāsaka.**

Be it known to you that at the time of our invasion against Yōgarāja, while returning after having accomplished our object, we were encamped on the bank of the river Mahī, after worshipping the Lord Śiva at the time of the conjunction of the sun and the moon, and reflecting that 'the sovereignty of this world is but the play of the wind and clouds, the enjoyment of sensual objects is sweet only at the outset, the life of man is like a drop of water on the tip of a blade of grass, but Dharma is the only companion on the journey to the other world,' also remembering that the whole of this world is evanescent, we have granted with great devotion the above-mentioned village, together with a charter and accompanied by (a libation of) water, as enclosed within its boundaries, along with the pastures and cattle-grazing lands, with the claim to all the dues and taxes—to the Nāgara (Brāhmaṇa) hailing from Ānandapura, of the Gōpāli-*gōtra* owning three ṛishis (as the Pravaras of his *gōtra*) by name **Lallopādhyāya** son of Govardhana (grant A), **Nīnā-Dīkshita** son of Lallopādhyāya (grant B), for the enhancement of the religious merit and the fame of our parents as well as of ourselves. The gift shall continue as long as the sun, the moon, the ocean and the earth endure.

(ll. 21 ff.) So the inhabitants residing in that (village) being prompt in attending to our orders, shall offer him and his sons and grandsons, etc., in due succession, all the dues as are now paid such as the shares (of produce) royalties, taxes and gold, etc.

Future rulers of our own dynasty as also the other princes enjoying (the sovereignty of this land) knowing this (to be our wish) should concur in and continue this grant made by us in (the cause of) religion and (it) has been said,—[Here follow two usual verses]. Dated Monday the 30th day of Māgha dark half of the year 1005. Ṭhakkura Vishṇu was the officer who caused this to be granted; written by Kāyastha Guṇadhara under the king's orders. Sign manual of the illustrious Sīyaka.

No. 40.—A THIRD LOST PLATE OF THE NIDHANPUR PLATES OF BHASKARA-VARMAN.

BY M. M. P. PADMANATHA BHATTACHARYYA, VIDYAVINODA, M.A.

When writing on the "Two Lost Plates" of the Nidhanpur plates, I stated, "the rumour goes that a third missing plate is in the possession of a Musalman and efforts are being made to get it from him".[1] Not having been successful in recovering the plate through other means, I myself went to Nidhanpur (in Sylhet) in April 1926 and purchased this third missing plate from its possessor. From the enquiries I made in this connection, I have come to know that seven plates stringed with the ring attached to the seal were found, about 2½ feet below the surface of the plinth of a whilom house, and that the discoverer (Masharraf) sold the plates to different persons. Of these, three along with the seal fell to the lot of Babu Pavitranath Das, a local zamindar, who, being an educated gentleman, realised their value and so sent them to Silchar to his friend Rai Saheb Dinanath Das from whom I got them in 1913.[2] Other purchasers who were illiterate people thought that the plates would some day be conducive to some lucky bargain and kept them hidden until they came to know that the three which were sold to Pavitra Babu revealed nothing but some sort of information quite unprofitable to them: and then sold them off one by one at whatever they could make out of them. I purchased the present plate for Rs. 20.

The present plate enumerates altogether 63¾ shares belonging to 86 persons of 24 *gōtras* of which 19 are new *gōtras* not found mentioned in the plates already dealt with. As the total of these shares amounts to 166$\frac{11}{16}$, evidently there must be at least one more plate to complete the set, otherwise, the fraction will be inexplicable.

Whether the plate under consideration is the fourth or the fifth one of the set, it is very difficult to decide. The third plate ends with the complete record of a share and the penultimate plate also opens with an independent record, so that none of these plates has any dependence on a subsequent or a preceding one, respectively. The present plate, as it has been read and written here, also begins in such a way as it may be considered to be in continuation of the third plate or of the missing plate if that one ends with a complete record of share, like the third plate. I have, however, a suspicion that this plate was inscribed in a wrong way, *i.e.*, what is the first side as shown here was inscribed after the inscription of what is shown as the second side. The first record of share in the second side of the plate does not give the proper name of the donee, which is not found even at the end of the first side. Again, the name of the last donee mentioned in the second side, *viz.*, Gōmināga, ends in "nāga" which also occurs in the first name recorded in the first side of the plate. Generally we observe that the names whose latter halves or component parts are similar (*e.g.*, ghōsha, dāma, kuṇḍa, pālita, sōma, etc.,) are put down in close proximity to one another. In these circumstances it would appear that the proper name missing in the beginning of the second side (which may really be the first side) of this plate must be at the end of the plate not yet discovered. In that case, the missing plate will be the fourth, and the present one the fifth plate of the set that is said to have consisted of seven plates.

This document—*viz.*, the copper-plate grant as renewed by Bhāskaravarman—has a special bearing on the ancient history of Kāmarūpa. The genealogy recorded in the first and the second plate gives the names of the kings (with their queens) who ruled

[1] See above, Vol. XIX, p. 116.

[2] *Supra*, Vol. XII, p. 65.

over that province prior to Bhāskaravarman. As the grant recorded in these plates is a renewal of what was made by Bhāskaravarman's great-great-grandfather Bhūtivarman as noticed in the third plate, it is proved that in the 5th or 6th century after Christ, *i.e.*, long before Bhāskaravarman, the kingdom of Kāmarūpa had, even in one village, a very large number of Brāhmans of different *gōtras* and Vēdas. The village mentioned in it was situated in a place lying very close to the kingdom of Gauḍa, between the rivers Teestā and Karatōyā which was the western boundary of Kāmarūpa,[1] and now forms part of the district of Rangpur in Northern Bengal. Thus, the story that Ādiśūra, a king of Gauḍa, had to import five-Brāhmans from Kanauj on account of the paucity of Brāhmans in the locality or vicinity would appear to be groundless, especially when it has not yet been confirmed by any reliable document. Further, the Sāmpradāyika Brāhmans of Sylhet with the ten *gōtras* including Kātyāyana, were all along asserting that they had come from Mithilā or still further north west; but the discovery of this copper-plate in the very place Pañchakhaṇḍa—Nidhanpur forms a part of it—where they say they settled originally, would prove that they came there from Kāmarūpa. The inscription mentions all the ten *gōtras*, and as it calls Manōratha-svāmin of Kātyāyana *gōtra* Paṭṭakapati, it is evident that these plates came to Pañchakhaṇḍa with a (Kātyāyana) descendant of Manōratha-svāmin. It may be stated further that there might have been other villages like this **Mayūraśālmalāgrahāra** teeming with Brāhman population. In fact, the ancient kingdom of Kāmarūpa appears to have been a refuge of the Brāhmans of the neighbouring kingdoms where Buddhism flourished. So far no ancient remains of Buddhism have yet been discovered there; and as the tide of Buddhism began to subside, the Brāhmans of Kāmarūpa also began to spread westward, and, it may be, that most of the Brāhman families in the neighbouring province of (modern) Bengal are the descendants of those Brāhmans from Kāmarūpa. These copper-plate inscriptions, therefore, possess a special value as they throw much light on the social history of the Brāhmans of this part of India.

TEXT.

Middle Plate: First Side.

1 Pravarabhā(nā?)ga-svā[2] chaturtha-bhāga-h[ī]nō 'ṅśa[ḥ] || Āpanāga-svā aṅśa[ḥ] || Tōshanāga-Hampināga-svāmibhyā[m]

2 aṅśāch-chaturthō bhāga[ḥ*] || Kāśyapō Vājasanēyī Managhōsha-svā aṅśa[ḥ] || Vaishṇavṛiddhiś=Chhāndōgō

3 Sarppiṇi(?)-svā aṅśa[ḥ] || Janārdana-svā aṅśa[ḥ] || Kauśikō V(B)āhvṛichya Arka-svā [a*]dhy-arddh-āṅśa[ḥ] || Śraddha-dāsa-

4 svā . . arddh-āṅśa[ḥ] || Gautamō Vājasanēyī Sanātana-svā aṅśa[ḥ] || Harshaprabha(bhō) gōtrēṇa saha ardh-ā-

5 ṅśa[ḥ] || Kauṭilyō Vājasanēyī Khaṇḍasōma-svā [a*]-dhy-arddhāṅ-śa[ḥ] || Śrēyaskara-Gati-Gauri-sōmēbhyaḥ

6 aṅśa[ḥ] || Vakulasōma-svā arddh-āṅśa[ḥ] || Dhṛitisōma-Siṅ(ṁ)ha-yo(sō)ma-svāmibhyām=arddh-āṅśa[ḥ] || Krishṇā-

7 ttrēyō Vājasanēyī Bhāyaśa[ḥ]-svā [a*]=dhy-arddh-āṅśa[ḥ] || Yajña-svā pād-ābhy-adhikō 'ṅśa[ḥ] || Daiva-

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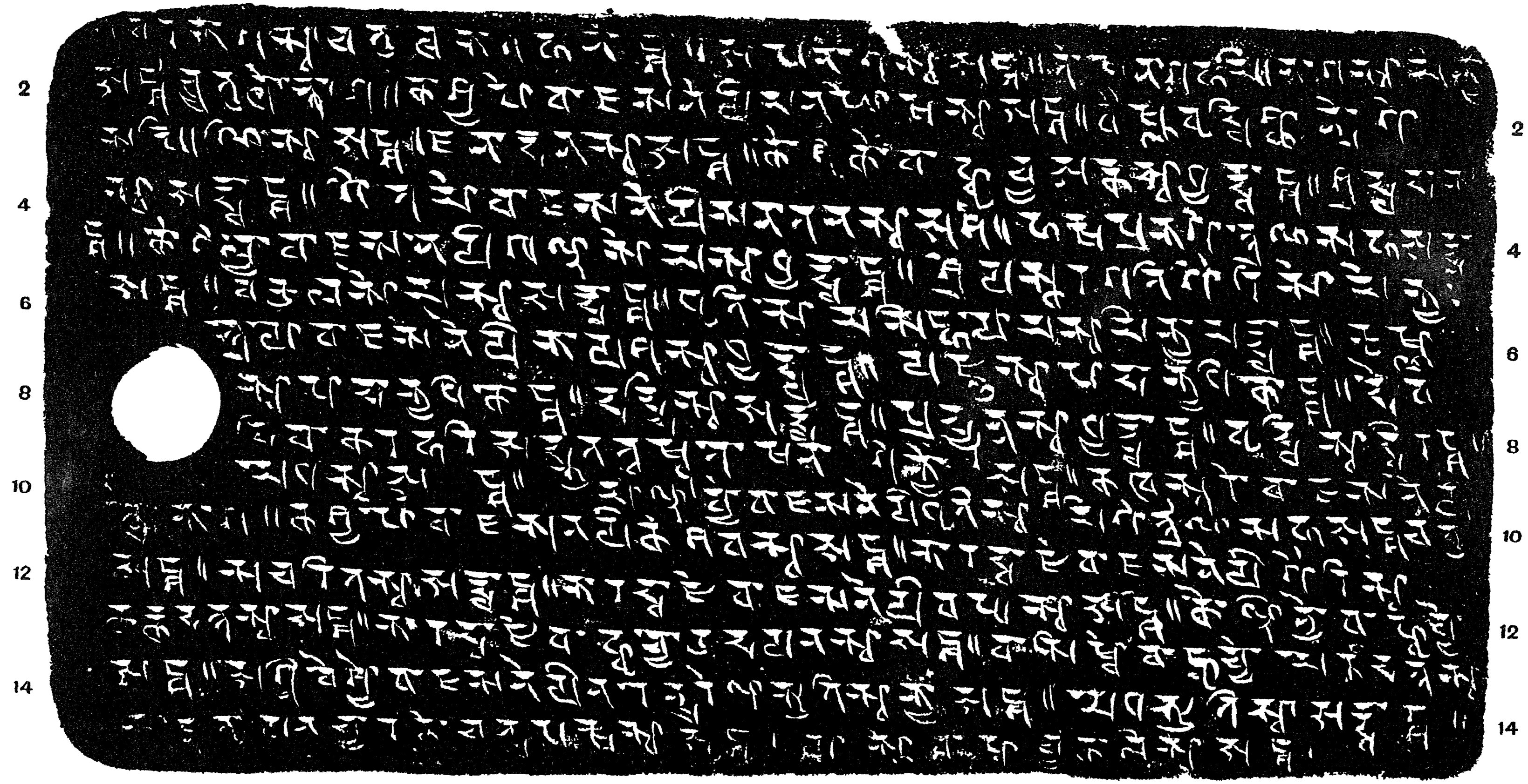
[1] *Supra*, p. 117, f.n. 2.

[2] *Svā* stands for *Svāmī* and *aṃśaḥ* is almost always spelt as *aṅśa*. [For '[ḥ]' read '[ḥ*]' throughout—Ed.] So no amendment has been made as the correct form is apparent.

First Side.



Hiranand Sastri. SCALE THREE-FOURTHS Survey of India, Calcutta.

Second Side.

8 svā pād-ābhy-adhikō 'ṅśa[ḥ] || Darddi-svā arddh-āṅśa[ḥ] || Pradyunna(mna)-svā [a]-dhy-arddh-āṅśa[ḥ] || Vṛiddhi-svā dvir-aṅśa[ḥ] ||

9 Divākara-Hari-Adbhuta-Tvashṭṛi-Tōsha-nāgēbhyō aṅśa('ṅśa)[ḥ] || Kavcstarō Vājasanēyī

10 Mēdha-svā aṅśa[ḥ] || Māṇḍavyō Vājasanēyī Dhṛiti-svāmi(ī) gōtrēṇa saha aṁśa-chatu-

11 rtha bhāga[ḥ*] || Kāśyapō Vājasana(nē)yī Kēśava-svā aṅśa[ḥ] || Bhāradvājō Vājasanēyī Gauri-svā

12 aṅśa[ḥ] || Sucharita-svā arddh-āṅśa[ḥ] || Bhāradvājō Vājasanēyī Vappa-svā [1] aṅśa[ḥ] || Kauṇḍinyō Bāhvṛichyō(chyaḥ)

13 Karkadatta-svā aṅśa[ḥ] || Bhāradvājō V[B]āhvṛichyō(chya) Udayana-svā aṅśa[ḥ] || Vāsishṭho Bāhvṛichya[ḥ*] Mērudatta-svā

14 aṅśa[ḥ] || Agnivēśyō Vājasanēyī Narēndra-Rēṇubhūti-svā[mi*]-bhyāṁ aṅśa[ḥ] || Mēdhabhūti-svā ardh-āṅśa[ḥ] ||

15 Sāṅkṛityāyana[ś*=] Chyā(Chā)rakyō(kyaś)=Chandrapaksha-svā aṅśa[ḥ] || Yāskō V(B)āhvṛichya[ḥ*] Kāli-svā aṅśa[ḥ] ||

Middle Plate : Second Side.

1 (?)svā [a*]-dhy-arddh-āṅśa[ḥ] || Bhaṭṭi-Mahēśvara-svā ardh-āṅśa[ḥ] || Pārāśaryō V(B)āhvṛichyō Gōpālanandi-svā aṅśa[ḥ] || Bhārggivō

2 Viśvabhūti-svā aṅśa[ḥ] || Surakshita-Sucharitābhyā[m*]arddh-āṅśa[ḥ] || Bhāradvājas=Taittiri(ī)ya[ś=*]Śivagaṇa-

3 svā aṅśa[ḥ] || V(B)āhvṛichya[ḥ*] Kātyāyana (nō) bhrātṛi-trayēṇa Vasuśrī-svā aṅśa[ḥ] || Kauśikō Vājasanēyī

4 Vīrabhūti-svā aṅśa[ḥ] || Vishṇubhūti-svā arddh-āṅśa[ḥ] || Pramōdabhūti-svā aṅśa[ḥ] || Bhāradvājō Vāja-

5 sanēyī Vishṇudatta-svā aṅśa[ḥ] || Kauṇḍinyō Vājasanēyī V(B)ṛihaspati-svā aṅśa[ḥ] || Yāskō

6 V(B)āhvṛichya(ō) Harshadēva-svā aṅśa[ḥ] || Jātūkarṇṇa(ō) Vājasanēyī Mēdha-svā aṅśa[ḥ] || Kṛishṇa-svā aṅśa[ḥ] ||

7 Mādhava-Haribhyāṁ(m) aṅśa[ḥ] || Bhāradvājas=Chhāndōgō Janārdanadēva-svā aṅśa[ḥ] || Maudgalyō

8 Vājasanēyī Vishṇusōma-svā ardh-āṅśa[ḥ] || Gārgyas=Chārakyō Dhanasēna-svā aṅśa[ḥ] || Pramō-

9 dasēna-Ghōshasēnābhyāṁ(m) aṅśa[ḥ] || Sōmasēna-svā aṅśa[ḥ] || Gautamō V(B)āhvṛicha(chyō) Bhāskara-

10 mittra-svā aṅśa[ḥ] || Madh[u]mittra-svā aṅśa[ḥ] || Sādhāraṇa-mittra-Sādhu-mittrābhāṁ(bhyām) aṅśa[ḥ] || Dhṛiti-

11 mittra-svā arddh-āṅśa[ḥ] || Bhāradvājō V(B)āhvṛichya(ś=*)Śukrabhava-svā aṅśa[ḥ] || Pautrimāshyō(?) V(B)āhvṛichya[s*=]Sudarśś(rś)ana-

12 Dhanēśvara-svāmibhyāṁ(m) arddh-āṅśa[ḥ] || Śāṇḍilyō Vājasanēyī Ravi-svā aṅśa[ḥ] || Madhu-svā aṅśa[ḥ] ||

[1] The name being a Prākrit word (probably from Skt. *Vajra*) it has been spelt with B, [ब and व have the same form in these Kāmarūpa inscriptions].

13 Mahīdhara-svā aṅśa[ḥ] || Pauṇṇō(Paurṇṇō?) V(B)āhvṛichya(ō) Bhaṭṭi-Mahēśvara-svā aṅśa[ḥ] || Bhaṭṭi-Mātṛi-svā arddh-āṅśa[ḥ] ||

14 Rudrabhaṭṭi-svā arddh-āṅśa[ḥ] || Kauśikaś-Chhāndōgō Adri('dri)-vilēpana-svā aṅśa[ḥ] || Sāvarṇṇi-

15 ka-sagōtrō Vājasanēyī Gōmināga-svā aṅśa[ḥ] ||

The shares enumerated in the text given above may be tabulated thus :—

Serial No. [1]	Vēda, etc.	*Gōtra.*	Name.	Share.
1	Bāhvṛichya[2] . .	Vārāha . . .	Pravara(nā)ga-svāmin . .	$\frac{3}{4}$
2	Do. . .	Do. . . .	Āpanāga-svāmin . . .	1
3—4	Do. . .	Do. . . .	Tōshanāga and Hampināga svāmins.	$\frac{1}{2}$
5	Vājasanēyin . .	Kāśyapa . .	Managhōsha-svāmin . . .	1
6	Chhāndōga . .	Vaishṇa-vṛiddhi .	Sarppiṇi-svāmin . . .	1
7	Do. . .	Do. .	Janārdana-svāmin . . .	1
8	Bāhvṛichya . .	Kauśika . .	Arka-svāmin	$1\frac{1}{2}$
9	Do. . .	Do. . . .	Śraddhadāsa-svāmin . . .	$\frac{1}{2}$
10	Vājasanēyin . .	Gautama . .	Sanātana-svāmin . . .	1
11	Do. . .	Do. . .	Harshaprabha with his *gōtra* .	$\frac{1}{2}$[3]
12	Do. . .	Kauṭilya . .	Khaṇḍasōma-svāmin . .	$1\frac{1}{3}$
13, 14, 15	Do. . .	Do. . .	Śrēyaskara, Gati, Gauri, -sōma (svāmins).	1
16	Do. . .	Do. . .	Vakulasōma-svāmin . . .	$\frac{1}{2}$
17—18	Do. . .	Do. . .	Dhṛitisōma, Siṁhasōma (svāmins)	$\frac{1}{3}$
19	Do. . .	Krishṇāttrēya .	Bhāyaśaḥ-svāmin . . .	$1\frac{1}{2}$
20	Do. . .	Do. .	Yajña-svāmin	$1\frac{1}{4}$
21	Do. . .	Do. .	Daiva-svāmin	$1\frac{1}{4}$
22	Do. . .	Do. .	Darddi-svāmin	$\frac{1}{2}$
23	Do. . .	Do. .	Pradyumna-svāmin . . .	$1\frac{1}{3}$
24	Do. . .	Do. .	Vṛiddhi-svāmin	2

[1] The serial number does not exist in the original.

[2] The third plate ends with "Vārāhō Bāhvṛichyō Nara(?)-svā aṅśa[ḥ]." The Vēda and the *gōtra* are repeated here (*vide* footnote 3 on page 120 above, Vol. XIX), on the supposition that the present plate may be the fourth one. See remarks above.

[3] This seems to render questionable the correctness of my interpretation of '*gotrāṁśa*' in foot-note 6 p. I am now inclined to think that *gōtrāṁśaḥ*, wherever it occurs, should mean '*gōtrasahitō'ṁśaḥ*', *i.e.*, one share with his *gōtra*, where *gōtra* does not mean 'clan' (as apparently others of his 'clan' get shares separately mentioned) but (loosely) 'family' or 'progeny'—much as in Pāṇini IV-1-162 (*apatyaṁ-pautra-prabhṛiti gōtram*). On this new interpretation the serial Nos. 18, 28 and 79 in the list of donees, as recorded in the third and the penultimate plates, should get $\frac{1}{2}$ a share less each. The total of shares awarded in those plates should therefore be $102\frac{15}{16}$ instead of $104\frac{7}{16}$ as stated in the preceding article.

Serial No.	Vēda, etc.	*Gōtra.*	Name.	Share.
25, 26, 27, 28, 29	Vājasanēyin . .	Krishṇāttrēya. .	Divākara, Hari, Adbhuta, Tvashṭṛi, Tōshanāga (svāmins).	1
30	Do. . .	Kavestara . .	Mēdha-svamin	1
31	Do. . .	Māṇḍavya . .	Dhṛiti-svāmin with his *gōtra* .	¼
32	Do. . .	Kāśyapa . .	Kēśava-svāmin	1
33	Do. . .	Bhāradvāja . .	Gauri-svāmin	1
34	Do. . .	Do. . .	Sucharita-svāmin . . .	½
35	Do. . .	Do. . .	Bappa-svāmin	1[1]
36	Bāhvṛichya . .	Kauṇḍinya . .	Karkadatta-svāmin . . .	1
37	Do. . .	Bhāradvāja . .	Udayana-svāmin . . .	1
38	Do. . .	Vāsishṭha . .	Mērudatta-svāmin . . .	1
39, 40	Vājasanēyin . .	Agnivēśya . .	Narēndra-Rēṇubhūti-svāmins .	1
41	Do. . .	Do. . .	Mēdhabhūti-svāmin . . .	½
42	Chārakya . .	Sāṅkṛityāyana .	Chandrapaksha-svāmin . .	1
43	Bāhvṛichya . .	Yāska . . .	Kāli-svāmin	1
44	Do. . .	Do. . . .	....-svāmin	1½[2]
45	Do. . .	Do. . . .	Bhaṭṭi-Mahēśvara-svāmin . .	½
46	Do. . .	Pārāśarya . .	Gōpālanandi-svāmin . . .	1
47	Do. . .	Bhārggava . .	Viśvabhūti-svāmin . . .	1
48, 49	Do. . .	Do. . .	Surakshita, Sucharita-svāmins .	½
50	Taittirīya . .	Bhāradvāja . .	Śivagaṇasvāmin . . .	1
51, 52, 53, 54	Bāhvṛichya . .	Kātyāyana . .	Vasuśrī-svāmin with three brothers	1
55	Vājasanēyin . .	Kauśika . .	Vīrabhūti-svāmin . . .	1
56	Do. . .	Do. . .	Vishṇubhūti-svāmin . . .	½
57	Do. . .	Do. . .	Pramōdabhūti-svāmin . .	1
58	Do. . .	Bhāradvāja . .	Vishṇudatta-svāmin . . .	1
59	Do. . .	Kauṇḍinya . .	Bṛihaspati-svāmin . . .	1
60	Bāhvṛichya . .	Yāska . . .	Harshadēva-svāmin . . .	1
61	Vājasanēyin . .	Jātūkarṇṇa . .	Mēdha-svāmin	1

[1] Here the insertion of Vēda and *gōtra* is redundant as the nearest preceding Vēda and *gōtra* are exactly the same as here (*vide* footnote 2, p. 248).

[2] *Vide* the prefatory remarks in this connection. The proper name that is missing here may have its mention in the missing plate, along with the record of Vēda and *gōtra*. If the record is really in continuation of the last line in the other side, then the name has been dropped through mere oversight and Vēda and *gōtra* are what belong to the last donee recorded in that side.

Serial No.	Vēda, etc.	*Gōtra.*	Name.	Share.
62	Vājasanēyin .	Jātūkerṇṇa . .	Kṛishṇa-svāmin	1
63, 64	Do. . .	Do. . .	Mādhava-Hari-svāmins . .	1
65	Chhāndōga . .	Bhāradvāja . .	Janārdana-svāmin . . .	1
66	Vājasanēyin . .	Maudgalya . .	Vishṇusōma-svāmin . . .	½
67	Chārakya . .	Gārggya . .	Dhanasēna-svāmin . . .	1
68, 69	Do. . .	Do. . .	Pramōdasēna, Ghōshasēna (svāmins).	1
70	Do. . .	Do. . .	Sōmasena-svāmin . . .	1
71	Bāhvṛicha . .	Gautama . .	Bhāskaramittra-svāmin . .	1
72	Do. . .	Do. . .	Madhumittra-svāmin . . .	1
73, 74	Do. . .	Do. . .	Sādhāraṇamittra, Sādhumitra (svāmins).	1
75	Do. . .	Do. . .	Dhṛitimittra-svāmin . . .	½
76	Do. . .	Bhāradvāja . .	Śukrabhava-svāmin . . .	1
77, 78	Do. . .	Pautrimāshyā .	Sudarśana, Dhanēśvara-svāmins .	½
79	Vājasanēyin . .	Śāṇḍilya . .	Ravi-svāmin	1
80	Do. . .	Do. . .	Madhu-svāmin	1
81	Do. . .	Do. . .	Mahīdhara-svāmin . . .	1
82	Bāhvṛichya . .	Paurṇṇa . .	Bhaṭṭi-Mahēśvarasvāmin . .	1
83	Do. . .	Do. . .	Bhaṭṭi-Mātṛi-svāmin . . .	½
84	Do. . .	Do. . .	Rudrabhaṭṭi-svāmin . . .	½
85	Chhāndōga . .	Kauśika . .	Adrivilēpanasvāmin . . .	1
86	Vājasanēyin . .	Sāvarṇṇika . .	Gōmināgasvāmin . . .	1
			TOTAL .	63½
			Total shares in other plates.	102$\frac{13}{16}$[1]
			GRAND TOTAL .	166$\frac{5}{16}$

[1] Vide footnote 3 p. 248 above.

No. 41.—A NEW ASOKAN INSCRIPTION FROM TAXILA.

By DR. E. HERZFELD.

[The inscription which is published below was discovered at Taxila by Sir John Marshall who gave a facsimile of it in the *Annual Report* of the Archæological Survey of India for 1914-15[1] as well as in his *Guide to Taxila*[2]. In both these publications he has recognised the special bearing it has on the origin of the Kharōshṭhī alphabet. That it was a new inscription of Aśōka, the great Mauryan Emperor, was not known till recently when its contents were deciphered by Dr. Herzfeld, who communicated his interpretation of it to Sir John Marshall in the following letter. To place this discovery before scholars, his letter is published as it is, though it is not in the usual form of an article. Even the transliteration has not been disturbed.—ED.]

DEAR SIR JOHN,

While trying to decipher the Aramaic inscription of Darius which I had discovered in 1923 on his tomb at Naqsh i Rustam, I gathered all the Aramaic material accessible to me here in Teheran, where I am almost deprived of all books, and thus I came once more upon the squeeze of the Taxila inscription which you had been kind enough as to send me long ago, and which accompanies me on my various travellings. Having even not your "Guide to Taxila" nor the publication in the Ind. Arch. Surv. at my disposal, I am unable to quote the work of deciphering that has already been done, nor can I take the great advantage of making use of such work. Moreover, having no sort of Aramaic glossary at my hand, the only thing left to me is just to let you know my reading of the letters, as far as I am able to read, being no Aramaist at all. Nevertheless, the little I can do, may prove useful to other scholars, and in spite of its unsatisfactory condition, I thought it worth not to keep it back entirely.

The following is a transcript of the inscription in Hebrew and Latin characters :—

1.	...ות.	. . ut .
2.	ל$\overset{\text{ד}}{\text{כ}}$מירתי על	l^{d}/kmyrty ʿl
3	כינותא על	kynvta ʿl
4.	א$\underset{\text{נ}}{\overset{\text{ר}}{\text{כ}}}$זו שכינותא	a^{r}/k/$_{n}$ zv škynvta
5.	ולאבוהי הוה	v labvhy huḣ
6.	הופתיחתי זנה	hvptyχty znh
7.	זד בהוו$\underset{\text{ר}}{\overset{\text{ד}}{\text{נ}}}$רה .	zk bhvv ^{d}/n/$_{r}$ rh .
8.	הובשתו$\overset{\text{כ}}{\text{ר}}$זי הות	hvbštv^{k}/rzy hut
9.	מראן פרידר	mran prydr
10.	ה .. לכות ה	h . . l̇kvtḣ
11.	ואף בנוהי	vap bnvhy
12.	למראן פרידרש	lmran prydrš

Fig. 1 is a drawing of the inscription, exactly reduced to a quarter of its natural size. Fig. 2 gives an analysis of the Aramaic alphabet. These two drawings claim to be perfectly exact, as they are made directly from the squeeze by an extraordinary fine instrument

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[1] P. 25 ff.

[2] Pp. 75-76.

which I use for similar purposes: the reduction scale is, of course, always the same, and also the position of the single letters in regard to the neighbouring ones, their inclination and height above or below the average, is exact.

The letters g ג, ṭ ט, s ס, ṣ צ, and q ק don't occur in the inscription, χ ח only once. Most of the letters are well shaped and clearly distinguishable. But n נ and r ר are varying, as in most Aramaic inscriptions, to such a degree, that, as a matter of fact, palæography alone does not furnish the means of fixing their value, and etymology must decide. Fig. 2 shows, that, moreover, d ד and k כ can assume a shape so closely resembling r ר or n נ, that you will understand, why in several words that I am unable to explain, I have given, in the transcription, the various possibilities of reading. The true reading can only be reached at by the etymology of the whole word.

The surviving slab being unfortunately only a fragment of the inscription, a continuous text and translation is far beyond my capability to give. I must confine myself to some remarks:—

Line 1: I do not venture to restore the word, although this seems not impossible to me. Its ending in ות indicates a fem. plur. in the stat. indeterm.

Line 2: The first word has the prep. ל "to" and the termination of a fem. noun with encl. pron. of the 1. pers. The noun itself shows the pa'îl form of a root כמר (priest), or of דמר. The second word is the prep. על "unto." It is worth remarking that the ל in this preposition assumes already a distinct shape, the horizontal stroke being pronouncedly longer than in the other example of ל. This development, not unusual to Aramaic, leads through Pârsîk to the Awestic letter for o.

Line 3: First word is a fem. plur. in the stat. determ. either from the root כון "to exist," hence כינא "essence, nature," or more probable, the same word as in the following line, the missing first letter ש to be supplied at the end of the preceding line. The second word is the prep. על, as before.

Line 4: The first word seems to be a verb, at least, its termination in ו is a common verbal termination. A root ازر exists, e.g. in Arabic, but I have no means to ascertain whether it is also found in Aramaic or not. Possibly, as the word stands at the beginning of the line, it might be incomplete, the preceding letters may have been at the end of the foregoing line. The second word is the stat. determ. fem. plur. ending in ותא of the noun שכינא, pa'îl of the root שכן "to dwell," hence "the dwellings."

Line 5: Begins with the copula ו, preposition ל (dat.) and the noun אב, to which is attached the encl. pron. of the 3. pers., hence "to his father." The second word is the auxiliary verb הוה "to be," the third letter partly destroyed, but certain.

Line 6: The first word does not look much like an Aramaic one. In taking the first letter ה as the last one of the word preceding at the end of the foregoing line, and the second letter ו as the copula, the word might be reduced to Aramaic dimensions, and become derived from the common root פתח, as a pa'îl fem. with pron. pers. of the 1. pers. But this is rather a forced way, and there are in the following lines three more words that look not only non-Aramaic, but resist every attempt of explaining them as Aramaic. They, too, begin with, or contain at least the same הו at the beginning, which is well known to me from OP. and Greek, and, hence, must exist in Indian. Therefore, I prefer to leave the explanation of these words to Indologists. The hu-, Gr. εὐ, if this interpretation be right, shows that the words in question belong to a moral sphere of ideas, I mean something like the Zoroastrian "good thoughts, good words, good deeds," to which there is probably something corresponding in Buddhism. The second word of line 6 seems to be, although its second letter is somewhat misshaped, the pron. dem. זנה "this."

Line 7: Begins with the other pron. dem. זך "that." Follows a word which begins also with הו, if we consider the first letter ב to be the Aram. prepos. ב "with, by." Else, it could almost be read "bahuvrihi" and is apparently non-Semitic, Indian.

Line 8: Again a word beginning with הו of which I am unable to propose any Semitic explanation, and the second word of the same line, of which only three letters remain, begins once more with הו. As the third letter is ת, it cannot be a form of the auxiliary verb הוה.

Line 9: This line, as also l. 12, is of high importance. There are clearly and beyond any doubts, the two words: **mârâna Priyadar..**, in l. 12: **li-mârâna Priyadarš..**, i.e. "our (or to) our loıd Priyadarša"

Line 10: First letter ה, either beginning of the following word, or, since it is the encl. pron. of the 3. pers. sg., the end of the preceding word from line 9. Then a mutilation of the stone, a rest of the letter ל, and surely כות; the last letter is ה. I venture to restore this word, by supplying a ומ in the lacuna, and to read it ומלכותה "and his queens," or, less probable "his kingdoms."

Line 11: Begins with the copula ו followed by the particle אף "also." Second word is the plur. of בר formed from the stem בן, with pron. of the 3. pers. sg., hence "and also his sons."

Line 12: As already explained, has the words "to our lord Priyadarš .." The last letter ש š, though much mutilated, is certain, and that rendering of ç is not without interest.

If we regard the last lines: "our lord Priyad...... his (..) his queens....and also his sons... to our lord Priyadarš..." we may be inclined to believe that the missing part of the inscription has not been much larger than the narrow slab that forms the remaining part of it. That impression becomes strengthened if we consider the close following of the words beginning with **hu-**, and which were apparently closely connected in the original sequence of the phrase.

Although the word **priyadarçana** has more than one meaning, I think, we cannot doubt that it stands here for Açoka himself. It has been his official title, which, in all but one of his inscriptions, he uses alone instead of his proper name. M. SENART's suggestion, that he had adopted this title as his ordination name, is more than probable, and does not become contradicted by the fact, that the emperor himself uses once the plural of even that word in the sense practically of "kings." Daçaratha, and maybe all of his successors, used that ordination name as a title, not unlike the case of the word Cæsar in Rome. But there are better reasons: according to the style of the script, we are, I feel sure, not allowed to put the inscription down too late. It belongs certainly to the IIIrd cent. B.C., but rather to its first half, than to its end. And even more cogent, I believe absolutely conclusive, is the following reason: Who, unless Açoka himself, in his endeavourings to propagate the new faith, could have had any interest to employ, in India, at that period, an occidental, the Aramaic script and language?

Hence, I take it for settled, that the Taxila inscription is a new Açoka inscription. As I thought that you might be interested in the subject, as the discoverer of so extraordinary a monument, I have written these lines.

Believe me, dear Sir John,

Yours very faithfully,

ERNEST HERZFELD.

No. 42.—THE PULIBUMRA PLATES OF THE EASTERN CHALUKYA KING JAYASIMHA I (C. 632-63 A. D.).

BY V. RANGACHARYA, M.A., KUMBAKONAM.

The following copper plate grant was brought to the notice of the Assistant Archæological Superintendent for Epigraphy, Madras, in 1914, by M. R. Ry. Jayanti Ramayya Pantulu Garu. It is registered in the *Epigraphical Report* for 1913-14 as No. 5 of Appendix A ; and a summary of it appears on p. 85 of the same *Report*. I edit the record here with the kind permission of the discoverer of the plates. The ink impressions of the plates were kindly furnished by the Government Epigraphist.

The inscription is engraved on three plates, which measure slightly below six inches by two and are strung together through ring-holes, measuring one-fourth of an inch in diameter. Regarding the **seal** which must have originally secured the ends of the ring I possess no information. The plates are numbered, though the figure on the first plate alone is clear. The engraving is distinct though at the end of lines 7, 13 and 18 there are erasures.

Excepting the imprecatory stanza (*Bahubhir etc.*) which comes at the end, the record is written in **Sanskrit prose.**

The **alphabet** and **orthography** do not call for any special remarks. Compared to the Timmāpuram plates of Vishṇuvardhana I Vishamasiddhi and the Pedda-Maddāli plates of this very king (Jayasiṁha I), we, no doubt, find a few differences in the way some of the letters are written but they are too minor to be noticed in detail. The final *t* which in the Timmāpuram plates is placed on the top of the succeeding letter and in the Pedda-Maddāli plates sometimes comes as a full circle, is here written as a separate letter (l. 1). The final *m* is here shown, though only once, like (l. 2). The Timmāpuram plates give it as a dot but the Pedda-Maddāli plates put it both as a dot and as a curve. The doubling of consonants after *r* is to be seen here also, *e.g.*, *parākram-ōpārjjita* (l. 7) or *karmma* (l. 18). Though the record is rather free from the grammatical blunders which characterise the grant portion of the Timmāpuram plates, yet it contains errors like the wrong use of *visarga* in *Manuḥriva* (l. 9) and of *anusvāra* as in *bhuvanaṁ maṇḍala* (l. 3).

The inscription records a grant made by the Eastern Chālukyan king Jayasiṁha I, who ruled from about 632 to 663 A. D. Only one record of this king had been discovered before 1914, namely, the Pedda-Maddāli plates[1]. It is dated in his 18th year and distinguishes him by the title *Sarvasiddhi.* It was issued from the city of Udayapura, which has not yet been identified. From a number of inaccuracies in the language its genuineness has been questioned, but I think the faults are due to the composer and the record is authentic. According to it Jayasiṁha was the son of *Vishamasiddhi* Kubja-Vishṇuvardhana I and grandson of Kīrtivarman, the Chalukyan king who ruled from *circa* 550 to 567 A.D. The number of his epithets would show that he was a pious and successful sovereign.

The present record (ll. 12-13) calls him Pṛithvī-Jayasiṅgha-vallabha, not Jayasiṁha as the other records do. The term[2] *Pṛithvīvallabha*, it should be noted, was a title of Kīrtivarman I

[1] *Ind. Ant.*, Vol. XIII, p. 137. It is registered as Kt. 337 in my *Topographical List of Inscriptions of the Madras Presidency*. Fleet's paper has been reproduced, without any alteration and without plates, in Burgess and Natesa Sastri's *Tamil and Sanskrit Inscriptions* (*Arch. Surv. South India*, Vol. IV), pp. 166ff. See also *Ind. Ant.*, Vol. X, p. 243-4 and Sewell's *List of Copper Plates* No. 3 for shorter notices of the record.

[2] *Ep. Ind.*, Vol. IX, p. 101.

as well as of his son Pulakēśin II, the paternal grandfather and the uncle respectively of the Eastern Chālukyan king Jayasiṁha I. We have, therefore, to infer that the title was inherited by the Eastern Chālukyas from their ancestors of the West-Deccan. The record describes Jayasiṁha as a conqueror of the world of chiefs by his ever-growing puissance, as a valiant soldier whose fame shed lustre in all directions, as a man whose trident-like triple-might pierced through the stout hearts of all the forces of hostile kings; as a Bṛihaspati in diplomacy, a Manu in modesty, a Yudhishṭhira in the love of *dharma*, an Arjuna in invincibility and a scholar versed in the truths of the teachings of the *śāstras*. It further tells us that he gave the village of Pulibūmra (Pulibūru) in the Guddavāḍi-*vishaya*, to Rudraśarman, a Brahman of Asanapura, who was of the Gautama-*gōtra*, was learned in two Vēdas, belonged to the *Taittirika*[1] school and was the son of Śivaśarman and grandson of Dāmaśarman. The endowed village was, we are told, made into a tax-free *agrahāra* called **sarvasiddhi-datti.** The executors of the grant were Hastikōśa and Vīrakōśa[2].

Guddavādi has been identified by Dr. Hultzsch[3] with Gudivada, the headquarters of the taluk of the same name in the Kistna District. The late Mr. Sewell[4] has described the Jain and Buddhist antiquities of this place, besides the large numismatic finds of the Andhra period un-earthed here. They would indicate that the place must have been very prominent before the Chālukyan advent in the time of Kubja-Vishṇuvardhana. **Pulibūmra** (Pulibūru) may be identified with Polamūru in the Bhīmavaram taluk. **Asanapura** which seems to have played an important part in the cultural history of this period, I am unable to identify. Might it be Annavaram of the same taluk ?

So far as the reign of Jayasiṁha is concerned, we are enlightened by a few other records. The Bezwada plates[5] of Chālukya-Bhīma I tell us that Kubja-Vishṇuvardhana, the father of Jayasiṁha I and the founder of the dynasty, ruled for 18 years. The Chīpurupalli plates[6] of Vishṇuvardhana I, dated in the 18th year of his reign, give a date which was equated by Fleet and Kielhorn with 7th July A.D. 632. It is clear from this that Vishṇuvardhana I (who came to the Eastern Chālukyan throne, as proved by Fleet between 21st March and 19th April 615) ruled till at least July 632. We do not know when exactly Jayasiṁha was anointed king. It might have been any month after July 632. Nor are we aware of the length of his rule for the records do not agree in this point. The Bezwada plates of Chālukya-Bhīma I and almost all other plates[7] give him a reign of 33 years. But the British Museum plates[8] of Amma II (Vijayāditya VI) give him only 30 years. As this record stands alone in its statement, Kielhorn preferred to accept the version of the other records and decided that Jayasiṁha ruled for 33 years. According to Fleet,[9] "the statement of the minority is certainly the correct one" and "from no point of view can a reign of 33 years be allowed to him." It seems to me, however, that both versions are inaccurate and must be considered to

[1] [Read *Taittirīya*. *Taittirika* would mean 'one who catches partridges.'—Ed.].

[2] [For these names and for the date see *Annual Report on Epigraphy, Southern Circle*, 1913-14, p. 85, para. 7 and No. 5 of Appendix A.—Ed.].

[3] See *Ep. Ind.*, Vol. IV, p. 34. The place had various names, *e.g.* Gudravāra (*Ep. Ind.*, Vol. V, 123); Gudrahāra (*Ind. Ant.*, Vol. VIII, p. 76); Gudrāra (*Ep. Ind.*, Vol. IV, p 34). This Gudivada ought not to be confounded with Guddavadi in Ramachandrapur taluk referred to in the Piṭhāpuram inscription of Manmasatya II (*Ep. Ind.*, Vol. IV, 83 ff.)

[4] *Lists of Antiquities*, p. 52.

[5] This is Kt. 91 in my *Topo. List* and No. 557 in Kielhorn's *Southern List*. See *Ep. Ind.*, V, pp. 127-31.

[6] See Vg. 16 in my *Topo. List*, *Ind. Ant.*, Vol. XVI (1891), p. 15 ff, besides *S. Ind. Palæography*, Plate 27.

[7] *E.g.* Kt. 4, Kt. 320, B.M. 6, Kt. 8, etc., in my *Topo. List*.

[8] B.M. 7 *Ibid*, p. 1722 (Vol. III).

[9] *Ind. Ant.*, Vol. XX, p. 11, footnote 15.

be only general and vague statements regarding the duration of his reign. My reasons are these. The Nellore District plates[1] of Jayasiṁha's nephew and successor Vishṇuvardhana II distinctly tell us that he made a grant on Wednesday, 13th March, A.D. 664, in the second year of his reign. This shows that he must have come to the throne before 13th March 663. Similarly, the Maṭṭewāḍa plates of the same[2] king record a grant on February 17, A.D. 668, which is said to be his 5th regnal year. It is clear from this that Vishṇuvardhana II must have been anointed as king before February 17, A.D. 664, which date would fall in the first year of his reign. From a study of these records we are able to infer that Vishṇuvardhana's accession took place before 13th March, A.D. 663 but not earlier than 17th February, 663 A.D., as 17th February, A.D. 664, according to the Maṭṭewāḍa plates, fell within the first year of his rule. It is obvious from this that Vishṇuvardhana II ascended the throne between 17th February and 13th March, 663 A.D. Fleet[3] also, after calculating a number of dates, concluded that his accession took place between 14th February and 24th March, A.D. 663. This is only another way of saying that the reign of Jayasiṁha I ended then. It is true that between Jayasiṁha and Vishṇuvardhana II there was his son Indra-Bhaṭṭāraka, but he ruled only for seven days. If Jayasiṁha came to the throne after July, 632 A.D. and if his reign ended between 17th February and 13th March, 663, A.D. it is clear that he ruled for 30 years and a few months. Though Fleet brought his accession[4] down to March, 663 A.D. and assigned to him exactly 30 years, yet, I think he ruled for a space of 30 years and a few months—from some time after July 632 to about February-March, A.D. 663.

TEXT.

First Plate.

1 स्वस्ति [।*] श्री विजयस्कन्धावारात् मातृगणपरिरक्षितानां मानव्यसगोत्राणां

2 हारि[5]तिपुत्राणाम् अश्वमेधयाजिनां चलुक्यानां कुलजलनिधि-

3 समुत्पन्न[6]राजरत्नस्य सकलभुवनमण्डलमण्डितकीर्त्तिः[7] श्री-

4 कीर्त्तिवर्म्मणः पौत्रः अनेकसमरसंघट्टविजयिनः प[र]नर-

5 पतिमकुटमणिमयूखावदातचरणयुगलस्य श्रीविष्णुवर्द्धन-

6 महाराजस्य प्रियतनयः प्रवर्द्धमानप्रतापोपनतसमस्त-

Second Plate; First Side.

7 सामन्तमण्डलः स्वबाहुबलपराक्रमोपार्ज्जितस[कल]यशो-

8 विभासितदिगन्तरः स्वशक्तित्रयविपुलावभिन्नपर[न]रपति-

9 सकलबलचेतनः बृहस्पतिरिव नयज्ञो मनुरिव[8] विनय-

10 ज्ञः युधिष्ठिर इव धर्म्मपरायणः अर्जुनवदपरमर-

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[1] B.M. 2 (p. 1721) in *Madras Topo. List.* Also *Ind. Ant.*, Vol. XX, p. 7.

[2] B.M. 3; *Ibid*, p. 9.

[3] *Ind. Ant.*, Vol. XX, p. 10.

[4] *Ibid*, table on p. 12.

[5] Read हारिति°

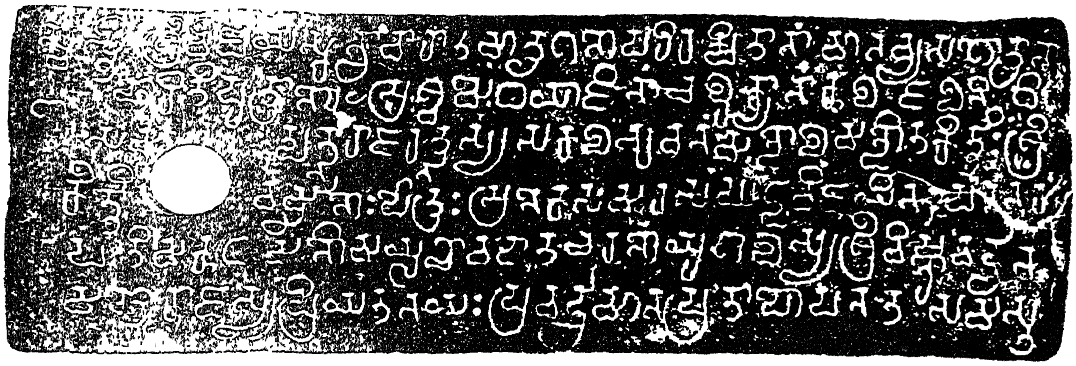
[6] Read न्न.

[7] Read र्त्तिः.

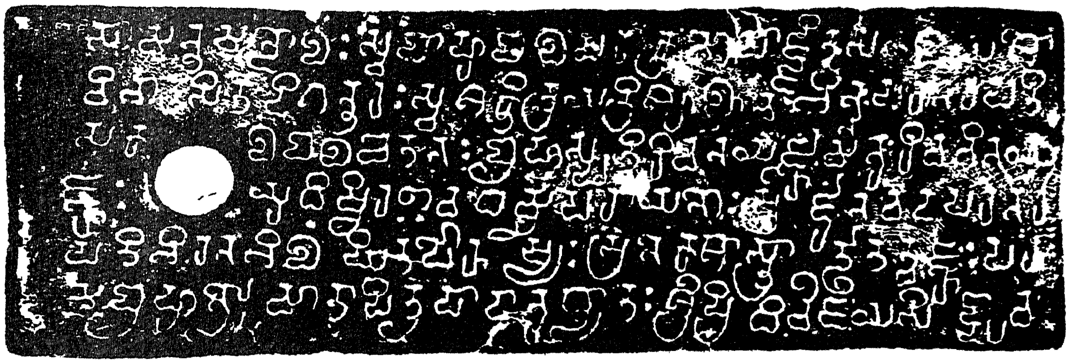
[8] There is a *visarga* wrongly engraved before रि.

PULIBUMRA PLATES OF THE EASTERN CHALUKYA KING JAYASIMHA I, (C. 632-63 A. D.)

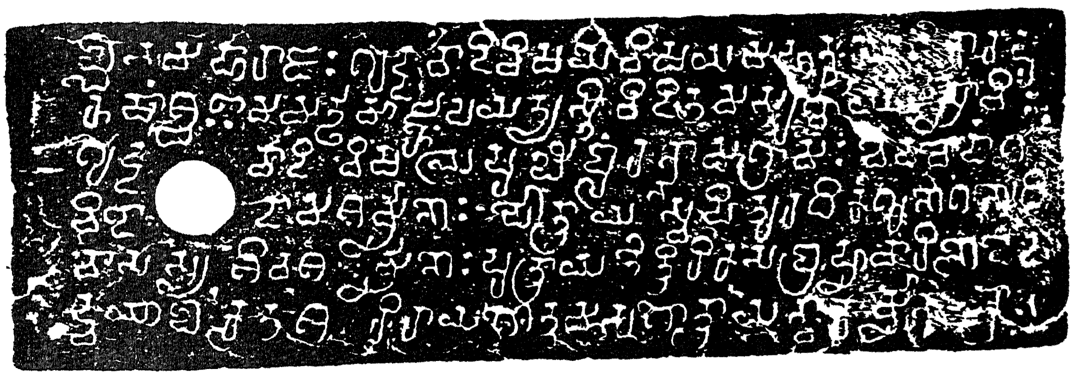
i.



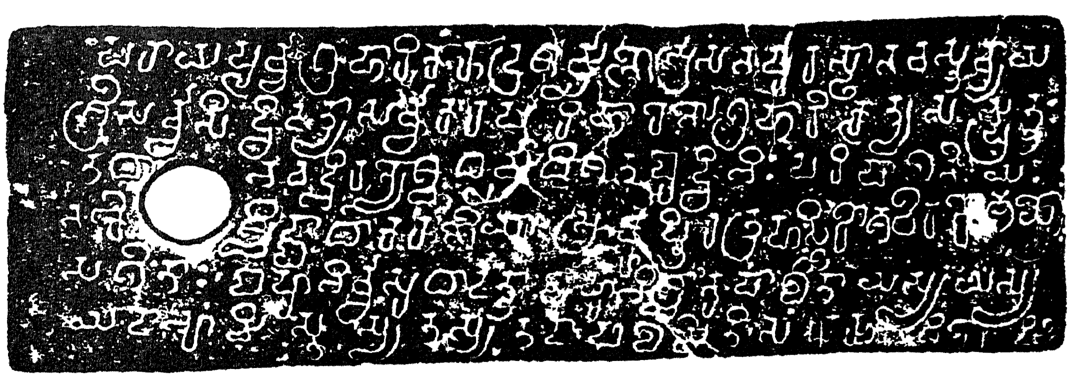
iia.



iib.



iii.



SURVEY OF INDIA, CALCUTTA.

11 पत्तिभिरनभिलंघित[1]पौरुष्य: अनेकशास्त्रार्थतत्वज्ञ:[2] पर-

12 मब्रह्मण्यो मातापितृपादानुध्यात: श्रीप्रि[3]थिवीजयसिङ्घव-

Second Plate ; Second Side.

13 ल्लभमहाराज: गुद्दवादिविषयि[4] विषयमह[5] . . . . कारपु-

14 रुषांश्च इममर्थमाज्ञापयत्यस्ति[6] विदितमस्तु वोय[म]स्माभि: [।*]

15 गुद्दवादिविषये पुलोबूंरन्नामग्राम: [।*] वेदवेदांग-

16 विदो दामशर्म्मण:[7] पौत्राय स्वपितुरधिकगुणगणाधि-

17 वासस्य शिवशर्म्मण: पुत्राय तैत्तिरिक[8]सब्रह्मचारिणे वेद-

18 द्वयालंकृतशरि(री)राय गोतमसगोत्राय स्वकर्म्म[ानुष्ठा]न-[9]

Third Plate ; First Side.

19 पराय[10] पूर्व्वाग्रहारिकरुद्रशर्म्मणे असनपुरस्थानवास्तव्याय[11]

20 श्रीसर्व्वसिद्धिदत्वा सर्व्वकरपरिहारेणाग्रहारीकृत्य सम्प्रत्त: [।*]

21 तथा भवद्भिरन्यैश्च[12] धर्म्माधिगतबुद्धिभि:[13] परिपालनीय: [।*]

22 न कैश्चिद्बाधा करणीया [।*] आज्ञप्तिरत्रहस्तिकोश[14] वीरकोश [व्या[15]]-

23 सगीता:[16] [।*] बहुभिर्व्वसुधा दत्ता बहुभिश्चानुपालिता [।*] यस्य यस्य

24 यदा भूमिस्तस्य तस्य तदा फलमिति [॥*] सं . . . . . [17] [॥*].

TRANSLATION.

(l. 1) Hail ! From (his) victorious camp—the grandson of śrī-Kīrtivarman[18] whose fame adorned the circle of the whole world, who was a royal gem sprung out of the ocean-like

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[1] Read ष्य. [The form पौरुष्य: needs no correction.—Ed.].

[2] The *visarga* is cut twice.

[3] Read पृ.

[4] [What the author has taken to be the *i*-sign is only a crack in the plate. The *e* sign is clearly marked by a curve to the left of the first vertical line of *ya* as in *vē* (l. 15).—Ed.].

[5] [In place of the dots read °त्तरानधि°.—Ed.]

[6] [अस्ति is superfluous.—Ed.].

[7] *Dāma* might be a shortened form of *Dāmōdara*.

[8] [See f. n. 2 on p. 255 above.—Ed.].

[9] The letters are much erased here.

[10] There is a dot before प.

[11] Read वा.

[12] For न्न the engraver had cut ण.

[13] In ग we find the inside stroke of श wrongly inserted.

[14] Read कोशौ.

[15] The letter व्या is indistinct, the lower part alone being clear. It is further beneath the punctuation mark and not separate.

[16] [Evidently °गीत: was intended for only one verse is given श्लोक: is understood.—Ed.].

[17] For these 5 symbols see *Annual Report on Epigraphy, Southern Circle* for 1913-14, p. 85 and No. 5 of Appendix A.—Ed.].

[18] See *Dyn. Kan. Dist.* The epithet given to Kirtivarman is repeated with slight variations in all Chalukyan records.

family of the Chālukyas who were the performers of the *aśvamēdha*-sacrifice, who were Hāritīputras, who belonged to the *gōtra* of the Mānavyas (and) who were protected by the group of the *Mātris*,

(l. 4) the beloved son of *śrī*-Vishṇuvardhana-Mahārāja who was a victor in many a battle-assault,[1] whose two feet were brightened by the rays of the gems of the crowns of other kings ;

(l. 6) Śri-Prithivī-Jayasiṅgha-vallabha whose ever-growing valour reduced the circle of the *Sāmantas* ; whose fame, acquired by the strength of his arms, lit all the directions ; the trident-like triad[2] of whose power split the heart of all the forces of hostile kings ; a diplomat like Bṛihaspati ; disciplined like Manu ; righteous like Yudhishṭhira ; who, like Arjuna, had a manliness unsurpassed by that of other kings ; a knower of the truth of the meanings of many *śāstras* ; the very pious one, who meditated on the feet of (*his*) mother and father,

(l. 13) orders, the people and (officers ?) of Guddavādi to this effect : Let this be made known to you that we have granted by the gift called *sarvvasiddhi* the village of Pulībūmra (lying) in the Guddavādi-*vishaya*, after making it an *agrahāra*, free from all taxes, to the *pūrvvāgrahārika* Rudraśarman, who is a resident of **Asanapura,** belongs to the Taittirika[3] (school), whose mouth (literally, body) is adorned by the two *Vēdas*, who belongs to the Gōtama *gōtra* ; who is intent on the performance of his duties and is the son of Śivaśarman who surpassed his father in virtues, and who is the grandson of Dāmaśarman, the knower of the *Vēdas* and the *Vēdāṅgas*.

(l. 21) Therefore, by yourselves and by others, who are virtuously disposed, let this be protected. Let no violation be done by anybody. The executors (*are*) Hastikōśa[4] and Vīrakōśa.

(ll. 23-24) Vyāsa says : [The usual imprecatory verse.]

No. 43.—THE PEDDA-VEGI PLATES OF THE EASTERN CHALUKYA KING JAYA SIMHA I.

BY V. RANGACHARYA, M.A., KUMBAKONAM.

These plates were brought to my notice by a relative of mine several years ago. The plates were, I was told, found two or three feet below the surface of the earth during some excavations near Pedda-Vēgi in the vicinity of Ellore. They are registered in the *Madras Epigraphical Report* for 1917-18, as No. 11 of Appendix A. A review of the record appears on p. 130 of the same report.

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[1] The king was known as *Vishamasiddhi* in consequence of his daring achievements. *c.f.* अनेकरिपुदुर्गप्रमथनावाप्तविषमसिद्धेः of the Pedda Maddāli plates.

[2] That is *Ātmaśakti*, *Prabhuśakti* and *Utsāhaśakti*.

[3] [See f. n. 1 on p. 255 above.—Ed.].

[4] The word *kōśa* has different meanings in Tamil classical literature. Dr. Krishnaswami Aiyangar identifies the Kōśar who invaded the Pāṇḍyan kingdom with the vanguards of the Vamba or later (or illegitimate) Mauryas and connects them with the Kōśakāras of Assam referred to in the *Rāmāyaṇa*. The Kōśars seem to have been not only a particular tribe but (1) soldiers in general ; (2) followers or relatives of kings corresponding to the Sanskrit Rājanyas ; (3) officers of justice in village courts, etc. In the present record the word seems to mean, as the Govt. Epigraphist points out, an officer. [See f. n. 2 on p. 255 above.—Ed.].

The inscription is engraved on three plates, the first side containing nothing and the last a single line. The plates were hung on a ring which carries a fixed circular **seal** engraved in relief with the title *Śrī-Sarvasiddhi* and measure about 7¾ inches in length and 2¾ inches in breadth. The ring is about 3½ inches in diameter. The engraving is on the whole clear; but the ends of lines 16 and 17 in plate 2 and of 19 and 20 in plate 3 are very much defaced.

The language of the grant is **Sanskrit.** The characters are identical with those employed in the Pulībūmra as well as the Niḍupaṟu plates which have been noticed above. No special remarks are necessary regarding the alphabet and orthography of this grant. The Dravidian *ṟ* occurs in ll. 13 and 14 and the *upadhmānīya* in ll. 18 and 25. The final *t* and *m* have also been used. The former occurs as a separate letter in l. 24 and the latter is generally written in the form of a dot but in l. 23 is represented by a hook.

The contents of this grant have already been noticed by the Assistant Archæological Superintendent for Epigraphy. The identification of the place names has also been discussed by him. All this need not be recapitulated here. The donee was **Sōmaśaraman,** son of Śivaśarman and grandson of Dēvaśarman who was a resident of Kukkanūr, belonged to the Gārgya-*gōtra* and was a pupil of the Taittirīya school of the Yajur-*vēda.* The grant was made for the increase of the *dharma* of the donor and of his parents on the full-moon day of Kārttika which was a *vishuvadina* or the day of the equinox.

THE TEXT.[1]

Plate I.

1 नमस्सवित्रे ॥ स्वस्ति [।*] श्रीमतामनन्यसाधारणगुणाधारभूतानां स्वविक्रमाक्रा-

2 न्तसकलमहीभुजाम्मानव्यसगोत्राणां हारीतिपुत्राणां शक्तिधरप्रसादो-

3 पनतसमस्तवसुमतीराज्यानाम्मातृगणपरिप[ा]लितानाम-

4 श्वमेधावभृथस्नानपरिध्वंसितैनसामनुष्ठितवर्ण्णाश्रमस्थितीनाम्

5 मातापितृपादानुध्यातानाञ्चालुक्यानामन्ववायसुन्नमयतो नृपतिगु-

6 णसामग्रसन्निवासस्य कुशलजनकी[र्त्ति]तकीर्त्तेः कीर्त्तिवर्म्मण[ः] तस्यप्रिया-

Plate II-A.

7 त्मजस्य कनीयसः कारणविष्णोरिव विष्णुवम्मणः[2] स्वभुजबलविजितारिस[3]हतेस्स-

8 कला[4]दिगङ्गनावदनविशेषका[5]यमानयशसस्तस्यानन्द इव विग्रहवान्सुतः स्वगुण-

9 गणातिशयितपूर्व्वजः शक्तिबलवशीकृताशेषरिपुबलस्सकललोकाश्रया-

10 चार[ः*] सर्व्वसिद्धिरपि च ॥ [6]इन्दुं रुचा सुरगुरुञ्च धिया सिताश्वं शौर्य्ये-

11 ण वारिधिमगाधतयात्मवृत्तैः [।*] धर्म्मात्मजं रविजमीप्सितदानशक्त्या क-

12 न्दर्प्पमाप्तिततनुं[7] वपुषातिशेते ॥ एवंविधाभिरामिकगुणः श्रीज-

[1] From ink impressions.

[2] Read र्म्म.

[3] Read सं.

[4] Read ल.

[5] The letters मानय are cut in smaller size below the line.

[6] *Vasantatilaka* metre.

[7] The *anusvāra* sign is not above नु but between नु and व.

Plate II-B.

13 यसिंहवल्लभमहाराजः कन्थे [illegible] वाटिविषये ऱ्लेण्टूरोनाम ग्रामस्त-

14 स्य दक्षिणतो गव्य[1]तमात्राल्कोम्ब [illegible] नाम ग्रामस्तन्निवासिनि:[2] तद्विषयवां-[3]

15 सिनश्चान्याश्वा[4]न्नजनपदान् समवेतानेवमाज्ञापयति [।*] सर्व्वां[5] अना-

16 गतकालभाव(वि)राजरिषे[6]न्यथोपचारपुरस्स[रं] इत्थं सन्मानयति [।*][7]

17 कुक्कनूरवास्तव्य[8]स्तैत्तिरीयसब्रह्मचारिणो गार्ग्यगोत्रस्याधिगतचतुश्शास्त्रस्यानु-

18 दिनानुष्ठितस्वकर्म्मणो देवशर्म्मण:[9] पुत्रस्य तदनुरूपगुणस्य स्वामिशर्म्मण〤पु-

Plate III-A.

19 त्राय वेदशास्त्रविदुषे स्वकर्म्मनिरताय [10]पियातिशये सोमशर्म्मणि कार्तिक-
[पौ*]र्ण[मासि*]

20 विषुवद्दिने स्व[11]त्मातापित्रोरात्मनश्च धर्म्माभिवृद्धयेस्माभिस्सर्व्वकरपरिहारेण
अग्रहा[रोक्त]-

21 त्य दत्तोयं ग्रामः [॥*] न केनचिद्बाधाकरणीय्या यस्तु करोति कारयत्यनुमन्यते
वा स पञ्चम-

22 हापातकैर्य्युक्तो भवत्यपि च व्यासगोतौ श्लोकौ भवतः [॥*] [12]बहुभिर्व्वसुधा
दत्ता ब-

23 हुभिश्चानुपालिता [।*] यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलम् [॥*]
षष्टिवर्ष-

24 सहस्राणि स्वर्गे मोदति भूमिदः [।*] आत्षेप्ता[13] चानुमन्ता च तान्येव नरके
वसेत् [॥*] श्रो-[14]

25 सर्व्वसिद्धेर्व्वसुधाधिपस्य प्रियः शरीरीव न्य 〤 पुरोधाः [।*] रणेवसन्ना[15]भवद-

26 स्य विद्वानान्नसिराय्यः (र्य्यो) नरसिंह्म[16]सर्म्मा [॥*]

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[1] Read ति. [2] Read नः. [3] Read वा.

[4] Read न्यांश्च. [5] Read सर्वान्.

[6] Read षी.

[7] Then 3 or 4 letters are badly damaged.

[8] Read स्तै°.

[9] The letter र्म looks like म्म for the sign of the conjunct consonant र् is on the left side of म and not on the right side as usual. This is due to want of space just before म.

[10] Read प्रि. [11] Read स-.

[12] The metre of this and of the following verse is *Anushṭubh.*

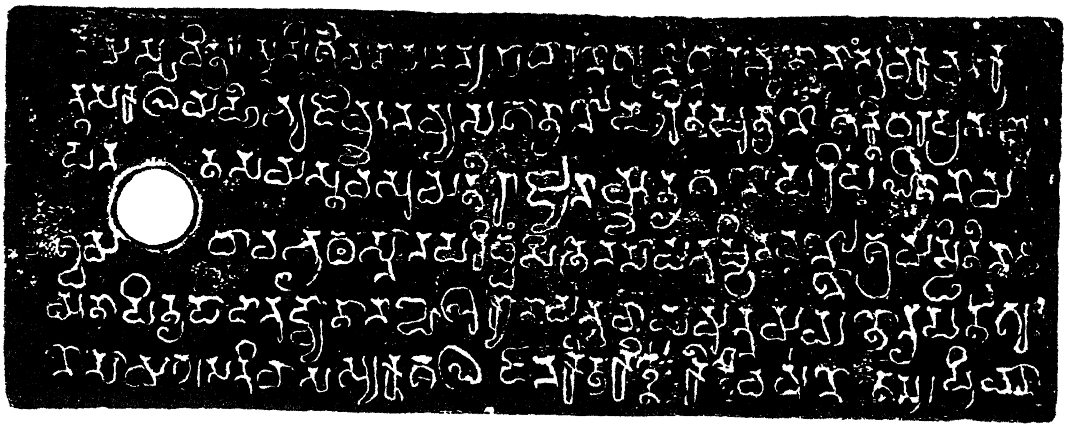
[13] Read क्षे. [14] *Upajāti* metre.

[15] I have not been able to make any sense out of this. [The reading seems to be रणावसन्नो भवदस्य? which would mean that Narasiṁhaśarman died in a battle-field and thus won '*viragati.*'—Ed.].

[16] Read Narasiṁha Sarmā.

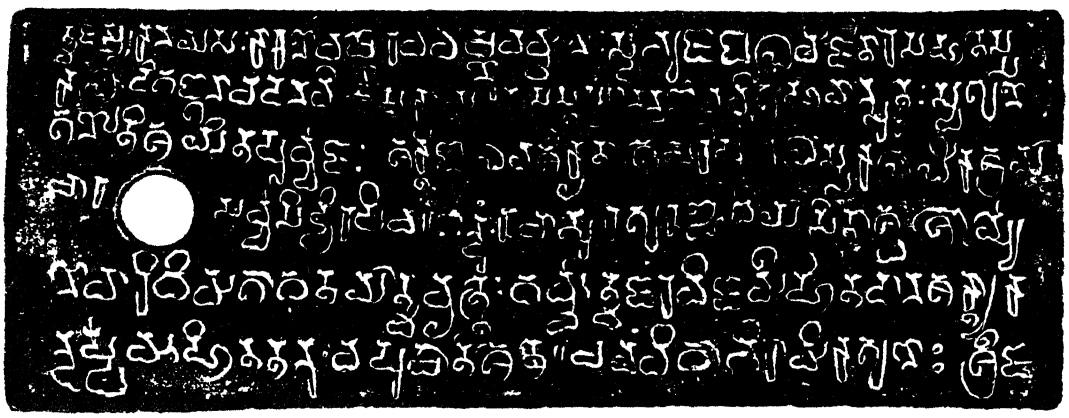
PEDDA-VEGI PLATES OF THE EASTERN CHALUKYA KING JAYASIMHA I.

i.



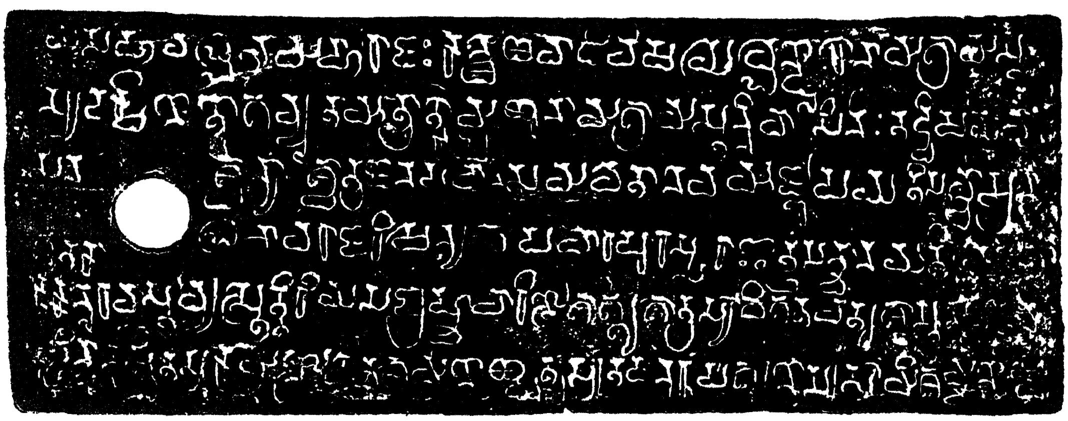
2 4 6

iia.



8 10 12

iib.



14 16 18

HIRANANDA SASTRI. SCALE THREE-FOURTHS. SURVEY OF INDIA, CALCUTTA.

iiia.

iiib.

ABSTRACT OF CONTENTS.

Hail ! **Jayasiṁha-Vallabha-Mahārāja** (l. 12), surnamed **Sarvvasiddhi** (l.10),—the son of **Vishṇuvarman** (l. 7), the youngest son of **Kīrttivarman** (l. 6),—of the family of the **Chālukyas** (l. 5), orders thus the residents of the village named **Kombaṛu** (which lay) in the district (*vishaya*) of **Kanthēṛuvāṭi** at (a distance of) a *gavyūti* to the south of **Vlēṇṭūru** (ll. 13-15) :

'This village (Kombaru), having been made into a tax-free *agrahāra* (l. 20), has been given by us to **Sōmaśarmman** (l. 19), who is a resident of **Kukkanūr**, belongs to the Taittirīya school and Gārggya-*gōtra* (l.17), the son of **Svāmiśarman** and grandson of **Dēvaśarman** (l. 5), on the *vishuvadina* of **Kārttika-Pūrṇimā** (l. 19)'. Sōmaśarmman is stated to have been a very learned scholar and hospitable and one who regularly performed his daily duties.

The executor (*ājñapti*) of this (grant) is stated to have been the beloved preceptor of king Sarvvasiddhi, polity incarnate as it were, the learned and noble **Narasiṁhaśarman** (ll. 25-26).

No. 44.—THE BARWANI COPPER-PLATE INSCRIPTION OF MAHARAJA SUBANDHU; THE YEAR 167.

BY R. R. HALDER, RAJPUTANA MUSEUM, AJMER.

This inscription comes from the **Baṛwāni** State in Central India, and has briefly been noticed in the *Annual Report* of the Rājputānā Museum for 1924-25.

It is engraved on a **copper-plate** measuring about 8″×3·2″ and is well preserved. The sign-manual of the king, *viz.*, *Śrī-Subandhōḥ* is written on the left margin. The charter was granted by **Mahārāja Subandhu.**

The **characters** belong to the 'box-headed' variety of the **southern class** of alphabets, and may be ascribed to about **the fifth century A.D.** The box-shape of the tops of the letters is scooped out hollow and is almost rectangular. The letters are more or less like those of the Chammak copper-plate inscription[1] of the Mahārāja Pravarasēna II of the Vākāṭaka family.

The **language** is Sanskrit prose throughout, and is generally correct. It contains no benedictory or imprecatory verse, but merely records the grant as ordered by the donor, *i.e.*, prince Subandhu.

As regards **orthography**, the following points may be noted :—

(1) Consonants are generally doubled when combined with (i) a superscript *r*, as in *-garttāpathakaḥ*, l. 1, and *-chandrārkkārṇṇava-*, l. 4.

and (ii) with a subscript *r*, as in *-paddrakē*, l. 2.

(2) the combination of *ta* and *tha* with a superscript *r* in *puṇyāpyāyatārttha-*, l. 4.

(3) the wrong use of *i* instead of *ī* in *Māhishmati*, and *kuśali*, l. 1.

(4) *Sandhi* is not observed in *kuśali udumbara-*, l. 1, *etc.*

Other mistakes and irregularities are pointed out in the foot-notes accompanying the text.

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[1] Fleet's *Gupta Inscriptions*, plate 34.

The present inscription is one of **Mahārāja Subandhu,** and the grant recorded in it is issued by him from the city called **Māhishmatī.** It is **dated** the seventh day of the bright half of Bhādrapada of Saṁ. 167. The **object** of the inscription is to record the grant of a piece of land at the village (*padraka*) **Sōhajanā** in the **Udumbaragartā** district (*pathaka*) to a Brāhmaṇa named **Shashṭhisvāmin** for the spiritual welfare of the donor and of the donor's parents. The *dūtaka* is **Guhadāsa.** The date of the grant is given in symbols of 100, 60 and 7 (=167), and should be referred to the **Gupta era.** It would, then, correspond to **486 A.D.** The **Subandhu** of this charter is apparently a **new** figure. That he is styled as a 'Mahārāja' would show that he was a vassal-chief. Possibly, like Suraśmichandra,[1] he was a subordinate of Budhagupta, who, as shown by the Eran[2] Pillar and the Sārnāth[3] Buddha Image inscriptions, and by his coins[4], flourished about that time.

The fact that Mahārāja Subandhu was connected with such an ancient and famous city as Māhishmatī is noteworthy.

As to the **places** mentioned in the document **Māhishmatī**[5] is apparently the homonymous town of epic fame, which is, in all probability, now represented by Mahēśvara, though scholars like Pargiter would identify it with Māndhātā[6] on the Narmadā.

The other two places namely, Sōhajanā and Udumbaragartā, I am unable to locate.

TEXT.[7]

1 ओं[8] स्वस्ति [।*] माहिष्मतिनगर:[9](रात्) महार[ा*]जसुबन्धु: कुशलि[10] उदु-
 म्बरगर्त्तापथक:(के)

2 सोहजनापद्रके स्वानायुक्तकादीन्समाज्ञापयति यदत्र मातिपरिभुक्तक-

3 क्षेत्रं तन्मयास्मै ब्राह्मणषष्ठिस्वामिने भरद्वाजसगोत्राया[11] वादिस-[12]

4 नेयसब्रह्मचारिणे मातापित्रोरात्मनश्च पुण्याप्यायतार्त्थमाचन्द्राक्कार्णव-[13]

5 कालीनं पुत्रपौत्रान्वयभोज्यं ब्रह्मदेयमतिसृष्टं [।*] विदित्वाद्यदिवसादार-
 भ्योपि(चि)-

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[1] Fleet's *Gupta Inscriptions*, p. 89.

[2] Fleet's *Gupta Inscriptions*, p. 88.

[3] [See *Arch. Surv. of India*, 1914-15, p. 125.—Ed.] Also, *Bhandarkar Commemoration Volume*, p. 203.

[4] John Allan's *Coins of the Gupta dynasties*, coin no. 617.

[5] It was founded by Mahishmat, a Haihaya chieftain, [*Vishṇu-Purāna* translated by H. H. Wilson, Vol. IV, p. 54].

[6] *J. R. A. S*, 1910, pp. 445-6.

[7] From the original plate.

[8] Expressed by a symbol.

[9] Read °ष्मती°.

[10] Read कुशली.

[11] Read °गोत्राय.

[12] Read वाजसनेय°.

[13] त् is redundant. °यतार्त्थं may be a clerical mistake for °यनार्थं°.

6 तया अग्रदेयभुक्त्या भुजतां[1] न व्यासेधव्य×काव्य[2] [।*] सं[3] १०० ९० ७ भ(भा)द्रपदे [शु]दि ब[स] [।*]

7 गुह्यदासदूतकः [॥*]

श्रीसुबन्धोः[4]

No. 45.—DHAULI CAVE INSCRIPTION OF SANTIKARA; THE [GANGA] YEAR 93.

By R. D. Banerji, M.A.

Close to the boulder at Dhauli, on which the edicts of Aśōka are inscribed, is a lofty hill, the highest part of which rises about 1,000 feet above the surrounding ground level. It is surmounted by a ruined temple dedicated to Śiva. One side of this temple has disappeared entirely, and the gigantic *phallus*, enshrined therein, is thereby exposed to view. Below this temple, about a hundred yards to the east, on the southern face of the hill, there is a small cave. According to the *Puri Gazetteer* the " northern ridge culminates in a temple-crowned peak, and at its western extremity are a number of caves, natural and artificial. To the east of the temple and at a lower level is a natural fissure, full of bats ; and on a boulder at the top, near the entrance, is cut a small inscription in three lines."[5] I found the fissure and the bats, but could not get at the boulder or find the inscription of three lines. Close to the fissure, is an artificial cave, measuring 4′ × 5′ × 3½′ approximately. There is a niche in the back wall of this cave, under which is inscribed *Jaya-Śrī-Śrī (ḥ)*; and on the right wall is a record in seven lines, which is being edited below. The letter *ta* occurs on the level of l. 1 at a distance.

The object of the inscription is to record the construction of a temple (*maṭha*) of Āghyakāvarāṭi by one **Bhaṭṭa Lōyōmaka,** son of the physician **Nannaṭa** and grandson of **Bhīmaṭa,** who was born of the womb of **Ijyā,** an inhabitant of **Virajō,** in the **year 93,** during the reign of the illustrious **Śāntikara-dēva.** Śāntikara-dēva is known from another votive inscription in the Gaṇēśa-gumphā at Khaṇḍagiri, where Ijyā, Bhīmaṭa and Nannaṭa are mentioned[6]. The Gaṇēśa-gumphā inscription is not dated. We do not know anything yet about this king. A line of three kings with the suffix *Kara* in their names is mentioned in the Neulpur grant of Śubhakara.[7] Except the resemblance in the names, we have no data on the basis of which we can establish any connection between them.

The chief importance of this record is its **date,** which supplies a datum for fixing the period of the dynasty. The adjectives in the Neulpur grant show that the dynasty was Buddhist in faith. The date of this inscription is 93. The form of the palatal *śa* indicates that it cannot be referred to the Harsha era (605-6 A.D.) The situation of the inscription precludes a reference to the Newar era (880 A.D.) The Chālukya-Vikrama era (1076 A.D.) would be too late. The era of the Gaṅgas, which was used in Kaliṅga in its first century, is most probably the reckoning to which this record is to be referred. According to Mr. B. C. Mazumdar, the initial year of this

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[1] Read भुञ्जतां.

[2] Read न व्यासेध×वार्थ्यं : *Jihvāmulīya* is used here. [But the symbol seems to represent *m*.—Ed]

[3] सं stands for संवत्.

[4] Is engraved on the left margin.

[5] *Puri Gazetteer*, pp. 245-46.

[6] *Ante, Vol. XIII, p. 167.*

[7] *Ante, Vol. XV, pp. 1-8,*

era is equal to 772 or 778 A.D.,[1] and the date of the Bāmanghāṭi grant of Raṇabhañja of the year 288 is to be referred to the same reckoning. Thus, the date of this record would correspond to 865 A.D.

A king named Śāntikara is also mentioned in the Kumuranga plates of Daṇḍī-Mahādēvī published by the late Mr. Haranandan Panday of the Archæological Survey of India.[2] According to this inscription Śāntikara was the son of Lalitabhāra and the father of Śubhākara, whose consort Daṇḍī-Mahādēvī issued the Kumuranga grant. According to the late Mr. Panday, Śāntikara of the Kumaranga inscription is the same as Kshēmaṅkara of the Neulpur plate.[3] Both being Royal Charters embodying grants of land, it is extremely unlikely that Kshēmaṅkara and Śāntikara were one and the same person. In fact, no other name except that of Śubhakara agrees in the two genealogies. It appears to me that the Kumaranga plate of Daṇḍī-Mahādēvī is much later in date than the Neulpur plate of Śubhākara. It is quite possible that some of the earlier names in the former inscription may be *birudas* of Śivakara, Kshēmaṅkara and Śubhākara of the Neulpur inscription.

The **characters** of the inscription are much later than those of the Neulpur grant of Śubhākara and, therefore, it is probable that Śāntikara was a descendant or successor of Śubhākara. The following tentative genealogy of this dynasty may be accepted :—

Kshēmaṅkara-dēva.
|
Śivakara-dēva.
|
Śubhākara-dēva.
⋮
Śāntikara-dēva.

TEXT.[4]

1 **Śrī-Śāntikara-dēva-rājya-[sa]**
2 **mvat 90,**[5] **3 Ijyā**-garbhajēna
3 **Virajōvāstavya-Vaidya-Na[nna-]**
4 ṭa-putra **Bhīmaṭa**-pauttra **Bhaṭṭa-**
5 **Lōyōma[kē]n=Āghyakā-Varāṭi**
6 maṭh=ā(ō)yam dēyēbhya(?) kārita-
7 ······[bā]raka

TRANSLATION.

(*In*) the year 93, (*during*) the reign of the illustrious **Śāntikara-dēva,** this temple of **Āghyakā-Varāṭi** was caused to be made as a (?) gift by **Bhaṭṭa Lōyōmaka,** son of the physician **Nannaṭa** (*and*) grandson of **Bhīmaṭa,** who was born of the womb of **Ijyā** (*and was*) an inhabitant of **Virajō.**

[1] *Journal of the Bihar and Orissa Research Society, Vol. II, pp. 361-6?.* [This requires verification. It is not unlikely that the era commenced much earlier.—Ed.]

[2] *Journal of the Bihar and Orissa Research Society, Vol. V, 1919, pp. 564-79.*

[3] *Ibid, p. 569.*

[4] From photographs and impression taken by me.

[5] [The symbol though apparently damaged seems to be noteworthy.—Ed.]

DHAULI CAVE INSCRIPTION OF SANTIKARA; THE [GANGA] YEAR 93.

2 4 6

2 4 6

HIRANANDA SASTRI. SCALE ONE FOURTH. SURVEY OF INDIA, CALCUTTA.

No. 46.—KONDEDDA GRANT OF DHARMARAJA.

BY Y. R. GUPTE, B.A., M.R.A.S.

The existence of the copper-plates, on which this grant is incised, was brought to notice by the late Mr. T. C. Rath, B.A., when he was the District Munsif at Chodavaram in the Godāvari district of the Madras Presidency. The late Mr. G. Venkoba Rao thus wrote a preliminary note on the grant in his *Annual Report on Epigraphy* for the year ending 31st March 1921, p. 93 :—" It is engraved on a set of three copper-plates hung together on a ring about 3¼" in diameter. The plates measure 6¾" long and 4½" broad. The circular seal set on to the ring has a diameter of 3⅛". On its surface are cut in relief the figures of the crescent at the top and a seated bull in the centre and a line of letters at the bottom which is completely damaged."[1]

I owe the opportunity of editing this record for the first time to the late Rao Bahadur H. Krishna Sastri, B.A., who kindly placed the ink-impressions of it at my disposal.

The alphabet is an early type of the Northern variety of Nāgarī. As regards orthography *ba* is not distinguished from *va*. The symbol for *ṇa* (*e.g.*, see *mriṇāla*. l. 1, *guṇai* l. 29 and *avigaṇitata'yā* l. 33) is also used for *ñ* when it forms the first part of a conjunct consonant ; *cf.=vāñchhāṁ* l. 8, *Krauñchārēr=iva* l. 32,*-upabhuñjānasya* l. 54, *uktañ=cha* l. 55 and *lāñchhin(t)aṁ* l. 60 ; but a different symbol is used for *ña* when it forms the second part of a conjunct consonant,as in *yajñair=* l. 19. Such similarities of symbols are probably to be attributed to the faulty local pronunciations. The form of *pa* occasionally approaches that of *va*; *cf. guṇin=āpi* l. 5, the second *pā* in *pāp-āvatārair=* l. 18, *pāyinaḥ* l. 24 and *parivāritaḥ* l. 29. The guttural nasal is used instead of an *anusvāra* before *śa* as in the early Gupta records, *cf. ushṇ-āṅśatējā[ḥ]* for *ushṇ-āṁśutējā[ḥ]* 1.21, *prabhās-ōṅśubhiḥ* for *prabhās-āṁśubhiḥ* l. 2, *prāṅśur=* for *prāṁśur=* l. 3, *vaṅś=ētha* for *vaṁś=ētha* l. 14. It is still traceable in the pronunciation of the Oriyas. The doubling of consonants after *r* except in the case of sibilants and the aspirate *ha* is common ; *cf. maṇēr-ddigdha[ḥ]* l. 2, *-patir=mmahēbha-* l. 17, *-āvatārair=nnītāṁ(tā)-* l. 18, *ākarshatya-* l. 23, *īrshayā* l. 29, *yath=arhan (ṁ)* l. 50. The exceptions however are : *prāṅ(ṁ)śur=mahēbha-* and *Śambhōr=jaṭā[ḥ]* (l. 3), *patir=garīyāṁ (n)* (l. 12), *-durlaliti(t-ā)sidhārā(raḥ)* and *kālēyair=bhūta-* (l. 17), *-ākhilārēr=marud=iva* and *dayālur=narapatir=* (l. 21), etc. *N* is thrice wrongly replaced by an *anusvāra* marked on the preceding letter ; *cf. prāptavāṁ* for *prāptavān* (l. 26), *lav(b)dh-ōnnatīṁ* for *lav(b)dh-ōnnatīn* (l. 30), *asmiṁ* for *asmin* (l. 47) and thrice *n* takes the place of an *anusvāra* ; *cf. chitran* for *chitraṁ* (l. 26), *sarvvan* for *sarvvaṁ* (l. 36) and *yath=ārhan* for *yath=ārhaṁ* (l. 50).

Of the initial vowels the text contains *a, ā, i, u, ē* and *ō*. In the Buguḍa plates *a* and *ā* are denoted by one and the same sign. In this record, we have a different sign for the length of *ā*, which is denoted by a cup-like addition on the proper left of the letter ; *cf. a* in ll. 24, 47, 51 and 53 with *ā* in ll. 10 and 39. The initial *i* occurs in ll. 1, 12, 14, 16, 25 and 27 ; *ē* in l. 30 and *ō* in l. 52. The initial *u* is found in l. 55. For medial *u* we have two signs : the ordinary one, *viz.*, a rounded curve to the reader's left ; *cf. tantubhir-* l. 1, *pāntu* l. 3, *prabhuḥ* l. 9, *-kumbha-* l. 17, *-tuṅgād-* l. 22, *turaga-* l. 44, etc.; and the perpendicular downward line with a straight small stroke to the left ; *cf. pluti* l. 3, *v (b) āhuḥ* l. 4, *mumuda(ē)* l. 13, *-paṭunā* l. 20, etc. Similarly, *ū* is denoted by two signs, the first consisting of two rounded strokes, one to the right and the other to the left ; *cf. svayambhūr=api* (l. 8), *bhūmi-* (l. 12) and *=bhūta-* (l. 17), the other consisting of a downward horizontal stroke ending in a loop to the left as in the case of the Talēśvara copper-plates[2]; *cf. sūnuḥ* (ll. 12 and 27), *ripūn-* (l. 30), *vidhūta(na)na* (l. 38)

[1] *Vide* also No. 3 of the Appendix A to the same *Report.*

[2] *Ante* Vol. XIII, plates facing pages 114 and 115.

and *pūjayati* (l. 50). The division of verses in the text is not made in all the necessary places. In some cases as in l. 25 the engraver has marked the first half of a verse by a cursive stroke, which is also used along with two perpendicular strokes to indicate the end of a verse in several cases, as in l. 15.

The language is Sanskrit. Out of the first 11 verses in the Buguḍa grant of Mādhavavarman,[1] 9 are found in this record. The inscription opens with a verse invoking the protection of the plaited hair of Śiva. This is followed by the genealogy of the dynasty which starts with **Pulindasēna** as in the Buguḍa and Pārikud plates. The construction of the first half of verse 5 of the Buguḍa plates, which comes as 4th in this record, was not clear to Kielhorn, evidently on account of the wrong text " *Śilāśakal-ōlbhidē.*" The reading in this grant and in the Pārikud plates clears up the point. Here the text reads " *śilā-śakal-ōdbhēdī* " which is to be construed with *prabhuḥ* in l. 3. The purport of the verse in question is that Brahman created a ruler named **Śailōdbhava** 'who split asunder parts of a rock and was the founder of a dynasty'. The truth underlying this statement appears to be that the dynasty flourished originally in rocky regions. The record next mentions **Raṇabhīta**, who was born in the lineage of Śailōdbhava and who frightened many a time the wives of his enemies,[2] (as their husbands were sure to be killed in battles that were to be fought). To him was born **Sainyabhīta**, the king at whose successes, won by the strength of the impenetrable row of elephants in many a battle, the earth rejoiced (v. 8). In his family was born **Yaśōbhīta**, who was also a great warrior. His son was the benevolent ruler **Sainyabhīta** (Mādhavavarman II of the Buguḍa grant), who was a 'lotus to the bees, *viz.*, the eyes of charming women.' From him was descended **Yaśōbhītadēva** (II), whose surname was **Madhyamarājadēva** (v. 11). His son was the king **Dharmmarāja**, who was proficient in all the sciences and whose character was unblemished. King **Mādhava**, having obtained the kingdom by force and not being recognized (as a monarch), formed the evil intention of expelling from his province his elder relations, but was defeated in battle at **Phāsikā** by Dharmmarāja. Thereafter he resorted for help to king **Strīvara** but was again defeated by him at the foot of the **Vindhyas** (v. 15). Dharmmarāja's surname was **Mānabhīta** (v. 16). He was pre-eminently a scholar and was, therefore, known as " *sakala-śāstra-viśēsha-vēdī,*" *i.e.*, one who had a critical knowledge of all the sciences. He is said to have spent his time in discussing religious matters in the assemblies of Brāhmaṇs.

The possible identification of Madhyamarāja with Yaśōbhīta II on the analogy of Dr. Hultzsch's suggestion (which was accepted by Kielhorn) that Sainyabhīta was probably a surname of Mādhavavarman,[3] was proposed by Mr. R. D. Banerji in his article on the Pārikud plates,[4] though in his opinion the exact relationship of Madhyamarāja with a former king was a matter of doubt. Still, on the analogy of the Buguḍa plates, it may be presumed that Yaśōbhīta was the surname of Madhyamarājadēva.

The prose portion of the inscription records a grant of half of the village of **Kōṇḍēḍḍa** in the district of **Khiddiṅgahāra** to **Bhaṭṭa Gōṇadēva-svāmin**, an *agnihōtrin*, who belonged to the Kauśika-*gōtra* and the Vājasanēya-*charaṇa*, and whose *Pravaras* were Ō(Au)dalavat, Dēvarāta and Viśvāmitra.

I would ascribe the Buguda plates to the beginning of the 9th century A.D. although Kielhorn wanted to relegate them to the 10th century.

According to Mr. R. D. Banerji, the Pārikud plates of Madhyamarājadēva, the father of the grantor of the plates under examination, ~~are dated in the Harsha era~~. The late Mr. Venkoba Rao

[1] *Ante* Vol. III, pp. 43-44.
[2] Verse 5.
[3] Above, Vol. VI, p. 144.
[4] Above Vol. XI, p. 283.

thought that they were dated in the Vikrama era. But I would side with the late **Mr.** V. Veṇkayya in taking the numerical symbol as standing for the regnal year and read it as **10** or rather 30. The month can be made out with tolerable certainty but the actual *tithi* or **date** is a matter of considerable doubt though the traces of the symbol favour the reading 8.

I am unable to identify the **localities** mentioned in the record. **Kōṅgōda** has already been identified by Kielhorn with Kong-u-t'o (Kong-yu-t'o) of Hiuen-Tsiang.[1]

TEXT.[2]

First Plate.

1 ओं[3] स्वस्ति । [॥*] इन्दोर्द्धौतमृणालतन्तुभिरिव:[4] श्लिष्टा: करै: कोमलैर्वं(र्बं)द्धा-
   स्फुरद[णी]

2 न्द्रफणिमणेर्द्दीर्घ:(र्घा:)प्रभासाङ्गु(सांशु)भि: [।*] पार्व्वत्यासकचग्रहव्यति-
   करव्याहतत्तव(ब)-

3 न्धश्लथा गङ्गाम्भ:प्लुतिभिन्नभस्मकणिका[:*] शम्भोर्जटा[:*] पान्तु व: ॥[१॥*][5]
   प्राङ्गु(प्रांशु)र्म्महेभकर-

4 [पी]वरचारुव(बा)हु[:*] कृष्णाश्मसंचयविभेदविशालवक्षा[:।*] राजीवकोमल-
   दलाय-

5 [त]लोचनान्त[:] ख्यात: कलिङ्गजनतासु पुलिन्दसेन: ॥[२॥*] तेनेत्थंगुणि
   नापि सत्व-

6 [म]हता नेष्टं भुवो मण्डलं शक्तो य: परिपालनाय जगत: को नाम
   स स्यादिति [।*]

7 प्रत्यादिष्टविभु(भू)त्ववेन भगवानाराधित: शाश्वतस्तच्चित्तानुगुणं विधित्सु-

8 रदिशद्दाञ्छां स्वयम्भूरपि ॥[३॥*] स शिलाशकलोद्भेदो[6] तेनाप्यालोक्य धी-

9 मता [।] परिकल्पितसद्वङ्ग:(द्वंश:) प्रभु: शैलोद्भव: कृत: ॥[४॥*] शैलोद्भवस्य

10 कुलजो र[ण]भीत आसीद्येनासकृत्कृतभियां द्विषदङ्गनानां~[।*] ज्योत्स्नाप्रवो(बो)-

11 धसमये श्वधियैव सार्धमाकम्पितो नयनपद्मजलेषु चन्द्र: ॥[५॥*] तस्याभव-

12 द्विवु(बु)धपालसमस्य सूनु[:*] श्रीसैन्यभीत इति भूमिपतिर्गरीयां(यान्) [।*]
   यं प्राप्य

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[1] See Kielhorn's remarks above, Vol. VI, p. 136.

[2] From ink-impressions.

[3] Expressed by a symbol.

[4] The *visarga* is superfluous.

[5] The second verse in the Pārikud plates praising king Mādhavēndra is omitted in this record.

[6] The reading in the Buguḍa plates of Mādhavavarmman (*Ep. Ind.*, Vol. III, p. 43) is शिलाशकलोद्भिदे, which Kielhorn corrected into शिलाशकलोद्भेदे. For the interpretation of this reading see p. 267, above.

13 ने(नै)कशतनाग[1]घटाविघट्टलब्ध(ब्ध)प्रसादविजयं मुमुद(दे) धरित्री ॥[६ ॥*] तस्यापि

14 वङ्गे(वंशे)थ यथार्थनामा जातो यशोभीत इति क्षितीशः [।*] येन प्रकटोपि

15 शुभैश्चरित्त्रैर्मृष्ट कलङ्क[:*] कलिदर्पणस्य ~ ॥[७ ॥*] जातोथ तस्य तनयः

Second Plate ; First Side.

16 [सु]कृती समस्तसीमन्तिनीनयनषट्पदपुण्डरीकः [।*] श्रीसैन्यभीत इति भूमिप-

17 तिम्म(र्म)हेभकुम्भस्थलीदलनदुर्ललिती(ता)सिधारा(रः) ॥[८ ॥*] कालेयैर्भूम-
 धात्रीपति[-]

18 भि[रुप]चितानेकपापावतारैर्नीतां(ता) येषां कथापि प्रलयमभिमत[ा*] की-

19 [र्त्ति]मालैरजस्रं [।*] यज्ञैस्तैरश्वमेधप्रभृतिभिरमरालम्भितास्तृप्तिमुर्व्वी-

20 मुद्दामारातिपक्षक्षयकृतिपटुना श्रीनिवासेन येन ~॥[९ ॥*] तस्योत्खाताखिला-

21 रेर्मरुदिव जननीङ्गास्वदुष्णाङ्गु(ष्णांशु)तेजा[:*] शु(शू)रो मानी दयालुर्नरप-

22 ति[2]रयशोभीतदेवस्तनूजः [।*] मातङ्गान्योतितुङ्गाद्द(न्व)हलमदमुच-

23 श्चारुवक्त्रां(क्त्रान्) प्रचण्डां(ण्डान्) व(ब)ध्वा कर्षत्यखिन्नः पुनरपि नयते
 यत्नत[:] [स प्र]-

24 गल्भः ॥[१० ॥*] केचिच्छैलगुहोदरेषु नियता धूमावलीपायिनः अन्ये
 वायुफला-

25 म्बु(म्बु)भक्षनिरता[:*] केचिन्निराहारका ~[:।*] इत्थं योगजुषो[3] विहाय वसतिं
 ध्यायन्ति [दिव्यं]

26 पदं चित्तन्म(न्तं म)ध्यमराजदेवगुणभृद्राज्येपि[4] तत्प्राप्तवां(वान्) ॥[११ ॥*]
 तस्याभवत्सकल[शा]-

27 स्त्रविशेषवेदी श्रीधर्म्मराज इति सूनुरधीतशास्त्र[: ।*] तस्यातिनिर्म्मलय[शः]

28 परिवर्द्धमान(नं) पादा हरेरिव नभा(भ)श्रि(श्रि)तमार्च्चि(त्रि)लोक्या[:] ~ ॥[१२ ॥*]
 निराश्रयैः प्रयत्नेन

29 गुणैः स परिवारितः [।*] वैमुख्याद्दोषैया चैव:(व) सर्व्वदोषैर्व्विवर्जित[:] ॥[१३ ॥*]

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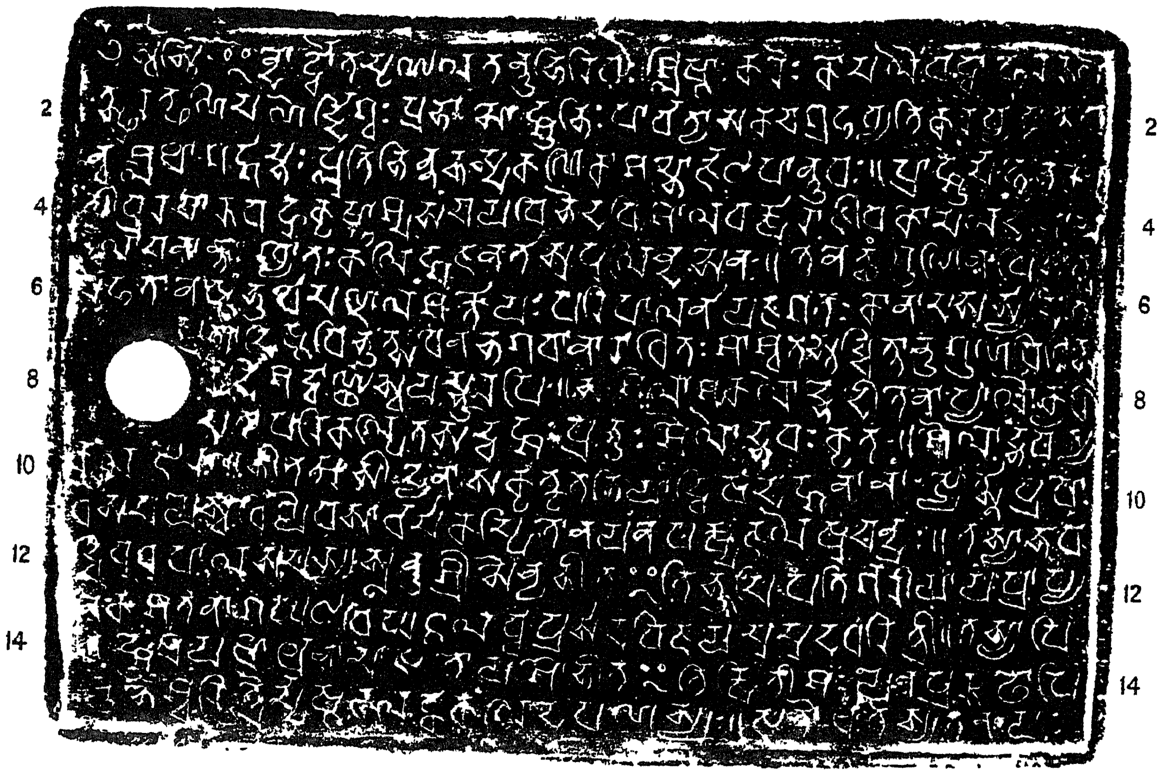
[1] From the plates published above, Vol. VII, p. 100 f., the reading °नाग° appears to be certain. The reading रि° instead (*ante*, III, p. 44, l. 9) would look to be unjustifiable as also the one घटा which is only = घट्ट...

[2] [The plate reads *narapatirayaśōbhīta*, thus showing that the name was Ayaśōbhīta (= one afraid of ill fame) and not Yaśōbhīta (= afraid of fame). In the Pārikud plates also the reading in l. 15 can very well be *Ayaśōbhītas*. In line 21, too, scanning shows that one letter is left out between *narapati* and *yaśō* and that letter is *ru*.—Ed.]

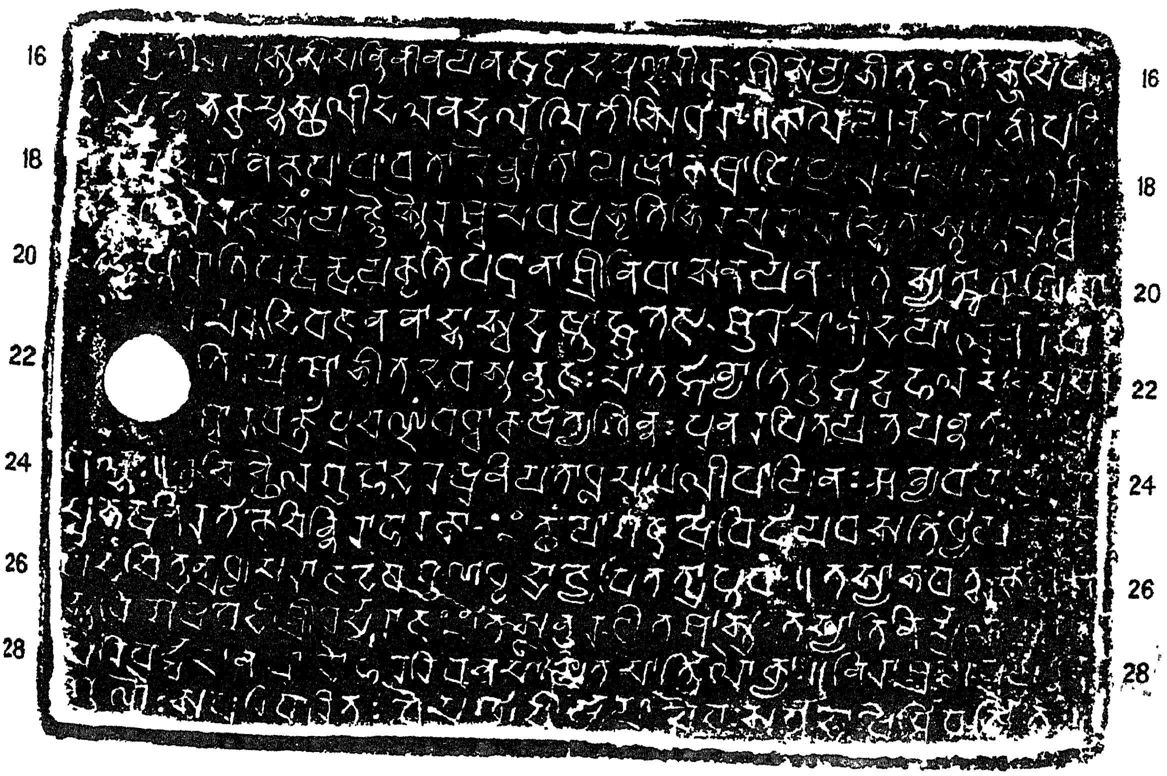
[3] The Pārikud plates give योगयुषो which has been corrected into योगयुजो.

[4] The Pārikud plates read °द्राज्यपितप्राप्तवा. Mr. Banerji's correction into पितुः is not warranted. The intended reading appears to be °द्राज्येपि तत्प्राप्तवान्. which is given in our plates. The idea conveyed by the expression seems to be that while others meditated upon it by practising austerities, Madhyamarāja got the दिव्यपद in his own kingdom.

i.



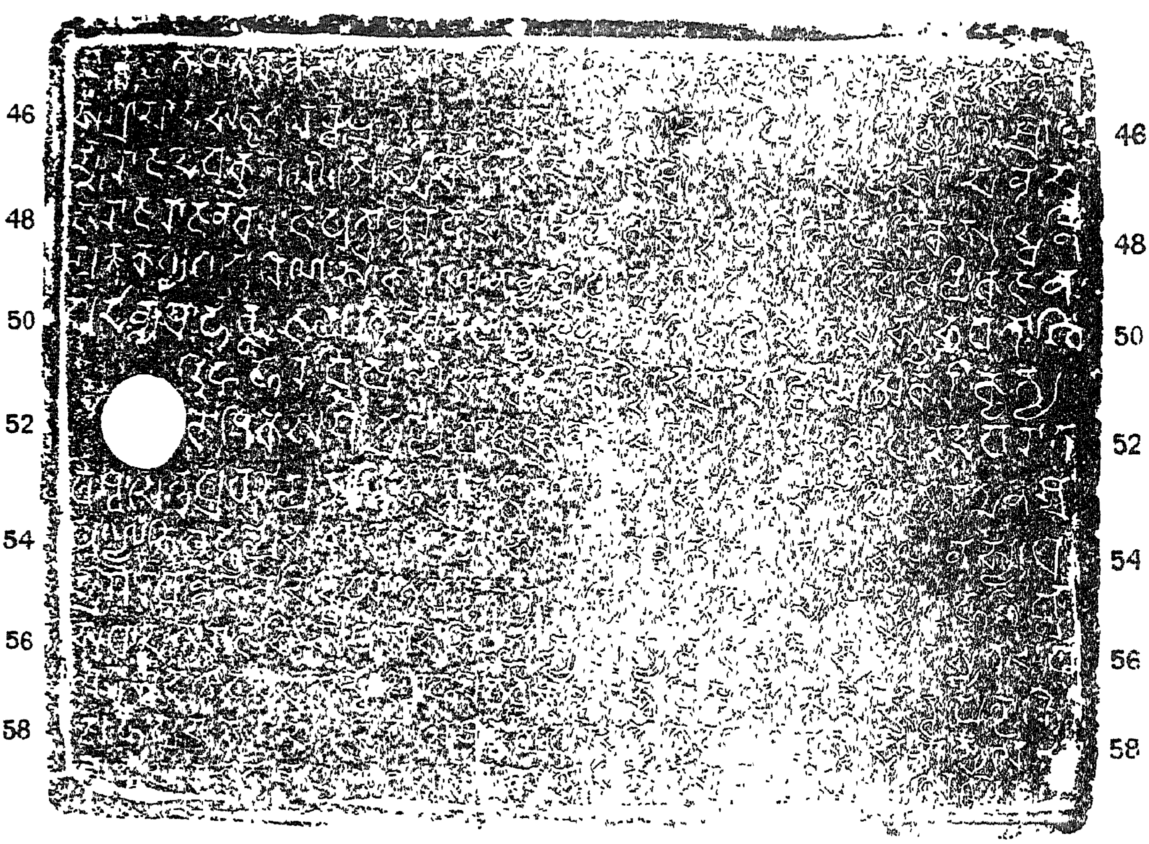
iia.



HIRANANDA SASTRI. SCALE SEVEN-EIGHTHS. SURVEY OF INDIA, CALCUTTA.

iib.

iiia.



Second Plate ; Second Side.

30 काले हन्ति रिपून्महारणशतव्यापारलब्धो(ब्धो)न्नतो:(न्) काले स(भ)क्तिमुपैति शुल्भ्र(ल्भ्र)-

31 चरि(रि)तै: शम्भो: कथाविस्तरै: [।*] काले धर्म्मविवेचनाय निरतो ब्रा(ब्रा)-ह्मणमध्ये

32 स्थित: क्रौञ्चारेरिव यस्य चेष्टितमलं लोक:(कै:) समालोक्यते ~॥[१४ ॥*] राज्यं लब्धा(लब्ध्वा)व-

33 दृप्यादविगणिततया माधवो ज्येष्ठभावां(वान्) देशादस्मादपास्तुं कृतविषममति-

34 र्विग्रहे फासिकायां [।*] युद्धे क्षोभेण भग्नो नृपतिप(व)रमसौ संश्रृ(श्रि)-त[:*] खौवराण्य(ण्यं)

35 पश्चात्तेनापि सार्द्धं पुनरपि विजितो विन्ध्यपादेषु जीर्ण्णः ॥[१५ ॥*] शौर्यं श्शौर्य्यं[व]-

36 नं राज्यमेकैकं मदकारकं [।*] सर्व्वंन्(र्व्वं) श्रीमानभीतस्य निर्व्विकारमुपस्थि-

37 त[म्*] ॥[१६ ॥*] तुरगखुराभिघातविदलद्धरणीतलजं जयगजकर्ण्णचाम-

38 रविधूत(न)नविस्फुरितं [।*] सुभटकरप्रसर्प्पणनिरुद्धककुब्ग(ब्ग)गनं व(ब)-

39 लरज एव यस्य जयति द्विषतां ध्वजिनीं ॥[१७ ॥*] आरुह्य प्रसभं घटा गजगणैरश्वो-

40 यपादातकै: जित्वात्या(न्या)न्व(ब)लशालिनो नृपवरानागत्य दृष्टेर्भुवं [।*] युद्धे भीमप-

41 राक्रमेण विजिता निर्द्दत्पदं प्रापिता: दृश्यन्ते भवनाङ्गणे प्रतिदिनं प्रात:

42 प्रणामार्थिन[:*]~॥[१८ ॥*] विजयसौम्यपुरवासकाच्छ्रीशैलोद्भवकुलतिलको

43 महामखवाजपेयाश्वमेधावभृथस्नाननिर्व्वर्त्तितसूनोस्तनयो व(ब)हुवि-

44 धमत्तवारणवरतुरगपदातिशस्त्रसंपातसंकुलो व(ब)ह्वाहव-

Third Plate ; First Side.

45 विनिहतशत्रुरनेकविक्रमाक्रान्तसकलभूमण्डलप्रथितयश(शा)श्चानुहन्ति[:]

46 संग्रामादसकृत(त्)लब्ध(ब्ध)प्रताप[:*] परममाहेश्वरो मातापितृपाद[ा*]नुध्यात[:*] श्रीध-

47 र्म्मराजदेव: कुशली ॥ अस्मिं(स्मिन्) कोङ्गोदमण्डले श्रीसामन्तमहा-सामन्तम-

48 हाराजराज[ा*]नकराजपुत्रान्तरङ्गदाण्डनायकदौस्साधसाधनिकप्रमुख[ां*]स्तद्दिनि-

49 युक्तकव्यवहारि[ण]:[1] सकरणानन्यांश्च ब्रा(ब्रा)ह्मण पुरोगा द्वैषयिकजन-
50 पदान्यथार्हंन्पू(र्हं पू)जयनि मानयत्याज्ञापयति च विदितमस्तु भवता(तां) खि-
51 ड्डिङ्गहारविषयसम्ब(म्ब)द्धकोण्डे डुंग्रामार्द्धीयं अकरीकृत्य
52 [कौ]शिकसगोत्राय वाजसनेयचरणाय औदलवत्देवरात-
53 विश्वामित्त्र(त्र)प्रवराय अग्निहोत्त्री(त्री)भट्टगोणदेवस्वामिने मातापित्त्रोरात्मनश्च
54 पुण्याभिवृद्धये सलिलधारापुरस्सरेणाचन्द्रार्क[2] कालमुपभुञ्जानस्य ध-
55 र्म्मगौरवान्न केनचिद्विघाते वर्त्तितव्यमिति ॥ उक्तञ्च धर्म्मशास्त्रे [।*]
   व(ब)हुभिर्व्व-
56 सुधा दत्ता राजभिः सगरादिभिः [।*] यस्य यस्य यदा भूमिस्तस्य तस्य
   तदा फ-
57 लं ॥[१९ ॥*] स्वदत्तां परदत्तां श्वा(वा) यो हरेत वसुन्धरां स्वविष्ठायां
   कृमिर्भूत्वा पितृभि[:*]
58 सह पच्यते ॥[२० ॥*] मा भूदफलशङ्का वः परदत्तेति पार्थिवा[:*] स्वदाना-
   त्फलमा-
59 [नन्त्यं] परदत्तानुपाल[नं] ॥[२१ ॥*] दूतकोत्राधिकृतचरम्पदेव(वो) लिखितं

Third Plate ; Second Side.

60 [सु..] दा[मोद[रेण ला [ञ्छितं]. [टापल..
61 उत्कीर्णं..][3] स्थविराहृद्धेनेति [॥] सम्ब(व)त् ३० वैशाख शु [८] [॥*]

ABRIDGED TRANSLATION.

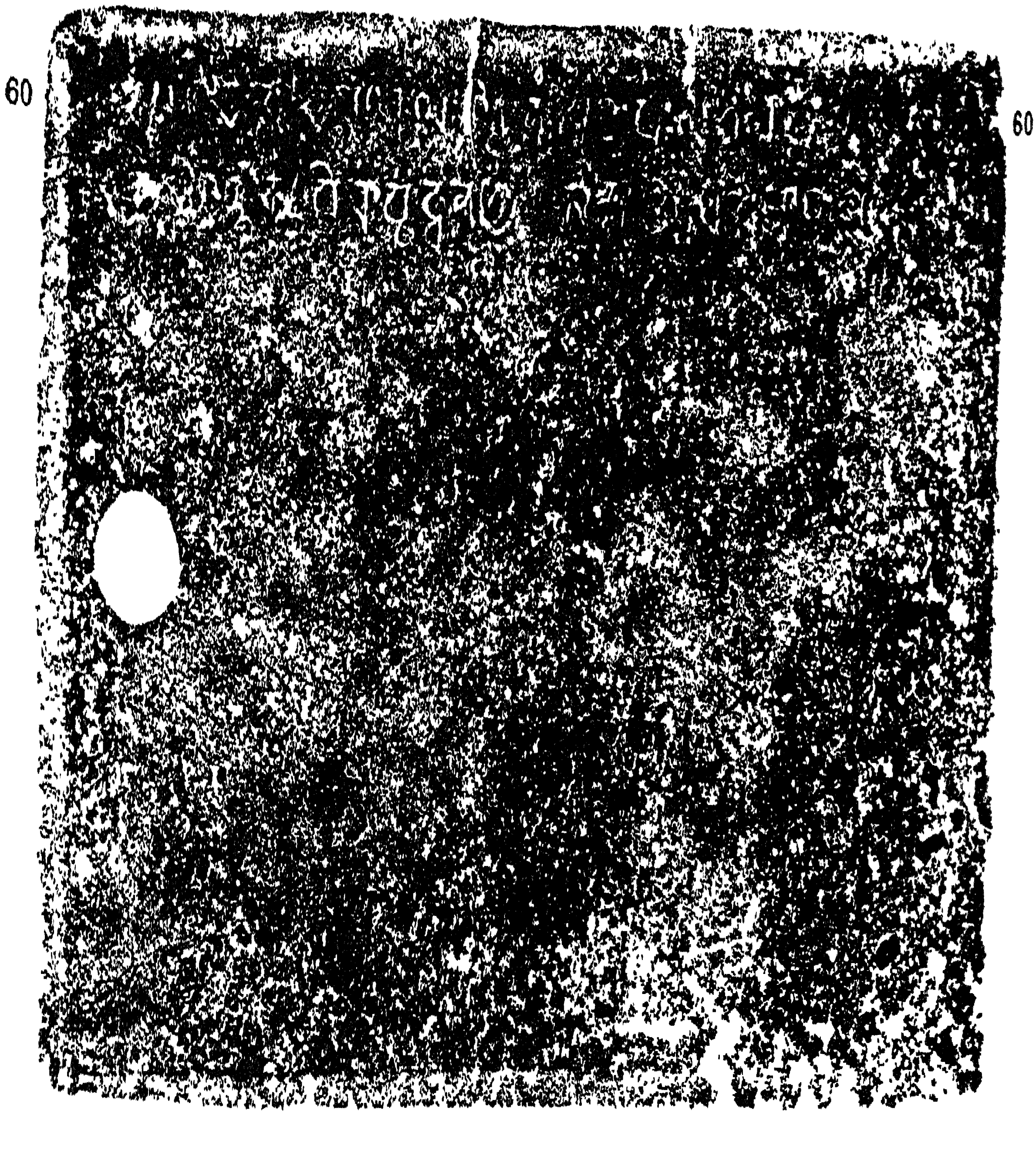
Ll. 26-42. His (Madhyamarājadēva's) son was the illustrious **Dharmmarāja,** who studied all the *śāstras* and who comprehended their characteristic differences, and whose very untarnished and increasing fame removed human sufferings as do the feet of Hari (Vishṇu). He was possessed of excellent qualities and was free from all failings. At times he would kill foes who had risen to prominence in battle-fields and go into raptures over the tales of Śiva's radiant deeds ; or he would devote himself to religious deliberations with Brahmans. His exploits were like those of the enemy of Krauñcha (*i e.* Kārttikēya). King **Mādhava,** having obtained the kingdom by force, was defeated at **Phāsikā** for having formed the evil intention of driving away from the country his elderly relations. This king (Mādhava) then resorted for help to **Strīvara,** the king's enemy ; but being later on foiled even when accompanied by him, fell at the foot of the **Vindhyas.** Though bravery, prosperity, youth and sovereignty are ever singly sufficient to cause perturbation, yet all of them came to the illustrious king **Mānabhīta** without producing

[1] व्यवहारिणः appear to have been subordinate officers appointed by the above-mentioned higher officials for transacting actual business as compared with supervising.

[2] [Something like दत्तः यथा may be supplied after आचन्द्रार्क—Ed.]

[3] The portion is much damaged. उत्कीर्णं, however, appears to be pretty certain.

iiib.



any change in him. The dust raised by his army alone conquers the bannered host of his foes—the dust which rises from the earth beaten at the trampling of the hooves of the horses, which is enlarged by the movement of the chowries in the form of the ears of successful elephants and screens the heaven and the quarters by the spreading caused by the shields of his great warriors. Having forcibly arrayed the troops with the multitudes of elephants, horsemen, and foot soldiers, he vanquished the rival kings. Others who were conquered by him, and who displayed formidable prowess in the battle-field, were brought to the place of bliss, by his coming within their sight and were seen every morning in the courtyard of his palace ready to pay him their respects.

Ll. 42-61. From his victorious camp located at **Saumyapura** the glorious **Dharmmarājadēva**, the jewel of the **Śailōdbhava** family, the son of one who had his body purified by the ablutions taken after the celebration of the Mahāmukha,[1] the Vājapēya and the Aśvamēdha sacrifice, who had a collection of proud elephants, excellent horses, and weapons of foot-soldiers of different kinds, who vanquished enemies in a number of battles, who is famous all over the world for his heroic actions, who is very liberal, who won laurels in many a battle, who is a great worshipper of Mahēśvara (Śiva), who meditates on the feet of his parents, in this province, called **Kōṅgōda**, honours, commands and worships,[2] as is befitting, the illustrious feudatory princes, great feudatory princes, great kings, royal personages, princes, superintendents over magistrates,[3] police officers,[4] and subordinate officers, appointed by them such as *karaṇas*[5] and local persons, such as Brāhmaṇs and citizens :—" Let it be known to you that in order to increase religious merit of our parents and ourselves, this half of the village, called **Kōṅ-dēḍḍa**, included in the district of **Khiḍḍiṅgahāra** rendered tax-free, has been bestowed with the libations of water on **Bhaṭṭa Gōṇadēvasvāmin** of the Kauśika-*gōtra*, Vājasanēya-*charaṇa*, and of the Audalavat(ha), Dēvarāta and Viśvāmitra *pravaras*, who maintains the sacrificial fire. While he is in the enjoyment of it, so long as the moon and the sun endure, no body should obstruct him, out of regard for religious merit. It has been laid down in the Code of Law : (Here follow the three of the usual benedictory and imprecatory verses.) The **executive officer** of this document is **Charampadēva** who is in charge (*of such duties*). This charter is written by **Dāmōdara**. It is sealed by **Ṭāpala**[6] and engraved by **Sthavira Vṛiddha**. **(Dated) the 8th day of the bright fortnight of Vaiśākha of the 30th (regnal) year.**"[7]

No. 47.—THE ADDANKI STONE INSCRIPTION OF PANDARANGA.

BY THE LATE K. V. LAKSHMANA RAO, M.A., MADRAS.

This inscription was first published with an indistinct plate in the *Nellore Inscriptions*[8] by Messrs. Butterworth and Venugopaul Chetty. It was not then thought that it contained any

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[1] Mr. R. D. Banerji in the Pārikud plates, *Ep. Ind.*, Vol. XI, p. 286, l. 38, reads °सुद्र. But here the reading is clearly °मुख. In the Pārikud plates, too, I would read °मुख.

[2] पूजयति must be construed with Brāhmaṇs.

[3] दाण्डनायकाः = magistrates.

[4] दाण्डपाशिकाः = police officers.

[5] करणाः correspond to *kulkarṇis* of the Deccan.

[6] The words following टापल excepting लाञ्छितं are not clear to me.

[7] The symbol which I take as 30 may stand for 10, but not for 800. The king's reign was perhaps somewhat longer than an ordinary one.

[8] Vol. II, p. 896.

verse. While I was studying ancient Telugu inscriptions for an article on Telugu Philology to be published in my *Telugu Encyclopædia,* it arrested my attention and I made a special study of it and came to the conclusion that the lines 3-7 contained a Telugu verse in the *Taruvōja* metre. I published my results in Telugu in my presidential address at the Fifth Session of the Telugu Research Society, Chitrāda (Godāvari Dist.). I requested the Assistant Archæological Superintendent for Epigraphy, Madras, to supply me with a fresh estampage of this and some other inscriptions, which I suspected contained Telugu verses of the period of **Paṇḍaraṅga** and am now editing this inscription from the estampage kindly supplied to me by him.

This inscription is engraved on a stone now lying in a field at **Addanki** in the Ongole Tāluka of the Guntur district. The stone is broken at the top to the extent of three or four lines and also slightly at the bottom. As it is, all the letters of the first line are damaged, except the lower halves of the last two letters, which may be read as *pura.* The second line also is similarly mutilated except the last four letters which seem to form the last portion of a verse that must have preceded the extant one.

The **alphabets** are of the Eastern Chālukyan type of the time of **Guṇaga-Vijayāditya** III to which the record belongs. There seem to have been two types of characters which were then current. One is found in the Masulipatam plates[1] of this king and another in his Uṟuvuṭūru grant.[2] The first may be termed the round hand and the second square or angular hand. In this inscription which is in round hand, the upper portion of the consonant *ka* and the mark for the secondary *u* when added to *k*, are somewhat cursive, as compared with the same letters in the copper-plate grants of this king.

There is a difference between the secondary form of *e* as seen in this inscription and the one seen in the Bezwada pillar inscription.[3] In the latter, we find that the secondary sign of *e* is marked generally over the main letter and goes up from left to right like a tail, while in this inscription it is always placed at the left side of the main letter and is a small curved line with a downward bend. The letters *a* and *ā* are written almost alike in this record. The forms of the letters *ka, ba, ma, ya* and *ra* are more archaic, and the secondary symbols for *ā, ai, o* and *ō* are shorter and less ornamental here than in the Yadhamalla inscription. The subscript *ṟ* which is not common is employed in this inscription in °*lvaṇḍreṇḍu* (l. 6) as in the Bezwada record, in *goṇḍṟu* (l. 14). In one instance *ḍ* is employed wrongly for *ṭ* in *vuḍlu* (l. 10) for *vuṭlu.* The letter *ṇ* is used indifferently in many cases where we should expect *n* : *e.g., baṇchina* (l. 5), *goṇi* (l. 6), °*b=āṇa* (l. 7) and *Kaṇdukur* (l. 8). In two places *ś* is replaced by *s* : in *Māhēsvaruṇḍu* (l. 9) and *asvamēdha* (l. 11). This last feature is very common in Kannaḍa inscriptions.

The symbol representing the Dravidian sound *ḻ* is found in l. 6. This sound was represented by the same symbol in ancient Kannaḍa also. The existence of this sound in early Telugu was first revealed by the Yuddhamalla inscription.[3]

The **language** is Telugu. The first eight lines (except the broken ones) are in verse and the remaining lines are in prose. The language, being that of the ninth century A.D., is a little archaic, and the meanings of certain obsolete words are to be inferred from cognate words in other languages.

In **orthography** it resembles the Bezwada pillar inscription of Yuddhamalla. *Anusvāra* is used in several places. In some, it has the value of the modern Telugu *ardhānusvāra* (*e.g., prabhuṁ-* l. 4); in others, it serves as the class nasal (*e.g., garvvaṁb-oppaga* l. 3 *f.* and *koṭṭaṁbu* l. 6). For purposes of metre it has to be elided in some places in this inscription just as in

[1] Above, Vol V, p. 122.

[2] C. P. No. 3 of 1912-13 : See also *Journal of the Telugu Academy,* Vol. I, p. 140.

[3] Above, Vol. XV, p. 150.

the Bezwada inscription. The absence of forms ending in *mu* or *mmu* and the frequent use of *ṁbu* instead would show that in early periods the latter was the only form adopted and that the former two are later developments of it. Scansion would require the elision of the basic *l* in *goḷelchiya* (l. 6), cf. *goragalgā* in l. 10 of the Yuddhamalla inscription.

The metre *Taruvōja*[1] in which the verse is written is a group of eight *Dvipadas*, whose two feet form one *pāda* of it. The verse is transcribed below according to the modern Telugu orthography, showing the four feet separately; the *prāsa* (rhyming) letters are underlined and the places of *yaṭi* (cæsura) are shown by asterisk and the *ardhānusvāra* is represented by a semi-circle (. This long metre did not find much favour with the Telugu poets. On the other hand, the *Dvipada* metre is a very popular one.

1 Paṭṭaṁbu (gaṭṭina* prathamaṁbu nēṁḍu* balagarvvam=oppaga (*bai lēchi sēna-

2 Paṭṭambu gaṭṭiṁchi* prabhu (Baṁḍaraṁgu* bhaṇchina sāmaṁta* paḍu vasō bōya

3 Koṭṭamul paṁḍreṁḍu* goni Vēṁgi-nāṁṭi (* go[ḷe]lchi ya Tribhuvanāṁ* kuśabāṇa nilpi

4 Kaṭṭepudurgaṁbu* gaḍu bayal chēsi Kaṁdukur-Bbejavāḍa* gāviṁche mechchi

Paṇḍaraṅga was the minister of **Guṇaga-Vijayāditya** III of the Eastern Chālukya line. In almost every grant of Vijayāditya the name of Paṇḍaraṅga is found as the executor (*ājñapti*). This king ruled from A.D. 844 to 888. We are told in this inscription that Paṇḍaraṅga was made the commander-in-chief of the army in the first year of the king's coronation. The **date** of the inscription therefore can safely be put as A.D. 844-5.

Paṇḍaraṅga took twelve *koṭṭams* of the **Bōyas**, established the flags (or sovereignty) of the kings of **Vēṅgi-nāṇḍu**, and laid bare the fort of **Kaṭṭe** (Kaṭṭepu-durgamu). He was a *Parama-Māhēśvara* (great worshipper of Śiva) and gave certain lands to the **Āditya-Bhaṭāra** (Sun-god) at Dammavuram.

This inscription is very important to the students of Telugu literature, as it furnishes a positive evidence of the existence of Telugu poetry in the middle of the 9th century A.D. The oldest Telugu work now extant is the *Mahābhārata* of **Nannaya-Bhaṭṭa**, the Poet Laureate in the court of the Eastern Chālukya Rājarāja I (A.D. 1022-1063) of Rajahmundry. It was, therefore, believed by many Telugu scholars that the beginnings of the Telugu poetry could not go to a period earlier than the eleventh century of the Christian era. But the Bezwada pillar inscription of Yuddhamalla took it a century back. The present inscription takes it a century further still.

Of the places mentioned in this inscription **Dammavuraṁbu** (ll. 10-11) is the village of **Dharmavaram** which is not far off from **Addanki** and where two more stone inscriptions[2] of Paṇḍaraṅga are to be noticed. The reading 'Kaṇḍukur-Bejavāḍa' in l. 8 is doubtful. But at Kandukur we have a stone inscription[3] of Paṇḍaraṅga, containing a Telugu verse in *Sīsa* metre. Paṇḍaraṅga claims to have conquered twelve *koṭṭams* of the Bōyas. *Kōṭṭam* is an ancient geographical and administrative division, generally met with in Tamil inscriptions. It was bigger than the *nāḍu* and smaller than the *maṇḍalam*. We have Koṭṭām-sīma in the Godāvari district,

[1] Brown's *Grammer of the Telugu Language*, Book XI.

[2] *Nellore Inscriptions*, Vol. II, Ongole Nos. 39 and 40. I believe these two inscriptions are also in verse.

[3] *Ibid.*, Vol. II, p. 544. Kandukur Nos. 31 and 32. It is a matter for regret that the original stone of this inscription which was removed to the taluk office from Ramaswami-mēḍa in Kandukur town by Mr. Venugopal Chetty is now missing.

which is almost identical with Tuni Zamindāri. Bōya is a hunter caste. These people are otherwise called Bēḍars. In the *Gazetteer of the Anantapur district* we find it stated that " the Bōyas are the old fighting caste of this part of the country, whose exploits are so often recounted in historical works. The Poligār's forces and Haider Ali's famous troops were largely recruited from these people and they still retain a keen interest in sport and manly exercises." Their colonies are mainly found in the Ceded Districts, especially in Kurnool, Anantapur and Bellary districts. We may therefore suppose that the *Bōya koṭṭams,* which Paṇḍaraṅga claims to have conquered, belonged to the Kurnool district. Paṇḍaraṅga seems to have come to Addanki from that quarter. It is not known where **Kaṭṭepu-durgam** is situated[1] but might have been one of the forts in the Nallamalai Hills near Śrīśailam.

The meaning of '*goḷelchiya*' (l. 6) is not clear. We find the pure Dravidian letter *ḷ* in it. *Goḷ* means 'a mountain' in Kanarese. *Elayu* in Telugu means 'to reach'. Therefore *golelchi* may mean 'having reached the tops of the mountains or hill forts'. *Ya* may be connected with the next word. *Yatribhuvanāṅkuśabāṇa* would mean the (famous) arrow known as '*Tribhuvanāṅkuśa* (the goad that subdues the three worlds)'. If this interpretation is correct, it would lead to the conclusion that Paṇḍaraṅga had to win back many hill-forts in the Vēṅgi country from some foreign kings (perhaps the Rāshṭrakūṭas). We then come to the reading *Kaṇḍukur-Bbejavāḍa* in l. 8 of which I am not sure. The other probable alternative reading would be *Kaṇḍu-kubbajavada(dha)*. We shall have to change the reading of the next two words as *gāviñchi vachchi*, to make the meaning complete by connecting several words. The whole can then be translated as 'having arrived after killing those who were proud and were longing to fight'. *Kaṇḍu* literally means 'itch' and figuratively a 'desire to quarrel'. *Kobbagu* means a 'proud man' in Kanarese. *Āḍlu* in l. 10 may mean 'paddy' as does the current *vaḍlu.*

As the gift mentioned in the inscription was given to **Āditya-Bhaṭāra** or the Sun-God there must have been a Sun temple at Dharmavaram at that time. At Arsavalli, Chicacole Taluka, Ganjam district, there is a temple of that deity which has an inscription of Śaka-Samvat 1068.[2]

TEXT.[3]

1 . . . . . . , ... [pura]
2 . . . . [pu di] bhūpālakuṇḍu [|*]
3 Paṭṭaṁbu[4] gaṭṭina prathamaṁbu nēṇḍu bala-garvvaṁb=o=
4 ppaga bailēchi sēna [|*] paṭṭaṁbu gaṭṭiñchi prabhuṁ
5 Baṇḍaraṁgu ba[ṇchi]na[5] samatta[6]-paḍu Va[sō] Bōya-
6 koṭṭaṁbul-vaṇḍrenḍu goṇi Vēṁgināṇṭi goḷelchi ya
7 Tribhuvanāṁkuśa bāṇa nilpi [|*] Kaṭṭepudu[r]ggaṁbu gaḍu

[1] [This has been suggested to be identical with Kaṭhevaram in the Tenali taluk, Guntur District : See *Madras Epigraphical Report* for 1923, p. 97.—Ed.]

[2] No. 387 of 1896.

[3] From the estampage supplied to me by the Madras Epigraphy Office.

[4] The *anusvāra* is generally placed above the letter next to the one to which it refers.

[5] The reading is doubtful. Of the compound syllable the first consonant is certainly *ṇ* and consequently we should expect the second consonant from the *ṭa varga.* But it looks like *cha* more than any other letter, though the combination *ṇchi* is a mistake.

[6] Read *Sāmanta.*

ADDANKI STONE INSCRIPTION OF PANDARANGA.

SCALE ONE FIFTH.

SURVEY OF INDIA, CALCUTTA.

8 bayal-sēsi Kaṇḍukuṛ[1]-Bbejav[ā]ḍa gāviñche mechchi [||*]
9 Paṇḍaraṁgu parama-Mahēsvaruṇḍu[2] Āditya-baṭārani-
10 ki ichchina bh[ū]mi enubodi vuḍlu[3] aḍlu paṭṭu nēla Da-
11 mmavuraṁbuna dammuvulu vīni rakshiñchinav[ā]riki asva-[4]
12 mēdaṁbuna palaṁb[u] agu [||*]

TRANSLATION.

(Line 1.) . . . . *pura*

(L. 2.) The king . . . .

(Verse 1.) In the first year after coronation, (*the king*) being proud of his army (or strength) and elated (*thereby*), having anointed (*i.e.* appointed) **Paṇḍaraṁga**, the Sāmanta. to the command of the army and sent (*him*), he (*i.e.* Paṇḍaraṅga) captured twelve *koṭṭāms* belonging to one **[Vasō]-Bōya.** He reached (*i.e.* ascended and captured) the hill-top (*i.e.* forts on the top of the hill) of **Vēṁgi-nāṇḍu** and planted the goad of Tribhuvanāṁkuśa (*there*). He exposed fully (*i.e.* made bare after conquest) the fort of **Kaṭṭe.** He liked and praised **Kaṇḍukur** and **Bejavāḍa.**

(Lines 9-12.) Paṇḍaraṅga who was the best of the *Māhēśvaras* (*i.e.* the worshippers of Mahēśvara or Śiva) gave to (*the god*) Āditya-Bhaṭāra, land sowable with eighty *candies* of paddy. This is a charity at Dammavuram. Those who protect these charities will acquire such merit (*as is obtained*) by (*performing*) the *Aśvamēdha* (*sacrifice*).

No. 48.—A NOTE ON THE ADDANKI INSCRIPTION OF PANDARANGA.

By J. Ramayya Pantulu, B.A., B.L.

I am obliged to Dr. Hirananda Sastri for the opportunity of making a few remarks on this inscription which is so valuable from the point of view of the history of the Telugu language and literature. For the sake of convenience, I propose to group my remarks under the following headings, *viz.*, 1. reading, 2. characters, 3. orthography, 4. grammar, 5. vocabulary and 6. interpretation.

Reading.

The reading *garvvamboppaga* (lines 3 and 4) is correct as it is, but to make it grammatically correct, we must insert an *anusvāra* both before and after the final *ga*. The reading *baṇchina* (line 5) makes good sense, but I am afraid it has to be rejected on orthographical grounds. The combination *ṇch* is not merely a "mistake" (foot-note 4), but it is unknown to the author (or the engraver) of the inscription, for it is always *ñ*, *i.e.*, the last letter in the *ch* varga which is used in the inscription in conjunction with *ch* as it should be. The second consonant of the syllable under consideration must, therefore, be sought for in the *ṭ* varga but I am not certain what it should be. There is a Telugu verb *pannu* which becomes *paṇṇu* in Kanarese and Tamiḻ and it means 'to prepare' or 'make ready'—as an army—which is not a quite unsuitable meaning. Or is it possible that there was once the verb *paṇṭu* in Telugu which meant the same thing as *pañchu*, *i.e.*,

[1] The reading is again doubtful. If we read *Kaṇḍukur-Bbejavāḍa*, there comes the unnatural combination of ṇ and ḍ (not ḍ). This we shall have to consider to be the mistake of the writer. *Rēpha* is not very clear. Its existence is conjectural.

[2] Read *Māhēśvaruṇḍu*.

[3] Read *vuṭlu*.

[4] Read *aśva-*.

to 'order' or 'depute'? The final syllable in line 6 must be read as *yā* with a long *a*. Here *yā* stands for the remote demonstrative pronoun *ā* 'that' and goes with *tribhuvanāṁkuśa*. The reading *bāṇa* after *tribhuvanāṁkuśa* (line 7) is incorrect. The exact reading is *baṇa* which, I think, should be corrected into *ṁbuna*, the syllable *ṇa* being a favourite mistake with the author for *na*. The expression would then read as *tribhuvanāṁkuśaṁbuna*, meaning "with the *tribhuvanāṁkuśa*".

Orthography.

The use of the sign of *anusvāra* is an interesting feature of the Telugu inscriptions. In Telugu proper, there is no *anusvāra* strictly so called. It always stands for and has the phonetic value of the final nasal consonant of the *varga* to which the succeeding consonant belongs. Originally the nasals themselves were written in all cases. At a later stage, the *bindu* (dot or circle) was substituted for the nasal consonant, and was placed exactly where the consonant originally stood, *viz.*, on the top of the succeeding consonant. Later on, its position was shifted slightly to the left in the same line and later still, it was brought down to a place exactly between the preceding and subsequent consonants. This last is its present position. Owing, perhaps, to this position, the *anusvāra* is now regarded as forming part of the preceding consonant and not that of the succeeding one. In the Yuddhamalla inscription, the *anusvāra* generally occupies the second of the positions described above, while in the present inscription, it generally occupies the first position, thereby showing that the present inscription is older than the Bezwada one. The intermediate position is also met with in the present inscription (as in *Paṇḍaraṁga* in line 9) but it is rare. In *Vēṁgināṇṭi* (line 6) the *anusvāra* is to the right of *gi* but this is evidently due to a slip of hand on the part of the engraver.

Grammar.

Prathamambunēṇḍu (line 3) is a compound of *prathamambu* and *ēṇḍu*. The augment *n* as the connecting link between these two words is unusual and not in accordance with the accepted rules of grammar[1]. *Aśvamēdhaṁbuna phalaṁbu.*—The augment *na* in cases like this is met with frequently in the writings of Nannaya-Bhaṭṭa and rarely in subsequent writers. The present inscription, like many other old inscriptions, shows that the grammatical rule that *k, ch, ṭ, t* and *p* coming after a *kala* in *sandhi* became *g, j, ḍ, d* and *v* respectively, was originally held to be compulsory (*nityam*) while it is only optional (*vaikalpikam*) now.

Vocabulary.

Paḍuva: means army and is cognate with the Tamil *paḍai* (?) and the Kanarese *paḍe*. It has gone out of use in Telugu as a separate word but lingers in such derivatives as *paḍavālu* and *paḍavalamu*.

Golalchi. The exact meaning of this word is not clear but it cannot certainly bear the meaning attributed to it by Mr. Lakshmana Rao. It seems to be used in the sense of 'having conquered' or 'having captured'.

Aḍlu. I do not think this word means 'paddy'. I rather think that it is the older form of *āḷḷu* which is another name of *ārikalu*, a kind of inferior grain.

Interpretation.

I am afraid I must differ from Mr. Lakshmana Rao in one or two respects in the interpretation of the verse portion of the inscription consisting of lines 2 to 8. My interpretation[2] is as follows :—

The king, in the first year of coronation, being proud of his strength and elated (*thereby*), having appointed (anointed) Paṇḍaraṁgu to the command of the army and deputed him, he (*i.e.*,

[1] [Such *sandhi* consonants are known to Pāli and Prākṛit also—Ed.]

[2] [See also *Ep. Rep.* for 1923, pp. 97 ff.—Ed.]

Paṇḍaraṁgu) having, with the (*help of the*) tributary army, captured the twelve Bōya principalities, having (*also*) wrested Vēṁgi-nāṇḍu and kept it by (*means of*) the Tribhuvanāṁkuśa (weapon), (*and*) having utterly demolished the fort of Kaṭṭembu, (*he*) admired and made (?) Kandukur and Bejavāḍa.

The concluding passage referring to Kandukur and Bejavāḍa is unintelligible. The verb *kāviṇche* (*ga* is due to *sandhi*) literally means ' caused to become '. The passage may mean that Paṇḍaraṁgu caused Kandukur and Bejavāḍa to exist, *i.e.*, built them or that he caused Kandukur to become Bejavāḍa, neither of which interpretation is quite satisfactory. Is it possible that *kāviñche* is used in the sense of *kāche*, *i.e.*, ' saved ', in which case, the passage would mean that having destroyed the Kaṭṭepu Fort, Paṇḍaraṁgu spared Kandukur and Bejavāḍa because he admired them ?

No. 49.—THE BHATERA COPPER-PLATE INSCRIPTION OF GOVINDA-KESAVADEVA (C. 1049 A.D.).

By Prof. Dr. K. M. Gupta, Sylhet, Assam.

This plate along, with another, was discovered in a mound called Itertillah in the village of **Bhāṭērā**, about 20 miles from Sylhet. Mr. Luttman-Johnson, the Deputy Commissioner of Sylhet, in 1880, sent facsimiles of these plates to Dr. Rajendralal Mitra, who published his reading of the texts along with his translations in the *Proceedings of the Asiatic Society of Bengal*, August 1880, pp. 141-151. They are now in the possession of Mr. Umesh Chandra Chaudhury who very kindly lent the above-named document to me for examination. It has apparently suffered from fire, and as a result of it, one of its corners is damaged and some of the letters incised there have become mutilated. While examining the inscription, I found that Dr. Mitra had read and interpreted some of its portions wrongly, and it is on this account, especially, that I am re-editing it here.

The plate bearing this inscription measures 12½" by 11" and except for the damage by fire just mentioned, is in a good state of preservation. There is no seal attached to it. It has 55 lines in all, of which 27 are written on the first and the rest on the second side. Lines 1 to 29 are written in **Sanskrit**. Of the rest, lines 29 to 51 are couched in local **Bengali dialect** and the remainder probably in **Kuki**. The **characters** are well cut and belong to about the 11th century A.D. and are generally like those used in the Gayā Krishṇa-Dvārikā temple inscription of the reign of NayapālaDēva,[1] the Tarpandighī grant of Lakshmaṇasēna[2] and the Tippera inscription of Raṇavaṅkamalla.[3]

Some of the compound letters in the present record are different from those of the Tarpandighī grant and the Tippera inscription. ' Śrī ' is like that given in Nayapāla-dēva's inscription, ' ku ' is like that of the 11th century A.D., as given in Table V, Col. XVIII, No. 44 of Bühler's *Indian Palæography*. The numerals used in the plate, however, seem to be earlier than those of the 11th century A.D. It may be noted here that the scribbled letters at the end of the reverse side of the plate, which presumably contains the date, do not resemble any of the letters in the main body of the document. There are a few letters which are recognisable as *da*, *pa*, *va* and *la*. Of these *da* and *pa* are of a later type. The numerals, however, mostly look like those of the plate.

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[1] *Gauḍa-lēkha-mālā.*

[2] *Ep. Ind.*, Vol. XII, p. 8.

[3] *Asiatic Researches*, Vol. IX, 1807 (p. 402) ; [*Ep. Ind.*, Vol. V, App., No. 365.—Ed.]

The inscription under examination tells us that the principality of **Śrīhaṭṭa** was very prosperous under the rule of a king whose name was probably **Kharavāṇa** and who had **Gōkuladēva** for his son. The latter had **Nārāyaṇa** as his son. From him came **Gōvinda-Kēśavadēva,** who was a great conqueror. This prince made a donation of 296 houses and 375 *halas* of land herein specified to god Śiva in Bhaṭṭapāṭaka or Bhāṭapaḍā (modern Bhāṭērā). He also appointed different persons from subject races to attend on this God. Then follows a long description. At the end of the imprecatory verses in the document the date, which consists of 13 letters or rather groups of letters, seems to have been scribbled. Rajendralal Mitra read it as 'Pāṇḍava-kulādipālāvda 4328' = 1245 A.D.[1] But I do not think he was right. In the 10th group of letters I find four numerals, namely, 4, 1, 5, 1. For 5 *cf.* Ojha's *Prāchīna Bhāratīyalipimālā* (plate LXXVI), which represents a 5 of the 11th to the 12th century A.D. I read the eleventh letter as '*je*', the 12th as '*ṭa*' and the 13th as 9. If this reading be correct then the date of the inscription would fall in **1049 A.D.,** which is found by deducting 3102 B.C. (the beginning of the Kali era) from 4151.

If we assign, on the average, 25 years to each reign and treat the date 1049 A.D. as the middle of Gōvinda-Kēśavadēva's reign, then the time of the founder of the line falls roughly about 1000 A.D. With regard to the name Kharavāṇa (or Naragīrvvāṇa) it is doubtful if this at all represents a name, first because it is not consistent with the naming of his successors and secondly because the second Bhāṭērā inscription[2] omits it. I believe the name of the founder of the kingdom of Śrīhaṭṭa is purposely kept in a semi-mythical garb, as is too common in the genealogies of ancient Indian kings. He was probably a military leader only, as may be surmised from an epithet like *kharavāṇaḥ*, and came of the Lunar dynasty of kings of Tippera or Cachar. The greatest of the line, as it appears from both the inscriptions, was Gōvinda-Kēśavadēva who seems to have been a versatile genius. The identification of some of the place-names goes to prove that Gōvinda-Kēśavadēva's rule extended over at least the modern *parganas* of Bhāṭērā, Vanabhāga, Baramchāl, Laṅglā, Itā, Chuāllis, Maurāpur, Tēṅgrā, Tarap, Kauḍiya, etc., in Sylhet; and probably some portions of Hill Tippera and Cachar also.

Many of the **place-names** given in the inscription have still been retained though some of them are slightly altered; *e.g.*

Baḍagāma (line 30) is modern Baḍagāo (Po. Bhāṭerā).

Mahurāpura (30) is modern Maurāpura, near Fenchuganj.

Iṭākhālā (30) is modern Iṭākhalā near Bhāṭērā.

Baḍapañcāla (30-31) is modern Baramchāl or Brahmachal (Ry. station).

Āmatali (31) is modern Āmtail (*pargana* Langla).

Kāṭākhāla (31): there is a river of this name in the Hailakandi sub-division (Cachar); there is also a Railway station (A. B. R.) of this name.

Siṁhajara[3] (31) is modern Simrājur (*par.* Bhāṭērā).

Bhāskara or Bhāsara-teṅgarī (31 & 37) is evidently a village in Tengrā mouja.

Guḍāvayī (31) is modern Guḍābhai.

Ākhālikula (32) is probably modern Ākhāilkul in *par.* Chuāllis. It may also refer to a piece of land on the river named Ākhāligāṅg in *par.* Iṭā.

Parākōṇā (32) is modern Barakona (Po. Bhāṭērā).

[1] See *P. A. S. B.*, August 1880, p. 143.

[2] *Ibid.*, pp. 152-153.

[3] [The original and the transcript give *Siṁhaura.*—Ed.]

Vālūsīgāma (33) is modern Bāusīgāma in *par.* Tarap.

Śughara (33) is modern Śughara in *par.* Tarap.

Navahāṭi (33) is modern Noāhāṭi.

Kaḍaḍiyā (34) is modern Kauḍiyā (*pargana*). It may also refer to Kaḍāiyā in *par.* Iṭā.

Varuṇī (34) is modern Varuṇī in *par.* Banabhāga (near P. S. Biswanāth). It may also refer to Varuṇāgrāma in *par.* Chuāllis.

Saramā (? 35) is modern Surma river on which Sylhet is situated.

Kāliyāni may be modern Kālāin river near Kānihāṭi on the border of Hill Tippera.

Phōmpātipā (36) may be a place within Hill Tippera.

Salāchāpaḍā (38) may be modern Sālchāprā (Ry. station, A. B. R., in Cachar district).

Sāgara (38) probably refers to the famous Hākālukī Hāor. It should be noted that the word '*hāor*' is a corrupt form of Sāgar or sāyara (lit. sea).

Dhāmāyi (39) or Dhāma-nadī (42) now goes by the name Dhāmai.

Cheṅgachchhuḍī (41) is modern Cheṅchhaḍī in *par.* Baramchāl. There is also a place of this name in *par.* Langla.

Vāsudēvaśāsana is probably modern Vāsudēvapūr.

Jaḍīgāṅg (43) is modern Juḍigāṅg which flows by the Ry. station Juri (A. B. R.).

Pōhāniyā (44) is probably the village of this name in *par.* Chuāllis.

Bōbāchaḍā (44) is the modern streamlet of this name near Bhāṭērā.

Kararagāma (43-44) is modern Karērgrām (*par.* Langla).

The *hala* measurement of land still prevails in Sylhet :

3 *krāntis*=1 *kaḍā*
4 *kaḍās*=1 *gaṇḍā*
20 *gaṇḍās*=1 *paṇa*
4 *paṇas*=1 *rēkhā*
4 *rēkhās*=1 *jashṭhi*
7 *jashṭhis*=1 *poā*
4 *poās*=1 *kēdāra or kēyāra*
12 *kēdāras or kēyāras*=1 *hala* or *hāla*
=*about* 10½ *bighas*
=*about* 3½ acres.

375 *halas* would thus be about 3,937½ *bighas* or about 1,312½ acres of land. Although in verse 19 the land granted is stated to be 375 *halas* with 296 houses, the totals of the figures actually given in the descriptive portion under the two heads are respectively about 451 (excluding 20 *kēdāras*) *vila*; and about 423. But I am not sure if these figures have not been manipulated.

TEXT.[1]

[Metres :—Vv. 1, 8, 9 and 10, *Śārdūlavikrīḍita*; v. 2, *Pushpitāgrā*; vv. 3, 4, 11 and 18, *Āryā*; v. 5, *Upajāti*; v. 16, *Upēndravajrā*; vv. 6, 7 and 15, *Vasantatilaka*; vv. 12 and 17, *Vaṁśastha-vila*; v. 13, *Pṛithvī*; v. 14. *Sragdharā*; vv. 19, 20, 21 and 22, *Anushṭubh*.]

Obverse.

1[2] Ōṁ namaḥ Śivāya || Yaḥ karttā bhuvana-trayasya tanubhir=viśvaṁ pṛithi-vy-ādibhir=yasy=ēdaṁ dhriyatē ya Īśvara iti khyātō=

2 bhavan=n=ā[pa]raḥ | yaḥ saṁjñā-trayam=ēka ēva bhajati traiguṇya-bhēd-āśritō Vrahm-Ōpēndra-Mahēśvar=ēti jagatām=īśāya ta-

[1] Edited from the original.

[2] At the very beginning of the text there appear to be two strokes, one of which is clear.

3 smai namaḥ || [1*] Tripurahara-śiraḥ-kirīṭaratnaṁ Smara-yuvatēr=abhishēka-raupya-kumbhaḥ [|*] kusuma-viśikha-bāṇa-śāṇa-chakraṁ

4 jayati niśā-tilakas=tushāra-rōchiḥ || [2*] Vaṁśē='sya bhūmipatayaḥ katitē nishpāra-paurush[ā] jātāḥ [|] yēshāṁ yaśa[ḥ*]-

5 praśastir=bhuvi Bhāratasaṁhit=aiv=āsti || [3*] Atha viśruta-prabhāvaḥ prabhavaḥ[1] Śṛīharājya-Kamalāyāḥ | samajani na[ra]-gīrvvā-

6 ṇaḥ **Kharavāṇaḥ** kshmābhujāṁ śrēshṭhaḥ || [4*] Tasy=ā[t*]majō rāja-pitāmahō='bhūt[2] mahīpatir=**Gōkuladēvanāmā**[3] | Yasya pratā-

7 p-ārkaruchō=pi chi[tra]ṁ diśanty=ari-kshmā-pati-jāḍya-mudrām || [5*] Tasmād=amanda-bhuja-mandara-mathyamāna-pratya[r*]thi-pārthiva-

8 samudra-samuddhṛita-śrīḥ [|*] **Nārāyaṇō**='jani mahīpatir=anvakāri yēna sphaṭa[4] sa bhagavāna[5] śrita-nandakēna || [6*] Tasmād=asī-

9 ma-guṇa-gaurava-gīta-kīrttir=bhūpāla-mauli-maṇi-maṇḍita-pāda-pīṭhaḥ | śrīmān kshitīndra-tilakō ripu-rāja-

10 gōpī-Gōvinda ity=ajani **Kēśavadēva** ēshaḥ || [7*] Yaḥ sīm=ādbhuta-paurushasya yaśasāṁ dhāma śriyām=āśrayō vidyā-

11 nāṁ vasati[r=*]nayasya nilayō dhāmnān=tad=ēkāspadam | tyāgasy=āyatanaṁ vilāsa-bhavanaṁ vāchaḥ kalānā[ṁ] nidhiḥ |[6]

12 saujanyasya nikētanaṁ vijayatē mūrttō guṇānāṁ gaṇaḥ || [8*] Dōr-daṇḍēna samuddhṛita-kshitibhṛitā saṁrakshya gō-maṇḍa-

13 laṁ sad-vṛindávanam=ādarēṇa[7]vidadhan=nachchhanna-Kaṁs-ōtsavama[8] | śrīmat-Kēśavadēva ēsha niyataṁ chakrē-vaśēsha[ṁ*] rushā ya-

14 tr=aikaṁ Śiśupālam=apy=ari-kulē kshipt-āri-chakrō nṛipaḥ || [9*] Kṛitvā yēna bhuj-aujasā vasumatīm=ēk-ātapatrām=i-

15 māṁ lōkē=sminn=abhilashyatē vajayiny=an-any=ādhikāra-sthithim[9] | pāṇiḥ kalpa-tarōḥ padē dinakṛitaḥ kṛityē

16 pratāpō yaśaḥ śītāṁśōr=vishayē nyadhāyi bhujagādhīś-ādhikārē bhujaḥ || [10*] Yasmina[10] śāsati nikhilām=ā-

17 di-mahīpāla-dīkshayā kshōṇīm [|*] śruti-patha-laṅghana-māhasa-sāsīt[11] kāntā-dṛi-śām=ēva || [11*] Ayaṁ suhṛich-chakra-

18 mudaṁ vibhāvayan prasādhit-āśaḥ karavāla-līlayā [|*] sudūram=utsārita-rāja-maṇḍalō rarāja pūrvv-āvanibhṛit-

19 śiıōmaṇiḥ[12] || [12*] Karōti dhavalaṁ jagat vinayatē=ri-pa[dm]-ōdgamaṁ tanōti kumudaṁ yaśaḥ sadṛiśam=asya cha-

20 ndr-ōjvalam[13] | sitaṁ kim=a[tha] rañjakam[14]=bhramad=anāratam kiṁ sthiraṁ sa-kāraṇam=idañ=cha sat=kim=iva nityam=ity=adbhu-

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[1] Read the following word as *Śrīhaṭṭarājya°*. Dr. Mitra read it as *sachchha-rājya*. [The use of the vowel *ṛī* for the consonant *rī* is noteworthy.—Ed.]

[2] Read *°bhūn=mahī°*.

[3] Compare line 5 of the 2nd Bhātera plate, *P. A. S. B.*, 1880, p. 153. The name may also be read as Koṅgaṇa°.

[4] Read *sphuṭaṁ* or *sphuṭaḥ*. Dr. Mitra read it as *svayaṁ*.

[5] Read *bhagavān*.

[6] [*Daṇḍa* not needed.—Ed.]

[7] Read *vidadhad=āchchhanna°*.

[8] Read *°ōtsavaṁ*.

[9] Read *vijayinā nā=nyādhikāra-sthitiḥ*.

[10] Read *yasmin*.

[11] Read *°laṁghana-sāhasam=āsīt*.

[12] Read *°bhṛich-chhirō°*.

[13] Read *°ōjjvalam*.

[14] Read *rañjakam bhra°*.

21 tam || [13*] Bāshpair=urvvīpatīnāṁ yad=ayam=anumitō mūrchchhitō yad=ripūṇāṁ kīlālair=yat=tanōti dvishad-avani-bhujāṁ

22 jāḍyam=archchir-vitānaiḥ | kāshṭhānāṁ yad=vyatītya prakaram=upayayāv=ambaraṁ lēlihānas=tēn=āścharyy-aika-sīsā[1] jayati nara-

23 patēḥ kō=pi tējaḥ-kṛiśānuḥ || [14*] Kshōṇībhujā yugapad=āhava-saṅgatēna tēn=ōnnata-dvayam=anā[mi] guṇa-dvayēna [|*] ēkē-

24 [na][2] kārmmukam=asīma-ma[ha]ḥ-prakarsha-gamyēna vairi-nivahaḥ sahasā=parē ṇa || [15*] Mahībhujā=jīyata chandrahāsa-karēṇa tē-

25 [n=ā]*mita-vikramēṇa [|*] vilaṅghit-ānēka-payōdhin=ēyaṁ svēn=ēva[3] kṛitsnā-yaśasā dharitrī || [16*] Ath=āsti Kailāsa-ni-

26 [vāsa][2]-nishpṛihaḥ kṛit-āvatārō bhuvi Bhaṭṭapāṭakē | an-ādi-rūpō jagad-ādir=apy=ayan=tri-lōka-nāthō bhaga-

27 [vāna[4] Vaṭē][2]śvaraḥ || [17*] Śaśi-śēkharāya tasmai nṛipa-śēkhara-ratna-visphurach-charaṇaḥ | pradadau nāna[5]-grāmē nikhila-nṛipa-

Reverse.

28 grā[ma]ṇīr=ē[sha]ḥ || [18*] Adhikaṁ pañcha-saptatyā bhū-halānāṁ śata=trayaṁ | śata-dvayañ=cha vāṭīnāṁ shaṇṇavatyā sa[ma]nvitam || [19*] [Nā][nā][6]-

29 parijanāṁs=tasmau[7] janajātīn=anēkaśaḥ [|*] prādāt Śrīhaṭṭa-nāthō=yaṁ[8] Śivāya śiva-kīr[tta]naḥ || [20*] Bhāṭapaḍādēvaranvē[9] bhū-

30 hala 35 || Vāṭī 110 Vaḍagāmē bhū-hala 13[10] . Mahurāpurē vāṭī 1 Iṭākhā-lākē bhū-hala 7 vāṭī 6 Dēgigām-ōttarē bhū-hala 1 Vara-

31 pañchālō hala 5 vāṭī 4 Āmatalīkē hala 7[11] Siṁhaurē[12] vāṭī 1 Bhā-sanāṭēngārikē[13] bhūkē[14] 6 Guḍāvayīkē vāṭī 2 Kāṭārhā[lē][15]

32 bh[ū]-hala 2 Ākhālīkulē bhū-[ha]la 7 Parākōṇākē vāṭī 1 Pithāpinagarē[16] Bhū=hala 17 vāṭī 4 Vēṇūvagāmē vāṭī 2 Pōḍāti-

33 thāk=ēmṛitakara[17] saṁhala[18] 2 vāṭī 11 Kaivāmē hala 8 vāṭī 1 Vālū=sīgāmē hala 5 Navahāṭi-paśchimē hala 2 Śugharē hala 5 vā-

34 ṭī 1 Bhōthilahāṭākē[19] bhū-hala 5 vāṭī 9 Kaḍaḍiyā-dakshiṇē Gōsuyā-pūrvvē Gōvāṭ-ōttarē Var[u]ṇī-paśchimē

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[1] Read °*sīmā*.

[2] Now lost in the original plate, but clearly shown in Dr. Mitra's facsimile

[3] Read *svēn=aiva*. [4] Read *bhagavān*. [5] Read *nānā*°.

[6] Now lost in the original plate, but seen in Dr. Mitra's facsimile.

[7] Read *tasmai*.

[8] Dr. Mitra read it as °*nāthāya*. [Read *Śrīhaṭṭa*°. See footnote 1 on p. 281—Ed.]

[9] Dr. Mitra read it as *dēvasatnē*. [The reading seems to be *dēva(ba)ndhē*.—Ed.]

[10] The lower part of the figure 1 is effaced and 13 may be read as 2.

[11] May also be read as 2. [12] May be read *Siṁhajarē*.

[13] '*ra*' in *Bhāsara* looks like '*na*'. The word is probably *Bhāskara*° (see l. 37).

[14] Read *bhū-kēdāra*.

[15] Read *Kāṭākhālē*.

[16] May also be read as *pithāyinagarē*.

[17] '*mri*' may also be read as '*pri*'. The word is probably *Amritakara*.

[18] Read *bhū-hala*.

[19] Dr. Mitra reads as *athinahāṭikē*.

35 Bhū-hala 19 Saramā-nadī-dakshiṇē[1] bhū-hala 5 vāṭī 3 tathā nady-uttarē bhū-hala 35 vāṭī 12 tathā nady-uttarē Nāṭī-

36 [ra]mbha-pūrvvē[2] vāṭī 1 tathā nady-uttarē Ghaṭā-bhū-paśchimē Garvvara-bhū-dakshiṇē[3] bhū-hala 7 Kāliyāṇī-nady-uttarē Phōmphāṇi-

37 yā-pūrvvē bhū-hala 9 || vāṭī 7 tathā nadī-dakshiṇē Kharasōntī-pūrvvē Bhāskaraṭēṅgarī-paśchimē bhū-hala 45 vāṭī 91

38 Jagāpāntarē[4] Nāṭapānā-grāma-dvayē bhū-hala 5 vāṭī 20 Salāchāpaḍākē Mutīkāthī-pūrvvē sāgara-paśchimē bhū-

39 hala 10 Kāliyāṇī-nadī-dakshiṇ-ōttarē bhū-hala 9 || Dhāmāyi-nadī-dakshiṇē bhū-hala 6 vāṭī 10 Bhōgāubhūvāi-

40 [ḍa]ttarē[5] bhū-hala 4 vāṭī 4 Nathōśāsana-paśchimē Haṭṭa-var-ōttarē Bhū-hala 7 vāṭī 10 Sātakōpā-dakshiṇē vaḍasō-

41 pūrbhe[6] hala 10 Chēṅgachchuḍīkē bhū-hala 2 vāṭī 1 Āḍānakāthīkē vāṭī 9 bhūkē 4 Gāṅganapāvīkē vāṭī 9 Mēghāparā-

42 ka vāṭī 1 bhūkē 6 Paṁśivo-pūrvvē Āthāvī-uttarē bhū-hala 90 vāṭī 12 Naḍakuṭīgāmē vāṭī 9 tathāgāmē Dhāma-na-

43 [d]y-uttarē vāṭī 9 bhūkē 4 Gōsuyākhāta-pūrvvē Gōpathasy=ōttarē Jaḍīgāṅga-dakshiṇē Vanaṅgajōṭṭī-paśchimē Karagā-

44 mara hala 5 Pōhāniyā Ākhāliṭṭaḍākē bhū-hala 10 Vāsudēvaśāsana-purē[7] bhū-hala 5 Vōvātuḍā-dakshi-

45 ṇē Jōgāvaniyā-uttarē vāṭī 1 Bhāṭaphaḍākē Kēdākādi-vāra-gṛiha 10 tathākē[8] Amṛitākādi-gōpa-gṛiha 1

46 [tathā]k-ōttarē 5[9] pākāditē gṛiha 5 tathākē Kāsya-Gōvindā-gṛiha 1 Vaḍagāmē gōpa-gṛihā[10] 1 tathādagkē ārupā-

47 nākādivāra-gṛiha 7 Jōgā-uttarā nidhisārasuyātē[11] gṛiha 9 Bhāṭapaḍā Hayekhālā Nikuñjagaṭṭākādi-gṛiha 7

48 Bhāṭapaḍā Varapañchāla Iṭākhālātidivākarākādimātā[12]-gṛiha 6 Bhāṭapaḍā [śi]mivākādi gō-gṛiha[13] 5 Bhāṭa-

49 paḍāni nāpita-Gōvindā-gṛiha 1 rajaka-Sirupā-gṛiha 1 Vōvāchhaḍā-nichaṁ[14] vāṭāpipākādi-gṛiha 5

50 tathāni Ḍo[ttharēṭṭapā]kādi-gṛiha 5 Navahāṭāni [Ḍēgvimā]ṭi-pākādi-gṛiha 2 Bhāṭapaḍā Nīvā[ra]-pākā-

51 di-haṭṭiya-gṛiha 3 Pithāpinagarē Dyōtyēnavikākādi-gṛiha 2 Siṁhāuragrāmē dantavāra[15] Rajarigā-gṛiha[16] [1][17]

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[1] '*ma*' in Saramā may be read as '*śa*' or '*ga*', but there is a river named Surma, which is probably a later transformation of Saramā. [But the original reads *Savaśā*.—Ed.]

[2] Dr. Mitra read *Vātisastapūrvvē*.

[3] Dr. Mitra read *Śarvvabhū°*.

[4] Dr. Mitra reads *jagāyāntarē*.

[5] [Possibly *-kraddavauttarē*.—Ed.]

[6] Read *pūrvvē*.

[7] May be read as *pūrvva*.

[8] A colloquial Bengali word meaning 'there'.

[9] At first 7 was written and then cancelled.

[10] *Gṛiha* can also be read as *gadā*.

[11] °*dhisāra* may also be read as *nimāra*.

[12] *Tidivākara* may also be read as *nidivākara*, and °*mātā*° as °*mānā*°.

[13] Read *gōpagṛiha*.

[14] Read *nijaṁ*.

[15] Read *dantavāra*.

[16] May also be read as *Vajarigā*.

[17] Now lost in the original plate, but clearly shown in the facsimile.

52 [1]kōshpī hudukā mahāsāchūhō kōshpīsuchhuṇa kōshpīlōkṛitāṁ chhaṭōbhāṁ harishpaṭṭōtapatrē āpit na pi [thūyā][2]

53 [3]āpiyārē bhālaṅkāḍadayanākādayaḥ pradattāḥ || V(B)ahubhir=vasudhā dattā rājabhiḥ Sagar-ādibhir=yasya [yasya][4]

54 yasya yadā bhūmis=tasya tasyar=tadā[5] phalam || [21*] Sva-dattāṁ para-dattāṁ vā yō harēta vasundharāṁ [|*] sa vishṭhāyāṁ kṛimir=bhū[tvā pi]-[6]

55 tṛibhiḥ saha pachyatē || [22*] Pāṇḍavakulādipāl=ā-v(b)da 4151 jēṭa 9[7]

TRANSLATION.

Ōṁ. Salutation to Śiva !

V. 1. Salutation to that Lord of the Universe who is the Maker of the three realms, by whose body (*represented by*) the earth and other elements, this universe is held, who alone is called the Supreme Being and who alone holds, on account of the difference in the three qualities (namely, *sattva, rajas*, and *tamas*), the three names—Brahma, Upēndra and Mahēśvara.

V. 2. (May) he be victorious—the crown-jewel on the head of the Destroyer of Tripura, the silver-pitcher[8] (*used*) in the bath of the youthful wife of Cupid, the circular whet-stone for sharpening the arrows of the god with flowery arrows (*i.e.*, Cupid), the ornament of the night, the coolrayed (*i.e.*, the Moon).

V. 3. In his (Moon's) well-known dynasty were born those kings of limitless prowess whose record of fame exists in the (*Mahā*)*bhārata*.

V. 4. Now, was born the greatly renowned **Kharavāṇa**, (?) a god among men, the cause of the existence of Lakshmī (lit. Prosperity) of the kingdom of **Śrīhaṭṭa**, the best among the rulers of the earth.[9]

V. 5. His son, a king of the name of **Gōkuladēva**, was the grandfather of the (*present*) king. It is indeed strange that his prowess (*which is*) like the rays of the Sun, imposed inactivity on the kings among his enemies.

V. 6. Unto him was born king **Nārāyaṇa** who raised the goddess of Fortune from the ocean of hostile kings violently stirred by his arms (*which were*) like the Mandara (mountain), just like Kṛishṇa-Nārāyana who obtained Lakshmī as a result of the churning of the ocean with the Mandara mountain; by whom the god (Nārāyaṇa) was verily imitated owing to his pleasing the people (*nandaka*) or owing to his taking help of **Nandaka** (minister or general in the case of king Nārāyaṇa, and the sword named Nandaka in the case of Kṛishṇa-Nārāyaṇa).

[1] Dr. Mitra reads : *kōdyī huhukō mahāsāhuḍhō kōdyī sahuna kōdyīnō kritām vuḍhōbhāṁ havishaṭṭōdyapatra āsiē na pithūyā.*

[2] Now lost in the original plate, but clearly shown in the facsimile.

[3] Dr. Mitra reads : *āpiyāche bhāla da daya ākādayah pradattāh.*

[4] To be found indistinctly in the facsimile. Portion of '*ya*' survives in the original plate. One *yasya* is redundant.

[5] Read *tasya tadā.*

[6] Indistinctly occurs in the facsimile.

[7] I have doubts regarding the reading of the date which consists of 13 letters or groups of letters. (See introductory remarks.)

[8] Rati is conceived of as having her bath in the beautiful rays of the Moon, which accounts for her beauty.

[9] The fact that the second Bhāṭērā inscription referred to in the introduction does not mention this name Kharavāṇa, is significant. The verse may refer to an unnamed king who was, in addition to these qualities, sharp in throwing arrows (*kharavāṇaḥ*).

V. 7. Unto him was born this **Kēśavadēva** *alias* the Ripurāja-Gōpi-Gōvinda[1] whose fame is sung (*on account of*) his unlimited virtue and glory, whose foot stool is decorated with the crown-jewels of kings, (*who is*) illustrious and prominent among kings,

V. 8. who (*is*) the limit of wonderful prowess, the abode of fame and the refuge of riches, the abode (*of all kinds*) of knowledge, the shelter of diplomacy, the only famous dwelling place of glory, the abode of liberality, the pleasure-house of eloquence, the ocean of cultural sciences, the seat of goodness and the group of virtues incarnate—may he be victorious !

V. 9. He, by preserving the earth with that force of arms which defeated kings,[2] protected with kindness the good people openly (*achchhannakaṁ*[3]) and with festivities (*sōtsavam*), just like Kṛishṇa who gave with kindness the festival of the destruction of Kaṁsa (*uchchhinnakaṁsōtsavam*[4]) to the good people of Vṛindāvana. Also (*this*) king Kēśavadēva, who with anger destroyed the circle of (*his*) enemies surely left one (alone, namely,) the protector of a child, to remain (*with life*) from among the race of (his) opponents (just like Kṛishṇa) who by being angry killed Śisupāla.

V. 10. Bringing the earth under one umbrella by the valour of arms this conquering (king), (as if), desiring that in this earth there should not be any control of any other (*thing*), placed the palm of his hands in the place of the Wishing Tree, his prowess in that of the Sun, his reputation in that of the Moon and his arms in that of the duty of the king of snakes (*i.e.*, in bearing the weight of the earth).

V. 11. While he rules the earth with the vow (*in virtuous principles*) of the first kings of the earth, the daring attempt to transgress the Śruti (meaning the Vēda and the ear) was found only in the eyes of women.

V. 12. Having caused pleasure in the circle of friendly kings, having illuminated all the directions by the skilful swaying of his sword, and having expelled the circle of (*inimical*) kings at a distance, he shone forth as the crest-jewel of the Eastern mountain (*i.e.*, the Sun), thereby producing gaiety among the delighted *chakravāka* (birds), illuminating the directions by the play of the rays and by driving apart the orb of the Moon or the circle of enemies.[5]

V. 13. His reputation, bright as the Moon, illuminates the world, hampers the growth of enemies (just as moonlight does the growth of lotus) and causes the lily of joy of the world (*kumuda*) to spread. It is white (*i.e.*, spotless) and at the same time pleasing, it is ceaselessly moving about though fixed, it is eternal though it is the effect of some cause. It is indeed wonderful !

V. 14. His amazing, fire-like prowess whose existence is inferred by the tears of the rulers of the earth (ordinary fire is however indicated by smoke and not water) ; which is increased by the blood of enemies (ordinary fire is however extinguished by watery substance like blood) ; by the diffusion of whose rays the inactivity of the hostile kings is increased (ordinary fire however removes inactivity), whose power (*as if*) to lick it repeatedly reaches the sky after surpassing all the directions (ordinary fire is however extinguished as soon as it over-reaches a pile of wood)—may it be victorious !

V. 15. By that ruler of the earth engaged in warfares, two great things were bent simultaneously by (reason of his) two *guṇas*—by one *guṇa* (*i.e.*, the string) the bow was bent, and by the other *guṇa*, which is guessed by his limitless great prowess, the host of enemies.

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[1] Ripurāja-Gōpi-Gōvinda seems to have been a *biruda* of Kēśavadēva. Compare ll. 8 and 9 of the second Bhāṭērā copper-plate inscription (*P. A. S. B.*, 1880, p. 153).

[2] [It seems to refer to Kṛishṇa's lifting the Gōvardhana hill.—Ed.]

[3] [See f. n. 7 on p. 283 above.—Ed.]

[4] [But the text gives *achchhanna*°.—Ed.]

[5] *Pūrvāvanibhṛit* suggests that he was a king of the eastern countries.

V. 16. By that ruler of the earth, with a sword in hand, of unparalleled valour, with an army of elephant-riders, was the whole of the earth conquered just as (*it was conquered*) by his fame which like the rays of the laughing Moon crossed many seas in long strides.

V. 17. Now, this lord **Vaṭēśvara**, who, though having no beginning (*for himself*) is (*yet*) the beginning of the universe and is the lord of the three realms, has come into this world at Bhaṭṭapāṭaka (*i.e.*, Bhāṭapaḍā or Bhāṭērā) as an incarnation and is living here, having given up the desire to live at Kailāsa.

Vv. 18 and 19. The leader of the kings (*of this world*), whose feet are decorated with the crown-jewels of kings, gave 300 and 75 (*i.e.*, 375) *halas* of land with two hundred and ninety-six houses in various villages to that moon-crowned (god Śiva).

V. 20. This worshipper of Śiva (*śiva-kīrttana*), the lord of Śrīhaṭṭa, gave to that Śiva different kinds of attendants belonging to (subject) races.

Lines 29-51. 35 *halas* of land in Dēva-forest (?) in Bhāṭapaḍā, as well as 110 houses. 13 *halas* in Vaḍagāma. One house in Mahurāpura. 7 *halas* in Iṭākhālā, as well as 6 houses. One *hala* in the north of Dēgigāma. 5 *halas* as well as 4 houses in Varapañchāla. 7 houses in Āmatalī. One house in Siṁhajara. 6 *kēdāras* of land in Bhāsanāṭēṅgārika. 2 houses in Guḍāvayīka. 2 *halas* in Kāṭākhāla. 7 *halas* in Ākhālikula. One house in Parākōṇāka. 17 *halas* and 4 houses in Pithāpinagara. 2 houses in Vēnūvagrāma. 2 *halas* and 11 houses belonging to Amṛitakara of Pōṭātithāka. 8 *halas* and 1 house in Kaivāma. 5 *halas* in Vālūsīgāma. 2 *halas* in the west of Navahāṭi. 5 *halas* and 1 house in Śughara. 5 *halas* and 9 houses in Bhōtilahāṭika. 19 *halas* (lying) to the south of Kaḍaḍiyā to the east of Gōsuyā, to the north of Gōvāṭa (lit. a pasture ground) and to the north of Varuṇī. 5 *halas* and 3 houses (lying) to the south of the Saramā[1] river. 35 *halas* and 12 houses (lying) to the north of that river. 1 house (lying) to the north of that river and to the east of Nāṭīrambha. 7 *halas* (lying to) the north of that river, west of Ghaṭābhū and south of Garvarabhū. 9 *halas* and 7 houses (lying to) the north of the river Kāliyāṇī and east of Phômphātipā. 45 *halas* and 91 houses (lying to) the south of that river, east of Kharasōntī and west of Bhāskaratēṅgarī. 5 *halas* and 20 houses in the two villages of Jagāyāntara and Nāṭapānā. 10 *halas* in Salāchāpaḍāka, and to the east of Mutīkāthī and to the west of Sāgara. 9 *halas* lying north and south of the river Kāliyāṇī. 6 *halas* and 10 houses (lying) south of the river Vāmāyi. 4 *halas* and 4 houses in the north of Bhōgāu and Bhuvāi. 7 *halas* and 10 houses in the east of Nathōśāsana and north of Haṭṭavara. 10 *halas* south of Sātakōpā and east of Vaḍasō. 2 *halas* and 1 house in Chēṅgachchhuḍīka. 4 *bhū-kēdāras* and 9 houses in Āḍānakāthīka. 9 houses in Māṅganapāvīka. 1 house and 6 *bhū-kēdāras* in Mēghāparāka. 90 *halas* and 12 houses in the east of Paṁśivō and north of Āthāvī. 9 houses in Naḍakuṭigāma. 9 houses and 4 *bhū-kēdāras* in the same village in the north of the river Dhāma. 5 *halas* in Karagāma, east of Gōsuyākhātā, north of Gōpatha (lit. a track for cattle to pass), south of Jaḍīgāṅg and west of Vanaṅgajōṭṭi. 10 *halas* in Pōhāniyā in Ākhāliṭṭaḍāka (Ākhālikulē ?). 5 *halas* in the east of Vāsudēvaśāsana. One house (*lying in*) the south of Bōbāchhaḍā and north of Jōgāvaniyā. In Bhāṭapaḍā 10 outside houses[2] belonging to Kēdāka and others. 1 house belonging to Amṛitāka and other *Gopas*. 5 houses to the north of that: 5 houses as kitchens. 1 house belonging to Kāsya-Gōvindā (lit. Gōvindā, the bell-metal worker).[3] In Vaḍagrāma 1 house of Gōpa and 7 outside houses with kitchen etc. belonging to Ārupā. In my own (*village*) Gārasuyā, north of Bhōgā, 9 houses. In Bhāṭapaḍā-Iṭākhālā 7 houses belonging to Nikuñjabhaṭṭa and others. In Bhāṭapaḍā, Varapañchāla, Iṭākhālā etc. 6 houses belong-

[1] [See footnote 1 on p. 283 above —Ed.]

[2] *Vāragṛiha.* This word is probably the same as the modern colloquial *Vāravāḍī.*

[3] *Kāsya* may imply either *kāṁsyakāra* 'bell-metal worker' or Kāśyapa-*gōtra*, *i.e.*, 'of the line of Kaśyapa, the sage'.

ing to the mother of Ṭidivākara and others. In Bhāṭapaḍā 5 cow-sheds belonging to Simivāka and others. In Bhāṭapaḍā 1 house belonging to washerman Sirupā. 5 houses including kitchen and pasture lower down Bōbāchhaḍā. 5 houses including kitchen there belonging to Ḍottharēṭṭa (?). In Navahāṭī kitchen and other houses (belonging to) Ḍēgvimāṭi 2. In Bhāṭapaḍā kitchen, shop-houses etc. (*belonging to*) Nivāra 3. In Pithāpinagara 2 houses (*belonging to*) Dyōjyē the boatman (*navikā*) and others. In Siṁhajara village 1 house (*belonging to*) Rajavigā the ivory-worker.[1]

L. 52. (The language of a portion is not known) .... have been given.

Verses 21-22 : (the well-known imprecatory verses).

The date : Jyaishṭha 9, 4151, the era of the first of the Pāṇḍavas.

No. 50.—A NOTE ON THE VAPPAGHOSHAVATA GRANT OF JAYANAGA.

BY R. D. BANERJI, M.A.

The *vishaya* of Udumbara mentioned in the grant of Jayanāga recently published in this Journal is better known than is supposed by Dr. L. D. Barnett or Dr. Suniti Kumar Chatterjee. Audumbara existed as the name of a division of Bengal and elsewhere in India up to at least the end of the sixteenth century. It is mentioned as a *Sarkār* of the *ṣūbah of Bengal* in the *Ā'īn-i-Akbarī*. Blochmann read the name correctly as Audumbar, but unfortunately he did not live to translate the second volume of the Ā'īn, and Jarrett, who took up the work, was not sufficiently acquainted with the topography of Bengal to recognise the difference between Udner and Audambar. Consequently in the translation published by the Asiatic Society of Bengal in 1891 the name is given as " Sarkar of Udner commonly known as Tanda."[1] Blochmann read the name correctly as Audambar and included it in the Sarkārs to the south of the Ganges and the west of the Bhāgīrathī. Among the *Mahalls* mentioned as being included in Sarkār Audambar in the *Ā'īn* there are at least two which bear the same name in early British Revenue Papers ; *e.g.*, Ākmahal and Kunwarpartab. The name of Ākmahal was subsequently changed into Rājmahal, and it is now a *parganah* of the Sonthal Parganas District. Kunwarpartāb is really *Kumārapratāpa*, and bears this name even now. It is a *parganah* in the northern part of the Murshidabad district. There cannot be any doubt therefore that portions of Sarkār Audambar lay to the south of the Ganges and to the west of the Bhāgīrathī. I have proved before that even up to the time of Akbar ancient or pre-Muhammadan names of Revenue Divisions continued unchanged. Rāmāvatī, the new capital built by Rāmapāla after the supression of the Kaivartta revolt in Northern Bengal,[2] continued to be a *Mahall* or *Sarkār* Jannatābād or Lakhnauti.[3]

Writing of the Revenue Divisions of Bengal in the reign of Akbar, Blochmann says, " Sarkar Audambar or Tandah, comprising the greater portions of Birbhum. The name Audambar occurs also in other parts of India, *e.g.*, in Kachh."[4] After the publication of Blochmann's paper

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[1] *Ā'in-i-Akbarī. Eng. Trans. Calcutta, 1891, Vol. II, p. 129.* The translator failed to notice Blochmann's important contributions to the history and geography of Bengal.

[2] *Memoirs, A. S. R., Vol. V, p. 14.*

[3] *Ā'in-i-Akbarī, Eng. Trans. Vol. II, 1891, p. 131.*

[4] *Journal, A. S. B., Vol. XLII, 1873, part I, p. 217.* Audumbar was also the name of a *vishaya* in the *maṇḍala* of Kālañjara and *bhukti* of Kānyakubja in the time of the Gurjara-Pratīhāra Emperor Bhōja I ; See his Barah plates of v.s. 893-*Ante., Vol. XIX, pp. 15-19.*

Cunningham, in the fifteenth volume of his report, spells the name correctly as Audambar.[1] I cannot understand how Jarrett came to read it as Ûdner, unless his Maulawîs mistook م and ب for ن and ي .

As the name of an ancient Revenue Division of Bengal is known to have been Audumbar or Audambar in the sixteenth century, there cannot be any reason to suppose that the name of the *Vishaya* in Jayanāga's grant, which is also the same, was situated in the Delta of Bengal near modern Ranaghat, where no such Revenue Divisions can be proved to have existed. The term Gaṅginikā is the diminutive of Gaṅginī. Gāṁ and Gāṅgina are common terms in Western Bengal for a dried up river bed or a small river. The name Gaṅginikā was equally common in Northern Bengal; *cf.* Khalimpur plate of Dharmapāla ll. 31-32, *paśchimēna Gaṅginikā;* 1-38-*Asya ch-ōttarēṇa Gaṅginikā-sīmā;* ll. 39-40 *srōtikāyā Gaṅginikāṁ pravishṭa*, ll. 40-41 *Uttarēṇa Gaṅginikā.*[2]

No. 51.—JURA PRASASTI OF KRISHNA III.

By N. Lakshminarayan Rao, M.A., Ootacamund.

This inscription was discovered by Mr. R. D. Banerji, M.A., in 1921. It is incised on a stone slab which, Mr. Banerji says, is being used as a lintel in a modern bungalow erected inside an old fort in the village of **Jura** which is a hamlet some twelve miles away from the Maihar railway station on the G. I. P. railway line. A brief notice of its contents has already appeared in the Annual Report of the Archæological Survey of India for 1921-22.[3] I edit it below from the impressions sent by Mr. Banerji in 1922 and kindly placed at my disposal by the Government Epigraphist for India.

The writing comprises 37 lines covering a space of 9 inches by 4 feet and is generally well preserved except in lines 3-13. The **language** of the record is Haḷe-Kannaḍa, lines 1-13 and 33-37 being written in prose and lines 17-33 in verse and the *kanda* metre. The use of the word *nōḍire* as an interjection meaning "behold" is noteworthy. Only one more instance of the use of this interjection is known to me, *viz.*, in verse 11 of the Sogal Inscription.[4] The **characters** are Kanarese referable to the 10th century A.D. The size of the letters varies from about 1½″ to about ½″. The vowel *u* subscript is denoted in three different ways, *e.g.*, see (1) by *ru* in *maruḷa* l. 4, (2) by *du* in *sōladu* l. 26, and (3) by *dhu* in *vadhu*, 1.28. The *ē* sign is formed sometimes by a superscript mark, as in *mē* of *paramēśvara*, l. 2, and sometimes by a mark on the left of the letter, as in *bē* of *bērinde* l. 19. No distinction is made between *e* and *ē* when they are combined with consonants. The sign for the vowel *ai* which occurs only once in *Kāmai*, l. 34, is worth notice. In respect of **orthography**, we may note (1) the correct use of the archaic *ḷ* in *kiḷta* (ll. 20-21), *Chōḷa* (l. 20) and *iḷd* (l. 32); (2) the doubling of consonants after *r* as in *vaniteyarkkaḷ* (l. 11); and (3) the wrong use of *s* for *ś* as in *prasasti* (l. 36).

The inscription is a panegyric of *Paramabhaṭṭāraka*, *Paramēśvara*, *śrī-Pṛithvīvallabha*, *Mahārājādhirāja*, **Kannaradēva.** In the prose passage, with which the record opens, this king is introduced with the *birudas* of **nallara-maruḷaṁ**, **āne-vedaṁgaṁ**, **chalake-nallātaṁ**, **vairi-viḷāsaṁ**, **madagaja-mallaṁ**, **parāṅganā-putraṁ**, **gaṇḍa-mārtaṇḍaṁ**,

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[1] *Archæological Survey Reports*, Vol. XV, p. 38.

[2] *Ante*, Vol. IV, p. 249.

[3] p. 119.

[4] *Ep. Ind.*, Vol. XVI, p. 3 and add.

Akālavarshaṁ, Nṛipatuṅgaṁ and **Kachchegaṁ.**[1] All these epithets except those of *nallara-marulaṁ, vairi-vilāsam, parāṅganāputraṁ* and Nṛipatuṅgaṁ[2]—which are met with for the first time in the present inscription—are known to have been borne by the **Rāshṭrakūṭa** emperor **Kṛishṇa III,** as has already been pointed out by Dr. Fleet.[3] Again, as is shown by the Atakur,[4] the Solapuram[5] and other records, it was Kṛishṇa III who uprooted the **Chōḷas.** Accordingly, the king eulogised in this record must be identified with him, namely, **Kṛishṇa III of the Rāshṭrakūṭas of Malkhed.**

The only historical event alluded to in the record is the destruction of the Chōḷa power by Kṛishṇa. Verse 2, describing this achievement, tells us that the **Āne-veḍeṅga** (*i.e.*, Kṛishṇa) "rooted out the Chōḷa who had uprooted the **Pāṇḍya.**" It may be noted in this connection that the expression *Chōḷana bēraṁ bērinde kiḷtan* of this record is a Kanarese rendering of कृत्वा चौलान्वयोन्मूलनं found in the Karhad grant,[6] where we are told that Kṛishṇarāja uprooted the race of the Chōḷas with the intention of subduing the southern region. The Chōḷa who is said to have uprooted the Pāṇḍya was **Parāntaka I** who ruled from A.D. 907 to 953; for not only was he a contemporary of Kṛishṇa III, but is also known to have waged three wars against the **Pāṇḍyas** and captured their capital **Madura.**[7] And we learn from the Kanyākumāri inscription[8] that Parāntaka killed the Pāṇḍya king. It was during the reign of this Parāntaka that Kṛishṇa III fought the famous battle of **Takkōlam,** killed the Chōḷa prince **Rājāditya** and took possession of the Chōḷa territory.[9] Thus, it is evidently this incident that is alluded to in the present inscription. Kṛishṇa's occupation of the Chōḷa dominions is also borne out by the large number of his records, found in that part of the country, which give him the epithet *Kachchiyuṁ Tañjaiyuṁ koṇḍa, i.e.*, 'he who took **Kāñchi** and **Tanjore.**'.

The existence of the present record in **Jura** near Jubbulpore shows clearly that Kṛishṇa's conquests were not confined to the south, but extended to the north also. The Karhad grant tells us that he conquered the **Kalachuri Sahasrārjuna** though he was an elderly relative of his mother and wife. The grant, however, says explicitly that this success was one of those achieved by Kṛishṇa while he was yet a prince (*kumāra*) and acting under the orders of his father (*janakājñāvaśa*). But it is clear that the expedition during which our inscription was engraved was undertaken after he became king, since in this record he is described as a paramount sovereign. Consequently, the latter expedition must be different from the one mentioned in the Karhad grant. The record is not dated and it is, therefore, not possible to ascertain precisely the time when this expedition took place. But the allusion to the crushing of the Chōḷa power made in the epigraph would show that it was undertaken after the overthrow of the Chōḷas and after Kṛishṇa III had killed the Chōḷa prince Rājāditya in A.D. 947.[10] It is quite reasonable to surmise, therefore, that the expedition to the north was led by Kṛishṇa III after A.D. 947. In the

[1] On p. 119 of the *A. S. R.*, for 1921-22, the word is read as *kabbega* and it is stated that it occurs as *kabbega* in the Ātakūr inscription, but the facsimile of the latter (facing p. 54, *Ep. Ind.*, Vol. VI) shows clearly *kachchega* which is Fleet's reading.

[2] On the significance of the Rāshṭrakūṭa titles ending in *tunga* see *Ep. Ind.*, Vol. VI, p. 189.

[3] *Ibid*, pp. 178-179.

[4] *Ibid*, pp. 50 ff.

[5] *Ibid*, Vol. VII, pp. 194 ff.

[6] *Ep. Ind.*, Vol. IV, pp. 278 ff.

[7] *Madras Ep. Report*, 1907, p. 72.

[8] *Trav. Arch. Series*, Vol. III, p. 111.

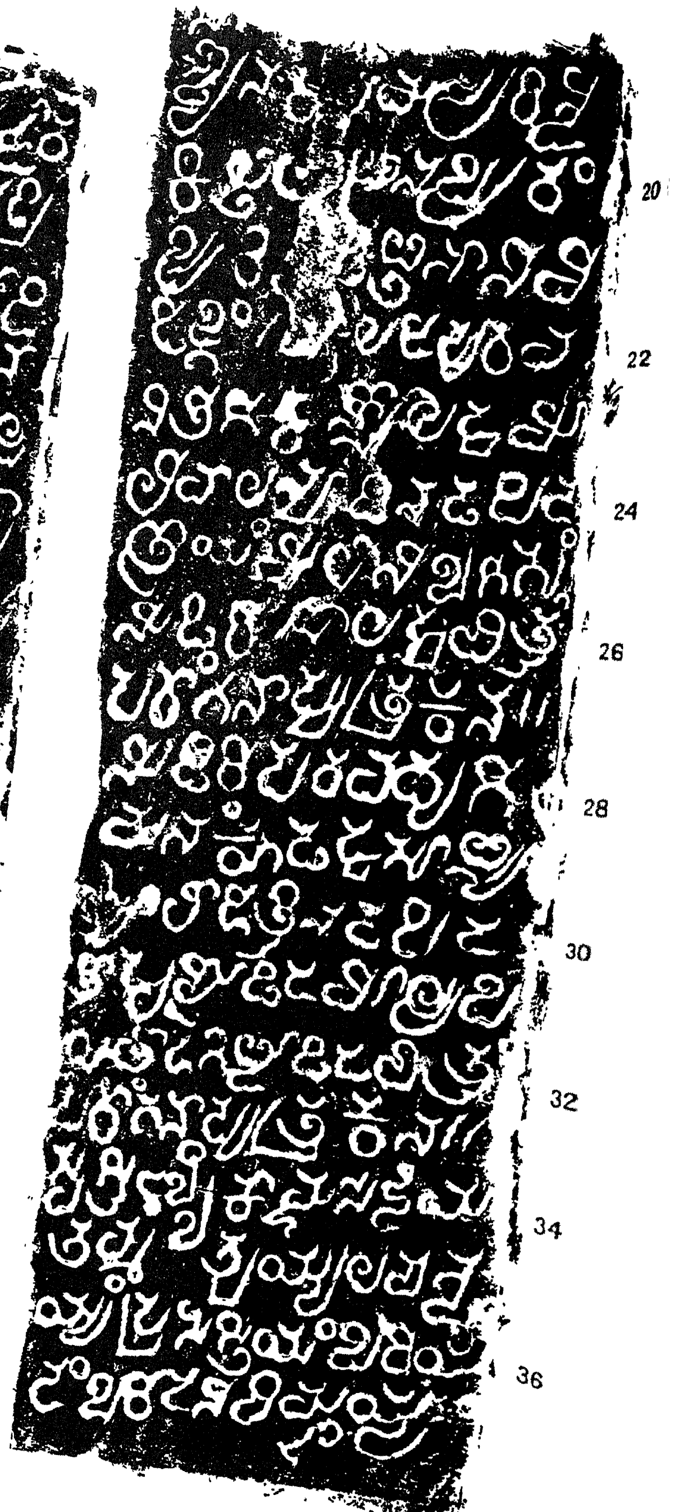
[9] *Ep. Ind.*, Vol. XIX, p. 82.

[10] See above, Vol. XIX, pp. 82 and 83 and *A. S. R.*; for 1912 f. n. Here it may be pointed out that the late Dr. Hultzsch was of opinion that this event took place in A.D. 949-50.

JURA PRASASTI OF KRISHNA III.

1st piece.

2nd piece.



HIRANANDA SASTRI.

SCALE ONE-THIRD.

SURVEY OF INDIA, CALCUTTA.

Śravaṇa-Beḷgoḷa epitaph of the Gaṅga chief **Mārasiṁha**[1], we are told that he became known as the King of the **Gūrjaras** by conquering the northern region for Kṛishṇarāja (III). Evidently, the same campaign is referred to in the Kūḍlūr plates of A.D. 963 which were issued by the same chief and which tell us that Kṛishṇarāja, when setting out on an expedition to the north, himself performed the ceremony of crowning Mārasiṁha as the ruler of Gaṅga-**pāḍi.**[2] If the northern expedition, in the course of which our inscription was written, is identical with the one mentioned in the Śravaṇa-Beḷgoḷa and Kūḍlūr records, it must have taken place in A.D. 963-64 which was, according to Fleet,[3] the first year of Mārasiṁha's rule. Consequently, the inscription under publication will have to be ascribed to that very year, *viz.*, A. D. **963-64.**

The *praśasti* was written by **Chimmayya** at the instance of **Tuyyala Chandayya,** the younger brother of **Kāmaiseṭṭi.** Both these persons appear to be new, for they are not known from other records.

TEXT.

1 Svasti [||*] parama-bhaṭṭāra-
2 ka paramēśvara śrī-[4]pri-
3 thvī-va[llabha] maharājā[dhi]-
4 rā[ja ne(na)]llara-maruḷan=ā-
5 ne-[veḍe]ṁgaṁ chalake-na[llā]-
6 taṁ [vairi]-viḷāsaṁ mada[ga]-
7 ja-mallaṁ parāṁganā-pu-
8 traṁ ga[ṇḍa]-mārtaṇḍan=**Akāḷava-**
9 **rishaṁ**[5] **Nṛi[patu]ṁgaṁ** ka[ch]chegam[6] śrī-
10 mat-**Kannaradēvaṁ** || kanda [||]
11 . . . . . . vaniteyarkka-
12 . . . . . . gaḷum bama-
13 . . . . . . kaṇḍuṁ nōḍa-
14 du kaṇ=nuḍiyadu bā[y=kū]—
15 ḍadu chittaṁ **Parāṁganā-**
16 **putrakana** || [1*.||] Bhārata-
17 doḷ=i[ṛidan=I]ndranoḷ=ōr=ā-
18 sana-[jā]ṇan=enipa Pā-
19 ṇḍyana [kula]maṁ bērinde
20 kiḷta [Chō]ḷana bēraṁ
21 bēri[ndeki]ḷtan=**Āneve-**
22 **ḍeṅgaṁ** || [2 ||*] [Sō]lade para-va-
23 nitege [ka]ṇ=sōladu mo-

[1] *Ep. Ind.*, Vol. V, pp. 151 ff.

[2] *Mys. A. R.* for 1921, pp. 17 ff.

[3] *Ep. Ind.*, Vol. V, p. 172. Rice held that Mārasiṁha commenced to rule in A.D. 961 (*Coorg Ins.*, p. 12, table).

[4] Read °*prithvī*°.

[5] Read °*Akālavarshaṁ*.

[6] Though the upper letter in *chchu* of this word looks like *bh*, it is apparent from the subscript that *ch* was the letter intended as in the Ātakūr inscription: see also *Ind. Ant.* Vol. XXXII, p. 216, *f. n.* 12.

24 le-vālan=ūḍi naḍapida
25 tō(tā)yaṁ(yiṁ) mēl=ene bageguṁ
26 nōḍire sōladu chittaṁ
27 Parāṁganāputrakana || [3||*]
28 Nōḍire para-vadhuge
29 manaṁ kūḍadu sūḷ-sū-
30 loḷ[1]=etti na[ḍa]pida
31 tōḷ=uṇḍ=āḍida mole ba-
32 sir=oḷag=ild=āḍida chittaṁ
33 Parāṁganāputrakana || [4||*]
34 Svasti [||*] **Ubbi-Kāmai[2]seṭṭiya**
35 tammaṁ **Tuyyala Chanda-**
36 **yyaṁ** prasa(śa)stiyaṁ bareyi[si*]-
37 daṁ [||*] baredane **Chi[mma]yyaṁ** [||*]

TRANSLATION.

(Lines 1—10.) Hail! Supreme Master, supreme Lord, favourite of Fortune and Earth, great emperor, he who amazed good men (*by his goodness*), a marvel with elephants, he who is beautiful on account of firmness of character, he to whom (*encounter with*) the enemy is a sport, a wrestler against rutting elephants, a son to other men's wives, a (*very*) sun among heroes, **Akālavarsha, Nṛipatuṅga,** he who wears the girdle of prowess; the illustrious **Kannaradēva.**

(Verse 1.) .... women .... the eye of **Parāṅganāputra** (*i.e.*, Kṛishṇa III) seeing, does not see, (*his*) mouth does not speak and his mind does not unite.

(Verse 2.) **Ānevedeṅga** (*i.e.*, Kṛishṇa) rooted out the Chōḷa who had uprooted the Pāṇḍya that had become famous as one who had killed (*his enemies*) in the Bhārata (*war*) and who was so skilful as to share with Indra one half of his throne.[3]

(Verse 3.) Unless one is overcome (*with love*) for another's wife, his eye will not be captivated (*by her*). But see! the mind of Parāṅganāputra regards another's wife as more than his mother who has fed (*him*) on her breast milk and taught (*him*) to walk.

(Verse 4.) Behold! (*His*) mind cannot be attracted towards others' wives; for it is the mind of Parāṅganāputra who considers himself as having remained in the wombs of others' wives and sported there, who regards their arms as those that repeatedly carried him and taught him to walk and their breasts as those which he had sucked (*as a child*) and played with.

(Lines 34—37.) Hail! **Tuyyala Chandayya,** the younger brother of **Ubbi Kāmaiseṭṭi** caused this eulogy to be written and **Chimmayya** wrote it.

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[1] Read *sūḷ-sūḷoḷ°*.

[2] Evidently a shortened form of Kāmayya.

[3] These legendary accounts of the achievements of the Pāṇḍya kings are also mentioned in the Vēḷvikuḍi and the Sinnamanūr grants (*Ep. Ind.*, Vol. XVII, p. 298, text-line 9 and *S. I. I.*, Vol. III, Pt. IV, pp. 460 and 463).

No. 52.—THE BHADAVANA GRANT OF GOVINDACHANDRADEVA OF KANAUJ.

BY N. C. MEHTA, I.C.S.

The Gāhaḍavāla dynasty of Kanauj has left abundant inscriptional material during its short period of glory—*circa* 1000-1193 A.D. Twenty five copper-plates were discovered at Kamauli near the confluence of the Berna and the Ganges at Benares in October 1892 which have been fully described by Kielhorn in Volume IV of this Journal. Another copper-plate of this dynasty was presented to me by the Taluqdar of Tālā, 6 miles from Partābgarh, United Provinces, who found it in the possession of one of his tenants, the latter having got it in exchange from a village woman for new utensils. The place where the plate was actually discovered is not known. The plate measures 17·5 inches by 13 inches and weighs 342 *tōlās*. 9½ inches of the plate are covered with inscription on one side only. The writing is well preserved. A small space, left blank in the centre at the top, was probably intended for perforating the usual ring-hole. The absence of the perforation seems to indicate that the plate was never issued from the royal record room.

The inscription is written in **Sanskrit** language and engraved in the **Nāgarī** script. Regarding the **orthographical** peculiarities it is to be noted that 'ज' is sometimes used for 'य', as in 'जशो' (=यशो) and that the letters र, व, ब, च and ध in some places appear very much alike in form. The distinction between the different sibilants is not adhered to. The medial vowel 'उ' is sometimes indicated by merely a stroke attached below the consonant, as, for instance, in अनुमन्ता in line 19. The name of the writer of the grant is not given.

Like all the published grants of this family the plate recites the genealogy from the time of **Yaśōvigraha**. After describing the prowess of king **Gōvindachandradēva** (ll. 1-8) it goes on to say that the village of **Bhadavaṇā** together with the hamlets of **Bhaṭavalī** and **Laghu-Bhadavaṇā** in the *pattalā* of **Mahāvisa** was granted by the king to two Brahmans by the name of **Kumāraśarman**, son of Vāchhā and grandson of Ṭhakkura Śrī-Pīthā of the Kāśayapa-*gōtra*, and **Śīlaśarman**, son of Tiṅgula and grandson of Ṭhakkura Śrī-Vāvana of the Bhāradvāja-*gōtra*. While the three *pravaras* of Śīlaśarman are clear, those of Kumāraśarman of the Kāśyapa-*gōtra* are not quite so explicit[1]. Gōvindachandradēva says that the grant was made by him after he had bathed (*probably*) at **Prayāga** (Allahābād) according to the sacred rights, holding water and the sacred *darbha* grass in the palm of the hand and having worshipped (*god*) Vāsudēva—the protector of the three worlds—and having made oblations to the fire. The **object** of the grant is said to be the acquisition of merit and renown for the donor and his parents. The grant was formally announced in the presence of the queen, the heir-apparent, the minister, the priest, the commander-in-chief, the treasurer, the keeper of the legal documents, the astrologer, the chamberlain, the officer called [2]*Dūsa-Pattanākara* and the officer-in-charge of agricultural stock. The village was given subject to the payment of taxes fixed and customary but inclusive of the rights of mining, salt, waste-land and the enjoyment of the fruits of *mahuā*, mangoes, wood, natural growth, other trees, grass *pūti* and pasture. The exact meaning of the technical terms such as '*dūsapattanākara*, *pūti* [3], and the

[1] See below, p 294, *n*. 2.

[2] ['*Dūsa*' is evidently a clerical mistake for '*dūta*' and *adhikāri*° is to be taken with *pattana* and *ākara* also. The expression °*dūta*° would in that case signify the *Dūta*, the City Magistrate and the officers in charge of mines and of herds of kine.—Ed.]

[3] [As in the other grants of this ruler, the word reads *yūti* and not *pūti*. *Pūti* signifies a particular grass.—Ed.]

various kinds of taxes described are not easy to determine. The word वणती[1] is probably a local term signifying the *Trivēṇī* at Allahābād.

[The **date** of the grant is Thursday, Phālgunī-Amāvāsyā of the (*Vikrama-*) Saṁvat 1184. In this year Phālgunī-Amāvāsyā fell on Friday, the previous Thursday having ·99 of Chaturdaśī. But in the following year the *tithi* fell on Thursday and lasted up to ·90. So the latter appears to be the intended date which, according to Mr. L. D. Swamikannu Pillai's *Ephemeris*, corresponds to March 21, A.D. 1129.—Ed.]

I have been unable to trace the village of **Bhaṭavalī** in the Allahābād district. The village of **Bhadavaṇā** may be the same as the modern village of Budawan in *tahsil* Karchhana in the district of Allahābād.

TEXT.[2]

1 ओम्[3] स्वस्ति [।*] अकुण्ठोत्कंठवैकुंठकंठपीठलुठत्कर: । संरम्ह[4]स्सुरतारंहे[5] स श्रिय: श्र[6]यसैत्सु व: । [१*] आसीदशीतद्युतिवंस[7]जात: चमापाल[8]मालासु दिवं गतासु । साचाद्विवस्वानि-

2 व भूरिधाम्ना नास्त्रजिसो[9]विग्रह इत्युदार: ॥ [२*] तत्सुतोभून्महीचंद्रश्चंद्र[10]धाम-निभं निजम् । येवा[11]पारमकूपारपारव्याप्य(पा)रितं जस:[12] ॥[३*] तस्यासीत्तनयो तय [13]कर्रसिक: कान्तद्विप-[14]

3 माण्डलो विध्वस्ताद्धत[15]वीरयाधतिमिर[16] श्रीचंद्रदवो[17] नृप: । येनोदारतरप्रतापस-मिता[18]श्लेषप्रजोपद्रवं श्रीमद्गाधिपुराधिराज्यमस[मं*]द्दोर्विक्रमेणार्ज्जितम्[19] ॥[४*] तोर्थानि कासिकुसिकोत्तरकोस[20]

4 लद्रस्थानोयकानि परिपालयतातिगम्य[21] । हेमात्मतुल्यमानसं[22] ददता द्विजेभ्यो येनाकिता[23] वसुमती सतश: तुलाभि:[24] ॥[५*] तस्यात्मजो मदनपाल इति चितोन्द्रचूडामणिर्विजयते

5 निजगोत्रचद्र:[25] । यस्याभिषेककलशोल्लसितै: पयेभि:[26] प्रचालितं कलिरज:पटलं धरित्र्या: ॥[६*] यस्यासीद्विजयप्रयाणसमये तुङ्गाचलोच्चस्थलन्माद्यत्कुंभिपदै-[27] क्रमासमभरभ्र-

[1] [The original reads प्रयागे वणती which is probably a mistake for प्रयागेवनती where अवनती would mean 'being humble'.—Ed.]

[2] From the original plate.

[3] Expressed by a symbol [which possibly stands for '*siddhih*'.—Ed.]

[4] Read संरम्भ°.

[5] Re रम्भे.

[6] Read श्रेयांसि.

[7] Read °वंश°.

[8] Read क्ष्मापाल°.

[9] Read नाम्ना यशो°.

[10] Read °श्चंद्र°.

[11] Read येना . . . . पारे.

[12] Read यश:.

[13] Read नयैक°.

[14] Read क्रान्तद्विषन्म°.

[15] Read °स्तोद्धत°.

[16] Read °योधतिमिर:.

[17] Read °द्देवो.

[18] Read °शमिता°.

[19] Read °र्ज्जितम्.

[20] Read काशिकुशिकोत्तरकोसलेन्द्र°.

[21] Read °धिगम्य.

[22] Read °मानशं

[23] Read येनाङ्किता.

[24] Read शतशस्तुलाभि:.

[25] Read श्चन्द्र:.

[26] Read पयोभि.

[27] Read °लोच्चैःस्थलन्माद्यत्कुंभिप°

6 स्थमहोमडले[1] । चूडारत्नविभिन्नतालुगलितस्त्यानासृगुद्भासित: श्रष[2] पेषवसा[3] द्वि-
व चणमसौ क्रोडे विखाना[4] नन: ॥[७*] तस्मादजायत निजायतबाहु-
वल्लिवधावरुन्दन-

7 तंरगजो नरवे:[5] । सान्द्राद्रवसुवो[6] प्रभवो गवां यो गोविन्दचन्द[7] इति
चन्द्र इवाम्वु(म्बु)रासे:[8] ॥[८*] न कथमप्यलभन्त रणच्चमां सिसषु[9]
दिच्चु गजानथ वज्रिण: [।*] ककुभि

8 [ब*]भ्रमु[10]रभ्रमुवल्लभप्रतिभटा इव यस्य घटागजा: ॥[९*] सोयं समस्तराज-
चक्रसंसो(से)वितचरणकमल: स च परमभट्टारकमहाराजाधिराजपरमेस्वर[11]परम-

9 माहेश्वरनिजभुजोपार्ज्जितश्रीकन्यकुब्जाधिपत्यश्रीचंद्रदेवपादानुध्यातपरमभट्टारकमहा-
राजाधिराजपरमेश्वरपरममाहेश्वरश्रीमडन[12]पाल[13]पालदे-

10 वपादानुध्यातपरे(र)मभट्टारकमहारा[जा*]धिराजपरमेश्ववरपरममाहेस्व(श्व)राश्वपति-
गजपतिनरपतिराजत्रयाधिपतिविविधविद्याविचारवाचस्पतिश्री(म)द्गोवि-

11 न्दचन्द्रदेवो विजयो महाविसपत्तलायां भटवलीग्रामेण सह लघुभदन(व)णा[14]
सह भदवणाग्रामनिवासिनो निखिलजनपदानपि राजराज्ञीयुवराजमन्त्रिपुरो-
हितसेना-

12 धिपतिभांडागारिवा(का)च्चपटलिवीत्त[?] (कनैमित्ति-Ed.)कान्त:पुरिकदूस(त-Ed.)प-
त्तनाकरगोकुलाधिकारिपुरुषानाज्ञापयति वो(बो)धयत्यादिश्य[15]तिच विदितमस्तु
भवतां यथोपरिलिखितग्राम: सजलसथल[16]

13 सलोहलवणाकर[17] सगर्त्तोस्वर[18] समधूक[19] साम्रचूतकंटिकाविटपतृणपूति[20]गोरच
(चर-Ed.)पर्यन्त: सोद्ध[ति](सोद्देश-Ed.)श्चतुराघाटविशुद्ध: संवत् ११८४
फाल्गुन्यामावास्यायां गुरुतिथे(तिथौ गुरौ-Ed.)

14 श्रायेह्नं[21] श्रीमप्रयागे[22] वणतो[23] श्रोवधि[24]वत्स्नात्वा कुशलवा(ता)पूतकरत-
लोदकेन त्रिभुवनत्रातु[25] वासुदेवस्य पूजां विधाय हविषा हविर्भुजं
हुत्वा मातापित्रोरात्मनत्पुपुन्य-[26]

[1] Read °श्यम्महीमण्डले.
[2] Read शेष:.
[3] Read °वशा°.
[4] Read विलीना°.
[5] Read °वल्लावबद्धगवराज्यगजो नरेन्द्र:
[6] Read सान्द्रामृतद्रवमुचां.
[7] Read °चन्द्र°.
[8] Read °राशे:°
[9] Read तिसृषु.
[10] Read बभ्रमु°.
[11] Read °श्वर. [But the text reads °श्वर, correctly.—Ed.]
[12] Read °मदन°.
[13] Drop one पाल.
[14] [This should end in the instrumental case or the word ग्रामेण will have to be supplied.—Ed.]
[15] Read °दिश°.
[16] Read सजलस्थल:.
[17] Read °कर:.
[18] Read °षर:.
[19] Read °मधूक:.
[20] [See f. n. 3 on page 291.—Ed.]
[21] Read अद्येह ?
[22] Read श्रीमत्प्रयागे.
[23] Read बणतो ? [See f. n. 1 on page 292.—Ed.]
[24] Read °विधिवत्स्नात्वा.
[25] Read त्रातु:
[26] Read °त्मनश्च पुण्ययशोभिवृद्धये.

15 यस्येतिह्वद्वयी कासप[1]गोत्राय कास्यपावत्सानैकर[2]तिव्राचिप्रवराय ब्रा(ब्रा)ह्मणजातीय-
ठक्कुरश्रीपोथापौत्राय वाछापुत्राय कुमरसर्म्मणे[3] ब्रा(ब्रा)ह्मणाय तथा भा-

16 रद्वाजगोत्राय भारद्वाजाङ्गिरसबार्ह[4]स्पत्यरि[5]प्रवराय ठक्कुरश्रीवावनपौत्राय तिङ्गल-
पुत्राय श्रीसीलिसर्म्मण[6] ब्रा(ब्रा)ह्मणाय ग्रामोयं[7]मस्माभि:: शासनो-

17 कृत्य प्रदत्तो यथादीयमानभागभोगकरप्रवणिकरनियतानियतप्रभृतिसमस्ता-
दायानाज्ञाविधेयोभूय दास्यथेति ॥ तवन्ति[8] चा श्लोका: । क ॥

18 भूमि[9] य: प्रतिगृह्णाति यश्च भूमि[9] प्रयच्छति । उभौ तौ पुम्य[10]कर्म्माणो
नियतौ स्वर्गगामिनौ ॥[१*] शंखं भद्रासनं छत्रं वराश्वा(श्वा) वर-
वारणा: । भूमिदानस्य चि-

19 न्हानि फलमेतत्पुरन्दर ॥[२*] षष्टिं वर्षसहस्राणि[11] स्वर्गे वसवि[12] भूमिद: ।
आच्छत्ता[13] चानुमन्ता च तान्येव नरके वसेत् ॥[३*] स्वदत्तां परदत्तांवा
यो हरेद[14]

20 सुंरोम् । स विष्ठायां किमि[15]र्भूत्वा पितृभिस्सह मज्जति ॥[४*] गामेकां
सुव(स्व)र्णमेकं स्वमेरप्यक[16]मंगुलम् । हरन्नरकमाप्नोति यावदाहूतसं-

21 प्लवम् ॥[५*] व(ब)हुभिर्वसुधा भुक्ता राजभि: सगरादिभि: । यस्ययस्य
यदाभूमिस्तस्यतस्य तदा फलम् ॥[६*][17]

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[1] Read काश्यप°.

[2] [काश्यपावत्सारनैध्रुवेतित्रि°.—Ed.]

[3] Read °शर्म्मणे.

[4] [The way in which the superscript r is written is noteworthy.—Ed.]

[5] Read त्येतित्रि°.

[6] Read °श्रीलशर्म्मणे.

[7] Drop the *anusvāra*.

[8] Read भवन्ति चात्र.

[9] Read भूमिं.

[10] Read पुण्य°.

[11] Read °स्रा°.

[12] Read वसति.

[13] Read °च्छे°.

[14] Read हरेत वसुंधराम्.

[15] Read क्रिमि°.

[16] Read वा भूमेरप्येक°.

[17] Mr. Diskalkar of the Watson Museum, Rajkot, has kindly helped me in writing down the text of the inscription.

No. 53.—THE REWAH INSCRIPTION OF MALAYASIMHA, THE YEAR 944.

BY PROF. R. D. BANERJI, M.A., BENARES.

The existence of this and two other inscriptions was brought to my notice by Diwan Bahadur Pandit Janki Prasad, M.A., LL.B., Home Member of the Council of Regency in the Rewah State, in April 1920. No information is available at present regarding the find-spot[1] of this inscription and the date when it was brought to Rewah.

The record is incised on an oblong plain slab of sandstone, measuring 4′ 3½″ × 1′ 8½″. It consists of twenty-seven long lines of writing, and, with the exception of the words *ōṁ svasti*, at the beginning, and the date in numerals in l. 26, is entirely in verse. The inscription is probably **Buddhist** as it opens with an invocation to Mañjughōsha, the Buddhist deity of learning, and mentions Buddha as *Bhagavān* in l. 20. There are altogether fifty-four verses in this record which are devoted to the description of the family of a **feudatory chief** named **Malayasiṁha,** his chief officers, the composer of the *praśasti* and of the mason.

The **characters** belong to the central variety of the Nāgarī alphabet of the twelfth century A.D. The **language** of the record is Sanskrit, but on account of the carelessness of the mason, apparently, it contains many mistakes. The record refers itself to a king named **Vijayasiṁha** who is mentioned in verse 5 as born of the **family of Karṇṇa.** This king is again mentioned in l. 26 in connection with the date in numerals[2]. He is, no doubt, the same as the last homonymous **Chēdi king** who ruled in **Ḍāhala** at least up to 1196 A.D.[3] The **date** of the inscription is expressed both in **words and in numerals** : (*Kalachuri-Chēdi*) **year 944, the aṅka named[4] Sāhasamalla on Friday the first of the bright half of Bhādrapada.**

In the description of the family of **Malayasiṁha,** the river Narmadā is introduced in the **fourth** verse (l. 2). On the banks of that river was the city of **Tripurī** where ruled a king named **Vijayadēva,** born of the family of Karṇṇa (v. 5). There was a chief named **Jāṭa,** who was the adviser of the ancestors of this prince (v. 7). The illustrious **Karṇṇadēva** had defeated his enemies with the aid of the force of the arms of Jāṭa (8). From him was born **Yaśaḥpāla,** who was devoted to King **Gayākarṇṇa** (v. 9). Yaśaḥpāla's son was **Padmasiṁha** (v. 11), who was the unrivalled minister of Vijayasiṁha (v. 12) and the younger brother of **Chandrasiṁha**; Padmasiṁha's son was **Kirttisiṁha** (v. 13), his son was **Malayasiṁha** (v. 15). The description of this family occupies seven lines of this inscription.

The next seven lines are devoted to the description of Malayasiṁha. Talhaṇadēvī seems to have been his mother. Some of his principal officers are named in ll. 14-15. The chief officer (*Sarvvādhikārin*), who was probably the Master of the Horse as well as the treasurer, was **Raṇasiṁha,** son of *śrī*-**Gargga.** The minister and Superintendent of the distribution of betel-nuts (*Tāmbūla-dān-ādhikṛitiprayuktaḥ*) was **Harisiṁha,** son of **Jagatsiṁha.** Verses 34-40 are devoted to the description of the tank[5] on the occasion of the excavation of which the *praśasti* was composed. In the 41st verse we are informed that the tank was completed at the cost of 1,500 *ṭaṅkakas* **stamped with** (*the effigy*) **of Bhagavān** (*i.e.* **the Buddha).**

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[1] [According to the label on the impression of this inscription received from the Director General of Archæology in India, it was found near the Kastara tank in the Rewah *tahsil*.—Ed.].

[2] [V. 5 gives Vijayadēva but l. 26 has Vijayasiṁhadēva.—Ed.].

[3] *Ind. Ant.*, Vol. XVII, pp. 227-28.

[4] [The significance of *sāhasamallāṅkē* is not clear. Does it mean 'the year of Sāhasamalla'? The word *aṅka* is at times used for *abda* or year, and Sāhasamalla literally means athlete in boldness. But whether Sāhasamalla refers to Vijayasiṁha or to some other personage or whether it has some other significance here is not known. Sāhasāṅka, it may however be observed, is one of the epithets of Vikramāditya.—Ed.].

[5] [Is it not the same tank where the inscription was found?—Ed.].

Such coins, if they were current in the Chēdi country, have not been discovered as yet. The genealogy of the officer who was in charge of the excavation of the tank is given in ll. 21-23. The son of **Uddharaṇa** was **Śrīdhara** and the latter's son was **Ṭhakkura Lakshmīdhara.** His son **Vidyādhara** was the Superintendent of the excavation of this tank (vv. 43-46). The genealogy of the poet is given in ll. 24-25. The son of **Rāmachandra** was **Divākara.** His son **Purushōttama,** the composer of the *praśasti*, is described as belonging to the Kṛishṇātrēya-*gōtra*, an inhabitant of Benares, well versed in Logic, Grammar (*Śabdaśāstra*), *Mīmāṁsā*, *Vēdānta* and the *Yōga* philosophy. The mason was **Ananta,** son of **Galhaṇa** (l. 26). In the last line we are introduced to an artisan named **Ralhaṇa,** son of **Dalha[ṇa*]** whose connection with the record is not made clear. [The context shows that he was a door-keeper.—Ed.].

In the genealogy of Malayasiṁha the first person mentioned is Jāṭa, a contemporary of King Karṇṇa, who reigned from 1041 to about 1070 A.D. Karṇṇa's son Yaśaḥkarṇṇa is not mentioned but Jāṭa's son Yaśaḥpāla is, as the contemporary of Gayākarṇṇa, the grandson of Karṇṇa and the son of Yaśaḥkarṇṇa. Evidently Jāṭa, as a young man, had served under Karṇṇa in the latter's old age and was therefore the contemporary of king Yaśaḥkarṇṇa as well. Yaśaḥpāla's elder son Chandrasiṁha is mentioned as the minister of Vijayasiṁha. Thus, the kings Narasimha and Jayasiṁha are passed over. Padmasiṁha, the grandfather of Malayasiṁha, and the latter's father Kīrttisiṁha were most probably the contemporaries of Gayākarṇṇa and his sons. The earliest known date of Vijayasiṁha is Kalachuri-Chēdi year 932 (=1180-81 A.D.), the date of his Kumbhi plates.[1] His latest known date is 1196 A.D. mentioned in the Rewah plates of the *Mahārāṇaka* Salakhaṇavarmman of Kakarēḍī[2], a feudatory of Vijayasiṁha. The date of this inscription is earlier than the last known date, *viz.* V.S. 1253, by three or four years.

Among the places mentioned in this record Tripurī is the modern Tewar, lying six miles from Jubbulpore and **Karkarēḍī**(l.12) is the modern **Kakrēṛī** situated on the border of the Rewah and Pannā States in Central India. The *Mahārāṇakas* of Karkarēḍī, it may be stated here, were at first the feudatories of the Haihayas of Tripurī and then, of the Chandēllas of Jējākabhukti.

TEXT.[3]

1 [Ōṁ] Svasti || Ashṭāra-chakr-ākṛiti-pūrṇ(ṇ)ṇa-chandra[ṁ] padm-āsanasthaṁ himaśaila-gauraṁ | savy-ētarā(a)-pāṇiga-khaḍga-pustam=vakshyāmi natvā khalu Mamjughōsham || [1*][4] Malayasiṁha-kulāni guṇān=atha sva-samayēna yathōchita[5]-śaktika(taḥ) [|] avataraṁti padāni yataḥ svataḥ sumaha-

2 -tāṁ nanu kēna na kīrttyatē ||[6] [2*] Vāchaś=ch=ēmā[ḥ*] pravṛittā mē Ravēr=iva marīchayaḥ | Malayasiṁha-kulā[bja]-prav(b)ōdhāya sahasraśaḥ || [3*][7] Ati-vimala-jal-aughaiḥ plāvayantī pavitrair=muni-vara-pura-lōkāt=saṁstutā siddha-girbhiḥ | apanayati suvaṁśāj=jāta-mātrā kumārī kalija-kalusha-bhāraṁ darsa(śa)nān=Narmmadā yā || [4*][8] Tasyās=taṭē=sti Tripurī-pur=īti tasyām=a-

3 bhūt=Karṇ(ṇ)ṇa-kula-prasūtaḥ | rājñāṁ guruḥ śrī-**Vijay=ākhya-dēvō** rāj=ādhiśāstā vidiśān=diśāñ=cha || [5*][4] Yasya pratāp=ānala-śushka-kaṇṭhā rājñā[ṁ] gaṇā aṁguli-saṁjñay=āpi | s-āśaṁkam=ēvaṁ vivadanti chi(ni)tyaṁ sēvā-phalās=tat[9]=sadasi prapannāḥ || [6*][4] [Tat]-pūrvva-pūrvvā bhuvi yē [babhū]vus=tēshāṁ vaśō-varddhana-mantra-mantrī |

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[1] *J. A. S. B.*, Vol. XXXI, pp. 116-22.

[2] See *Ind. Ant.*, Vol. XVII, pp. 224 ff.

[3] From the original.

[4] *Indravajrā.*

[5] There is a superfluous superscript *ē* in *ya* of *yath°*.

[6] *Drutavilambita.*

[7] *Anushṭubh.*

[8] *Mālinī.*

[9] Read °*phalaṁ tat*°.

4 śrī-Jāṭa-nāmā vishayē niyuktō Vāchaspatiḥ sarvva-guṇair=iv=ābhūt || [7*][1] Dharmma-dhvajānāṁ dhuram=atra gurvvīm=viśrānanēn=āvahatō dvijēbhyaḥ | yasy=aiva v(b)āhvōr=a[pi] paurushēṇa śrī-Karṇ(ṇ)ṇa-dēvō jitavān=ripūṁś=cha || [8*][1] Tasmād=Gayākarṇ(ṇ)ṇa-mahīśa-bhaktō mantrasya gōptā bhuvi vandijīvaḥ | jajñē Yaśaḥpāla iti pratītas=Tārātmajaḥ

5 Saumya iv=Ēndu-dēvāt || [9*][1] Tasy=ātha putrō=pi viśāla-v(b)āhuḥ srashṭrā jagad=vīkshya tamō=dhirūḍhaṁ | tad=dyōtanāy=āvayavī śu(su)d(dh)-āṁśur=ddīpaḥ prakiḷptaḥ khalu mūrttimān=iva || [10*][2] Padmaṁ hi padm-ālaya(ē?) Padmasiṁhaḥ sat-patra-śubhr-āṁkura-śuddha-gōtraḥ | kshātrasya vaṁśē sa nidāna-vījī śrī-Chandrasiṁh-āvarajō vijajñē || [11*][1] Sarvatra di-

6 kshu(ṅmu)kha-visarppi-yaśaḥ prachaṇḍa-Chēd-īndra-rāḍ=Vijayasiṁha-gṛih-aika-mantri | yō vipra-vīryya-vara-dāna-v(b)alēna rakshēd=dāridrya-danti-paṭalā-dvija-ruddha-dēham || [12*][3] Śrī-Padmasiṁha-vidushō=tra nitāṁta-v(b)āhuḥ śrī-Kīrttisiṁha iti siṁha-v(b)alō vijajñē | ārāti-chakra-hṛidi śaṁkur=aśāu viśaṁkō Rāmaḥ purā Daśarathād=ivā Kōśalēśaḥ

7 || [13*][3] Sadasi yasya hitā vividhā v(b)udhāḥ surapatēr=iva mantra-vidaḥ surāḥ | śuśubhirē śasi(śi)naḥ kirihāmirah[4] prati[ga]tā jagatas=tamasaś=chhidē || [14*][5] Sāmanta-maṇḍala-śirōruha-dhūnanēna niḥpaṁka-pāda-vanajō Malayānusi[ṁ*]haḥ | śrī-Kīrttisiṁha-tanayaḥ sa babhūva vīraḥ kshātrasya vaṁśaja-samuddharaṇaika-mallaḥ || [15*][3] Vi-

8 dy-ādhikāra-kumud-ākara-v(b)ōdha-chandrō ratn-ākarō=rthi-manujēshu cha ratna-dānaiḥ | sarvvē guṇā Malayasiṁha-nara-pratishṭhā dōshō=pi sō=sya na mṛigāṁka-kṛitō guṇ-āṁkaiḥ || [16*][3] Ārāti-mitra-kamal-augha-vighāta-v(b)ōdhaś=tābhyāṁ dadan=daśa-dig-amv(b)aram=u[jva]laṁ yaḥ | śītāṁśur=arkka iva tīkshṇa-suśakti-hasta urvvyāṁ=abhūn=Malayasiṁha iti pra-

9 vīṇaḥ || [17*][3] Āndōlayēd=yasya kṛipāṇā(a)-vāyur=vvīchī-gataṁ bhānum=iv=ām[bu]-madhyē | ārāti-sēnām=av(b)alāṁ v(b)alishṭhaḥ sō=bhūd=ishu -- maka -- viśuddhaḥ || [18*][1] Āvartta-sukti(śukti)-harijē samudrē phēnaṁ mukhē vardhni[6] padē=pi vīkshya | magn-āri-sēnā na v(b)ahir=jjagāma yasy=āśu sō=bhūn=Malayasya siṁhaḥ || [19*][1] V(B)alir=vvī-

10 raḥ prādā[t*]=tripada-nimitaṁ kiṁ tri-bhuvanaṁ padaṁ dāsyām=Īndō(u)-Ravi-Hara-Har-Īndr-Ājasu nṛiṇām[7] | ahaṁ jitvā tēbhyaḥ sapadi karavālēna cha vahu . . yaḥ sākaṁ v=ēti vyavasita-v(b)alō yaḥ sa jayatu || [20*][8] Yasy=āri-sāmanta-śirō-visarppi-rakt-ājya-dīpt-āsi-śikhā-kṛiśānuḥ | saṁprāpa tāvat=tu raṇē=tra tṛiptiṁ Laṁkāṁ

11 hi dag[dh*]v=āpi na Mārutēr=yaḥ || [21*][1] Turāsāhaṁ jitvā śaśi(śi)nam=api dēvān=raṇa-mukhē mahādēvī-Śachyā vicharati mṛigāṁkas=tribhuvanē | ahō tēshāṁ prā(?)gāt(d)-bhujaga-pati=Śēsho vilasituṁ pṛithivyāṁ dēvō=yaṁ janapada-janair=ukta iti yaḥ || [22*][8] Kāmaṁ yath=āgnir=Bhava-nētra-janmā krōdh-ātmakaḥ śatru-v(b)alaṁ dadāha | vaidhavya-

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[1] *Indravajrā.*

[2] *Upajāti ?*

[3] *Vasantatilakā.*

[4] Read *kiraṇāyitāḥ*. [The reading is *kiri(a)ṇāgirah*.—Ed.].

[5] *Drutavilambita.*

[6] Read *mūrdhni*.

[7] [Presumably some different reading is intended.—Ed.].

[8] *Śikhariṇī.*

12 duḥkh-ēndhana-dīrgha-vāshpaiḥ saṁdhukshitō yat-prati-kūla-vadhvā || [23*][1] **Sa-lakshaṇō** nirggata-lakshaṇō=bhavat=su**Karkkarēḍyām**=adhipō raṇē yadā | vilūna-v(b)āhu-vyasanaḥ śilīmukhaiḥ karād=vimuktair=mMalayasya siṁhajāt || [24*][2] Rē rē Vikrama-śūra dhāvasi vṛithā mach-chāpa-v(b)āṇ=āṁbhaśi(si) magnō yāsyasi n=ā-

13 tra kiṁ tava kṛitē khaḍg-āgnim=ujālaṁ yē | [3] ity=uktv=ābhihatō raṇē nava-daśa-sthānēshu v(b)āṇair=hṛidi yātō=dhaḥ paribhūta-vikrama-v(b)alō yasmāt=sa jīyād=iti || [25*][4] Prāsāda-mālā dvija-dēvatānāṁ sṛishṭā vichitrā gaganaṁ vilagnā | yēn=āpi yābhyas=tv=avarōdha-bhītyā yāt=īva Bhānō=ratha āśu ti[ryak] || [26*][1] Tīvraṁ tapō duḥkha-karaṁ prakṛi-

14 tya(?) siddhā vrajaṁtō divam=ūrddhvam=uchchaiḥ | yad=Rāma-dēv-ālaya-v(b)ādhitā yē prāyēṇa [tē] viśva-padaṁ prayātāḥ || [27*][1] Yō=yaṁ sutas=Talhaṇa-dēvi(vī)-dēvyās=trāyēta mitrāṇi nihanti śatrūn [|*] Bhīshmō yath=ānēka-sam-ānuvarttī jīyāt=sa Pṛithvīdhara[s*]=sānujō=pi || [28*][1] Śrī-Gargga-nāmā ruchir-āṁśu-dhāmā yasy=ābhavach=chhrī-Raṇasiṁha-sūnuḥ | Dharmmasya vidyā-haya-kōśa-lē-

15 khī sarvv-ādhikārair=iva Chitraguptaḥ || [29*][1] Tāmv(b)ūla-dān-ādhikṛiti prayuktaḥ śrīmaj-Jagatsiṁha-sutaḥ sumaṁtrī | yasy=ābhavach=chhrī-Harisiṁha-nāmā sarvv-ārthi-saṁpat-paripūrit-āśaḥ || [30*][1] Prauḍha-prachaṇḍ-āri-kari-pramāthī nārācha-pāś-āṁkuśa-khaḍga-yōddhā | v(b)āhu-praśakty=āti-dṛiḍha-prahāraḥ sēn-āgrayāy=īva raṇē kumāraḥ || [31*][1] V(B)rahmaṇō

16 yāna-vādēna vēda-tat-pārtha-[5]yōginā | nistīrn(ṇ)ṇāni pāshaṇḍāni yatra māṇavakair=api || [32*][6] Sa-sōma-śyēn-āgnīn=nayati chayanāṁtar=dvija-gaṇō mahīṁ kṛitvā yūpai=ravikara-chashāl-ōrddhva-kaṭakāṁ | tatō vēdī-śrōṇīṁ vidhi-vihita-mantraiḥ kṛita-giraṁ vasan=yasmiṁs=tishṭhan=n[ṛi]puram=iha Kāsṭhālakam=iti

17 || [33*][7] Bhuktv=āpi yasmin=vara-pāṇi-pātrē chakrās=tu naktaṁ sva-vadhūr=vvihāya | aṁbhō-nirīksh-āhata-jīva-saṁghās=tīvraṁ tapō vā munayaś=charaṁti [||] [34*][1] Tigmāṁśu-tāpa-klama-nōda-dakshair=ukshāṁ vichakru[s*]=striya ātmanō=ṁgē | prāṇēśa-hasta-pratikḷipta-yantra-nirmmukta-dhāra-payasāṁ kaṇ-aughaiḥ || [35*][1] Pītv=āli-chā(a)krair=mmadhu-

18 matta-mugdhaiḥ=padmākar-ālīḍha-mukhair=nnadadbhiḥ | ākarn(ṇ)ṇya mugdhā anujāpayanti gītaṁ yaśō yasya cha nāga-kanyāḥ [|*] [36*][1] Śēvāla-[8] kalhāraka-vāriparn(ṇ)ṇī-sālūka-saṁghāṭakar = ēva-māshair[9][|] = bhbhakshair = abhakshair=yutam=ambu-vījair=vvapraiḥ sasarjj=ārthi-śa(sa)rō ya īdṛik || [37*][1] Krīḍā-pravrittāḥ patibhiḥ śa(sa)r-ōrvvau[10] saṁya[mya]

19 ch=ābhūt=[11] katham=āsthitānāṁ | tāsāṁ bhruvō=ṁgāni kuch-ōru-jaṁghā dṛishṭv=āksha-sūtrān(ṇ)y=apatan=munīnāṁ || [38*][1] Yasmiṁs=tīrē marakata-śilā-ratna-

[1] *Indravajrā.*
[2] *Vaṁśastha.*
[3] Read °*ujjvālayē.*
[4] *Śārddūlavikrīḍita.*
[5] Read °*tatv-ārtha.*
[6] *Anushṭubh.*
[7] *Śikhariṇī.*
[8] Read *Śaivāla*°.
[9] Read °*saṁghāṭuka ēvam=ādyaiḥ* | *bhaksh*°.
[10] Read °*ōrmmau.*
[11] *ch=āsan.*

v(b)addh-ā[sa]nasthair=vvīchī-lōlā-rajata-s(ś)apharī-vaṁchit-ōru-pradēśaiḥ | viprais=triptā amara-pitaraḥ sapta divyā manushyā āśaṁsaṁti prathı[ta]-

20 yaśasaṁ yaṁ sa jīyād=bhuv=īti || [39*][1] Divy-āṁgan-āṁga[2]-nava-kuṁkuma paṁka-piṁga-vāri-prapūra-lava-chitrita-rōma-mālāḥ | krīḍaṁti yatra sukhinō bhuvi rājahaṁsā aṁbhō-nidhānam=atalaṁ praś(s)araḥ sa[sa]rjja || [40*][3] Ētad=aṁbhō-nidhānāya śatāni daśapañcha cha | bhagavan-mudrayā yō=pi ṭaṁkakānā[ṁ] vya-

21 yē=karōt || [41*][4] Sarvv-ārtha-sārthai[s*]= stutijair=vvachōbhir=vvaṁdī(di)-janaiḥ sa[ṁ]s-tuta ēva yō=bhūt | Siddhārtha-yōgī Malayānu-siṁhas=v(t)asmai bhavēyuḥ śubhadās=tridēvāḥ || [42*][3] Vāstavya-vṛitti-pratham=aika-liṁgaṁ nāmn=āpy=abhūd=Uddharaṇō vipaśchit | uddhṛitya mahyāṁa(m=a)mṛitaṁ gṛihītuṁ lōk=aika-nāthō=tha yath=ēśa-mūrttiḥ || [43*][5]

22 Tasy=ātha putraḥ pramad-ābhirāmō y(j)ushṭaḥ śriyā Śrīdhara-mūrttir=āsīt | yēn=āvanī sarvva-guṇā guṇ-aughaiḥ puṇyair=anēkaiś=cha kṛitā pavitrā || [44*][5] Tasy=āpi sūnur=bhuvi Ṭhakkurō yō Lakshmīdharō lakshaṇa-kāvya-vēttā | Vidyā-dharas=tasya babhūva putraḥ sarvv-ādhikār-ārtha-guṇa-pravīṇaḥ || [45*][5] Ar-tha-trayāṇāṁ[6]=

23 m=api tatva-yuktaḥ kāmasya sārēṇa tu kiṁchid=ēva | Vidyādharō=th=āsya ś(s)arō-dhikarttā hētur=yath=ābdhēḥ Sagarō babhūva || [46*][5] Ś(S)araḥ=saṁsthā-panē(?) vidvān=vāstavyaḥ Purushōttama | ḥ(ḥ |)śrīmad-Valhaṇa-putrō=bhūd=āchārya-Śrīdharō yathā || [47*][4] Pañcha-kratūnām=api- - yaś=cha karttā śrī-Rāma=chandrō=tha babhūva vidvān | tasy=ātha pu-

24 trō=pi Divākar-ākhyaḥ sarvvajña-kalpō dvija-mukhya ēva || [48*][5] Tasy=ātha putrō guru-bhakti-chittō daivā[ch*]=chhriyā yaḥ parihīna jātaḥ | Ātrēya-gōtrō nanu Kṛishṇa-pūrvvaḥ Kāśī-nivāsī cha par-ōpakārī || [49*][5] Tarkkē jñānam=atīva yasya chaturaḥ śabd-ārtha-śāstrē tathā mīmāṁs=ādhigatō vipaśchid=abha-vad=vēdāṁ-

25 ta-yōg-ādhi-dhīḥ | vēd-ā[bhyā]sa-rataḥ sadā suvidushāṁ mūrdhni prava(ba)ddh-āñjalir=vipraḥ śrī-Purushōttamō bhuvi mahān=v(b)uddhyā cha Vāchaspatiḥ || [50*][7] Tēn=ēyam=ishṭ=āṁga-suvṛitta-vṛittā hārasya yashṭiś=cha sad-artha-guchchhā [| *]sad-vaṁśa-muktā-phala-kīrtti-sūtrā śastā praśastiḥ suvinirmmit=ēva || [51*][5] Utkīrn(ṇ)ṇā sūtra-

26 dhārēṇa śrīmad-Galhaṇa-sūnunā | nāmn=Ānaṁtēna chandrēr=yāḥ[8] śuddh=ēyaṁ vaṁśa-paddhatiḥ || [52*][4] Chatvāriṁśaty-adhikē=v(b)dē chaturbhir=nnavamē śatē | Śukrē Sāhasamall-āṁkē Nābhasyē prathamē dinē || [53*][4] Saṁvat 944 Bhādrapada-s(ś)udi | Śukrē śrīmad-Vijayasiṁhadēva-rājyē || Maṁ-

27 galaṁ mahāśrīḥ || O || Śrīḥ || [D]auva(ā)rya-kārya-kshama-Ra[lha]ṇ-ākhyō yasy=ābhavad=Dalha[ṇa*]-sūnu-vīraḥ | dvār=īva Na[ṁ]dī Giriśasya yuktaḥ saṁgrā-ma-sū(śū)rō ripu-darppa-marddī || [54*][1]

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[1] *Mandākrāntā.*
[2] There is a symbol between °*ga*° and °*na*°.
[3] *Vasantatilakā.*
[4] *Anushṭubh.*
[5] *Indravajrā.*
[6] This °*ṁ*° is superfluous.
[7] *Śārddūlavikrīḍita.*
[8] Read *Chāndrī yā.*

No. 54.—THREE SEMITIC INSCRIPTIONS FROM BHUJ.

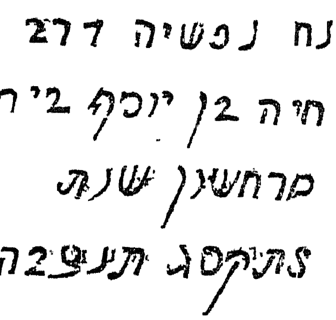
BY A. COWLEY, CLERMONT-GANNEAU, BUCHANAN GRAY AND MAYER-LAMBERT.

Colonel H. F. Jacob, the Political Agent of Cutch, picked up during 1909-10 three inscribed stones from the Raos' Tombs (or *Chhatris*) at Bhuj, as has been noticed in the Bombay Gazetteer, Volume V, Cutch, page 218, and these remained with Mr. N. M. Billimoria of Bhuj for some time till Mr. D. R Bhandarkar noticed them. Mr. Billimoria, with the permission of Colonel Jacob, sent them over to the Poona Museum. In the month of April 1917, Mr. Bhandarkar forwarded copies of them to Sir John Marshall, noticing them first in his Report for 1917[1], page 50. Sir John sent the impressions on to Dr. F. W. Thomas with the request that they might be deciphered by some Semitic epigraphist. The result was that the inscriptions were examined by Dr. Cowley, Dr. Buchanan Gray, M. Mayer-Lambert and M. Clermont-Ganneau. The following note comprises what each of these scholars has stated about them.

The largest of the three epigraphs is in Hebrew and the other two are Himyaritic. Regarding the Hebrew Inscription M. Clermont-Ganneau and Dr. Cowley say:—

The inscription is of a later date and forms the epitaph of Rabbi Hiya, son of Joseph, who died in the month of Marheshwan of the year 1563 (?) (of the Seleucids ?=1251 A.D.), with the usual eulogistic funeral formulae "may his soul rest" and "may his soul be bound up in the sheaf of the living." [C.-Ganneau].

Dr. Cowley remarks as follows :—

Text in Hebrew.	Text in Roman.	Translation.
	Nah naphsheh d'rabh Hiyya [illegible] Marheshwan [illegible] T.N.Z.B.H.	The soul of R. Hiyya ben Joseph went to its rest in the month of Marhoshwan in the year 1563—R. I. P.

The inscription is of an ordinary type. The only uncertainty in the reading is with regard to the name which looks like יחיה (for יחיא Yaḥya), but probably the first stroke is unintentional and we should read חייה. The letters at the end, after the date, give a common abbreviated formula 'may his soul be bound up in the sheaf of the living' (I.Sam. 25, 29). The date 1563 is no doubt of the Seleucid era, and is, therefore, equivalent to 1252 A.D. It is difficult to say if the style of the letters either agrees or disagrees with this, because the inscription was evidently cut by an unskilled person. The ש with a flat base, is the most noticeable letter: the distinction between ן and ז is small, and the top of ל is exaggerated.

[1] *P. R. A. S., W. C.*, 1916-17.

Three Semitic Inscriptions from Bhuj.

I. Epitaph of Rabbi Hiya, the year 1563

[...]LE ONE-HALF

II. Sabaean Inscription A.

SCALE ONE-THIRD

III. Sabaean Inscription B.

SCALE ONE-THIRD

F. W. THOMAS

WHITTINGHAM & GRIGGS, PHOTO-LITH

It is highly improbable that an epitaph of this kind should belong to Bhuj or any other place in Northern India, and doubtless the Report of the Archaeological Survey, Western Circle, 1916-17, p. 50, is right in supposing that all the three stones came originally from South Arabia, perhaps from Aden. A number of tomb-inscriptions (of a later date) from the Jewish cemetery at Aden, were published in 1903 by H. P. Chajes in the *Sitzb. d. ph.-hist. Kl. d. k. Akademie* of Vienna. As is well known, there have been Jewish settlers in South Arabia since early in the Christian era—if not before it.

The fact that this epitaph was associated with two South Arabian fragments is some reason for thinking that all three came originally from the same region. [A. Cowley].

On the two Himyaritic inscriptions which are on two smaller stones and bear South Arabian writing Mayer-Lambert and Dr. Gray write .—

" The inscription in two lines (from left to right) is transcribed below :—

Y	B	M	II
B	A	D	W

The second line is very clear, although W has never the form ⊗ in Himyaritic but is always expressed by the form ⏀. It is a formula *Wadd'ab* (*Wadd*=father), frequently met with on talismans : see the *Corpus Inscriptionum Semiticarum*, Part IV, Volume II, page 178.

With regard to the first line, I am not able to make it out and should think that, though it is very strange, it reads B(o)mb(a)y.

The second inscription in one line reads :—

Ṣ M H M B C Q

which is entirely unintelligible. It may, perhaps, be read thus :—

Q C B M H M Ṣ

that is to say......Qa, 'the son of Hamis' ? though the meaning of BM=son is very doubtful. The monuments are probably bad copies of original stones. [Mayer-Lambert].

'The rubbings are of two inscriptions, one of two lines (A), and the other of a single line (B).

A.

Both the lines are read from left to right and, with the exception of the left hand letter of the top line, the reading seems to be obvious ; the first letter (II) is probably <u>gh</u>*ain* and, transliterating into Arabic letters read from right to left, the inscription reads :—وﻗي‌عه ددات هى

...............................Wadd'ab.

The inscription thus belongs to the group of short Sabaean inscriptions, found on buildings and amulets, which mention *Wadd'ab, Wadd'abum, Waddum, Abum, Abwadd* or *Abum Waddum ;* see *Corpus Inscriptionum Semiticarum*, Part IV, Chap. IX, Art. VI, Nos. 470-486. The Bombay Museum possesses, in addition to the present, another inscription of this group (*C.I.S.* 482), first published by J. Bird in the *Journal of the Bombay Branch of the Royal Asiatic Society*, Vol. II, No. VIII, 1844, p. 30 ; it was also published by W. F. Prideaux in the *Transactions of the Society of Biblical Archæology*, VI, 1879, p. 305. This inscription is engraved over the figure of a man wearing a cap and a loin cloth extending to the knees, but otherwise nude and has been interpreted as "image of Waddab."

In the present inscription the first word is obscure. If, as can be judged from the rubbing, the inscription is complete, it consists of not less than four, nor more than five, letters; the last letter of the word (ي) should therefore be the ending of the construct case dual. The root عمب is, it must be admitted, unknown and improbable; but with the less improbable alternatives for the first letter, the words ضمن , بمبني give nothing more satisfactory. If the third letter should be regarded as a mutilated ض , ط or س, though for this there seems no good ground, roots known from the Arabic (عمس , غفي) would result, but the interpretation would remain obscure.

Both the direction of writing and the forms of the letters point to an early date for the inscription—(though the M is not quite the earliest type)—, say to the earlier part of the period of the kings of Sab'a; if the transition from the style of kings of Sab'a to that of kings of Sab'a and Dhu Raidan be correctly dated as 115 B.C., this inscription must be earlier, perhaps considerably earlier than 115 B.C.

The direction of the writing from left to right occurs in the alternate lines of the relatively rare and early boustrophedon inscriptions, see, *e.g.*, *C.I.S.* 363, 367, 371, 379, 381, 383, 386, 387, 412, 413, 415, 417, 418, 421, 423, 439, 459 (from Abyssinia), 487, 491. Other examples of this direction maintained in two consecutive lines are much rarer: see *C.I.S.* 474 in two lines.

B.

To judge from the form of M, this also is probably to be read from left to right, though the M, round as here, does very occasionally occur in inscriptions read in the usual manner from right to left (see *C.I.S.* 393).

Transliterating into Arabic letters read from right to left, this inscription reads :—

فواعبصبعي

The line immediately to the left of the first M is presumably the line of division; the similar line to the left of this looks most like a second line of division; but since two such lines together are most improbable, the line must rather be the remainder of a letter,—of what, is not clear.

The first word is obscure and perhaps incomplete; the second seems to be a proper name having the form of a participle of the causative conjugation (Ar. IV) without nunation.

The inscription belongs to much the same period as A, of an early, but not of the earliest (note the angular top of the H, and the bottom of the S; see *C. I. S.*, 379) period. [G. Buchanan Gray].' "

No. 55.—AN UNPUBLISHED GRANT OF DHRUVASENA I.

MADHO SARUP VATS, M.A.

This paper relates to two copper-plates which on cleaning have been found to constitute a new Valabhī grant. They were handed over by Dr. S. K. Belvalkar of the Deccan College, Poona, some ten years ago to Professor D. R. Bhandarkar, the then Superintendent, Archæological Survey, Western Circle.

The grant is inscribed on the inner side of two copper-plates, each having two holes for keeping them together by means of rings, now missing. The size of the plates is $11\frac{1}{4}'' \times 7''$ and the thickness is $\frac{1}{8}''$. Each plate is broken into two large and several small pieces.

The letters are cut deeply. As to **orthography**, the use of the *jihvāmūlīya* in line 12 and of the *upadhmānīya* in ll. 5, 11 and 14 and the change of the *visarga* into *ś* before *ślōkāḥ* (l. 23) may be noticed.

The inscription is one of the *Mahāsāmanta Mahārāja* **Dhruvasēna I** of the Maitraka family and records the grant from Valabhī, of the village **Kalahāṭaka** situated in the **Hastavaprāharaṇī** to two Brāhmaṇas, Viśvadatta and Vasudatta, of the Bhāradvāja *gōtra* for the maintenance of the sacrificial rites *bali, charu, vaiśvadēva, etc.* That the plates confirm a previous grant is suggested by the expressions *Hastavapr=āharaṇyāṁ Kalahāṭaka-grāmaḥ pūrvva-bhukta-bhujyamānakaḥ* (l. 14), *pūrrv-āchāra-sthityā pratipāditaḥ* (ll. 18 and 19). The name of the donees' place of residence is broken. These expressions might be translated as " the village *Kalahāṭaka* situated within the *Hastavaprā-haraṇī* territorial division which had (*formerly*) been enjoyed and is being enjoyed (*by the donees of the original grant*)", " has been granted (*by us*) in accordance with the usual custom. "

The writer of the published charters of Dhruvasēna I, issued by him from the Gupta-Valabhī Saṁvat 206 to 217 is **Kikkaka**, but there are several changes in the office of the *Dūtaka* or the executive officer. Thus the *Dūtaka Pratihāra* **Mammaka** who is mentioned in all copper-plate grants of **Dhruvasēna I** issued from G. V. Saṁ. 206 to Śrāvaṇa *śu.* 15 of 210, gives place to **Rudradhara** in the Palitānā plates of Aśvayuja *ba.* 5, G. V. Saṁ. 210, issued like the other two grants of 210 from Valabhī. Later, in the year 216, Rudradhara is replaced by the *Bhōgika Rājasthānīya* **Bhaṭṭi**. Thus the chronology of various grants, so far as the *Dūtakas* are concerned, is sufficiently clear and leads me to surmise that as the *Dūtaka* of these plates is the *Pratihāra* **Mammaka**, the charter may, even in the absence of date, be tentatively placed between the years 206 and 210, *i.e.*, before the assumption of the *Dūtaka's* office by Rudradhara. This must, however, remain a mere possibility as it is not necessary that there should be only one *Dūtaka* at a time, and that another could not be appointed during the life-time or even the tenure of a certain *Dūtaka*. Of the place names mentioned in the inscription, Hastavapra is modern Hāthab[1]. Kalahāṭaka may be identified with modern Koliāk[2] (spelt as Koliyat by Col. H. S. Jarrett)[3] lying on the eastern bank of the creek near Hāthab.

TEXT.

First Plate.

1 ओं स्वस्ति वलभीतः प्रसभप्रणतामित्राणां मैत्रकाणामतुलबलसपत्नमण्डलाभोग-

2 संसक्तसंप्रहारशतलब्धप्रतापः प्रतापोपनतदानमानार्ज्जवोपार्ज्जितानुरागानुरक्त-

3 मौलभृतमित्रश्रेणीबलावाप्तराज्यश्रीः परममाहेश्वरस्सेनापतिश्रीभटक्कस्तस्य सुतः

4 तत्पादरजोरुणावनतपवित्रीकृतशि[राः*] शिरोवनतशत्रुचूडामणिप्रभाविच्छुरित-
पादनख-

5 प(पं)क्तिदीधितिर्द्दीनानाथजना(नो)पजीव्यमानविभवः परममाहेश्वरस्सेनापतिधरसेनः

6 तस्यानुजस्तत्पादाभिप्रणामप्रशस्तविमलमौलिमणिर्म्मन्वादिप्रणीतविधिविध(धा)नधर्म्मा

7 धर्म्मराज इव विहितविनयव्यवस्थापद्ध(द्ध)तिरखिलभुवनमण्डलाभोगस्वामिना
परमस्वामिन(ना)

8 स्वयमुपहितराज्याभिषेकमहाविश्राणनावपूतराजश्रीः परममाहेश्वरो महाराज-

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[1] *Ind. Ant.*, Vol. V, p. 314 and above, Vol. XI, p. 106 and notes 1 and 2.

[2] *Ind. Ant.*, Vol. V, p. 314.

[3] *Āīn-i-Akbarī* 1891 edn., Vol. II, p. 245.

9 द्रोणसिंहः सिंह इव तस्यानुजस्स्वभु[जब*]लेन परगजघटानीकानामेकविजयी

10 शरणैषिणां शरणमवलोद्धा शास्त्रार्थ[तत्त्वा*]नां कल्पतरुरिव सुहृत्प्रणयिनां यथाभिल-

11 षितफलोपभोगदः परमभाग[व*]त परमभट्टारकपादानुध्यातो महासाम[न्त*]-

12 महाराजध्रुवसेन कुशली सर्व्वा[नि*]व स्वानायुक्तकविनियुक्तक[द्रां*]गिकम-

हत्तरचा[ट*]-

13 भटध्रुवस्थानाधिकरणिकदाण्डपा[शि*]कादीनन्यांश्च यथासंवध्यमानकाननुदर्शयत्य-

14 [स्तु*] व[स्संविदितं*] यथा हस्तवप्राहरा(र)ण्यां कलहाटकग्राम पूर्व्वभुक्तभुज्य-

[मा*]नकः

Second Plate.

15 — — — — नगरवास्तव्यब्राह्मणविश्वदत्तवसुदत्ताभ्यां भरद्वाजसगोत्राभ्यां

16 — — — — [स*]ब्रह्मचारिभ्यां मया मातापित्रोः पुण्याप्यायनायात्मनश्चै-

हिकामुष्मिकयथाभि-

17 [लषित*]फलावाप्तिनिमित्तमाचन्द्रार्क्का[र्ण्ण*]वक्षितिसरित्पर्व्वतस्थितिसमकालीनं

18 [पुत्रपौत्रा*]न्वयभोग्यं वलिचरुवैश्व[देवा*]द्यानां क्रियाणां समुत्सर्प्पणार्थं पूर्व्व[ा*]-

चार-

19 [स्थित्या प्रति*]पादितः [।*] यतोस्ययोर्भु[ज*]तोः कृषतोः कर्षयतोः प्रदि-

शतोर्व्वा न कैश्चि-

20 [त्प्रतिषे*]धो विचारणा वा कार्य्यास्म[द्वं*]शजैरागामिभद्रनृपतिभिश्चानित्या-

न्यैश्वर्य्याण्य-

21 [स्थिरं मानुष्यं सामान्यं च भूमिदानफ*]लमवगच्छद्भिरियमस्मदनुमतिर[नु-

22 मन्तव्या यश्चाच्छि*]न्द्यादाच्छिद्यमानंवानुमो[दे*]त्स पञ्चभिर्म्महापातकै-

स्सोपपातकै-

23 [स्स संयुक्तस्स्या*]दिति [।*] चात्र व्यासगीताश्श्लोका [भवन्ति ॥ ष*]ष्ठि(ष्टि)-

वर्षसहस्राणि स्वर्गे मोदति भूमिदः [।*]

24 [आच्छेत्ता*] चानुमन्ता च तान्येव नरके वसे[त् ॥*] स्वदत्तां परदत्तां

वा यो हरेत वसुन्धरा[म् ।*]

25 गवां शतसहस्रस्य हन्तुः प्राप्नोति किल्बिषम् [॥*] बहुभिर्व्वसुधा भुक्ता

राज[भिस्सगरा*]-

26 दिभिः [।*] यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलमिति [॥*]

27 स्वहस्तो मम महासामन्तमहाराजध्रुवसेनस्य [॥*] दूतकः प्रतीहारममकः [॥*]

28 लिखितं किक्ककेन [॥*] — — — — — — शु — — — —

INDEX.

By K. V. Subrahmanya Aiyer, B.A., M.R.A.S.

A

¹ The figures refer to pages: *n.* after a figure, to footnotes; and *add.* to the addition on pp. vii to xii. The following other abbreviations are used:—*ch.*=chief; *co.*=country; *di.*=district or division; *do.*=ditto; *dy.*=dynasty; *E.*=Eastern; *f.*=female; *k.*=king; *m.*=male; *mo.*=mountain; *ri.*=river; *s. a.*=same as; *sur.*=surname; *te.*=temple; *vi.*=village or town; *W.*=Western.

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